The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

Vol 2

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It is well known that the Beehive's association with Utah State is a carry over from the Brigham Young administration, who established it as the emblem for Deseret. But while the Beehive is readily recognized as the State emblem, very few comprehend the essence of its symbolism as it existed in the mind of President Young. To the world at large, it was represented as a capitalistic symbol for industry, but this was only an outward meaning to be given out for public consumption — to the initiate its meaning went far deeper. In this picture we see the Beehive portrayed in it original setting as a Temple Symbol. It represents Celestial Family Union as it will exist in the order and government of the Kingdom of God, as administerd through the Fulness of the Patriarchal Priesthood, in a Perfect Law of Theocracy. Indeed, even the very essence of the highest mandate in Celestial Glory is clearly portrayed in the complex social order as it exists in the Hive.

Dedication

To the Eternal Family of God the Father & the Restoration of the House of Israel — To the Establishment of the Church of the Firstborn & the Promulgation of the Fulness of the Gospel of the Father — To the Establishment of the Law of the Fulness of the Priesthood & the Millennial Kingdom of Jesus Christ & To my Wives & Children.

Acknowledgements

Grateful Appreciation is Expressed for the Sacrifice of the Father & the Atonement of His Son & the Steadfast Devotion of the Witness & Testator — all of whom have Lived & Died for us.

Tribute is also Paid to the Patriarchs & Prophets, who since the Beginning of the World have Devoted their Lives to the Promulgation of the Gospel & the Preservation & Perpetuation of the Priesthood & the Kingdom of God on Earth.

Thankfulness is also Expressed for the Founding Prophets of the Dispensation of the Fulness of Times: To the Prophet Joseph Smith & Presidents Brigham Young, Heber C. Kimball & John Taylor, Together with their Worthy Contemporaries, who Devoted their Lives to the Restoration of the Gospel & the Establishment of the Kingdom of God on Earth.

Regarding this work

———

The *Doctrinal Teachings of Fred C. Collier — Presiding Patriarch of the Church of the Firstborn, Vol 2,* is a Collection of Inspired Writings & Speeches which have been Written and given throughout the Life and Ministry of Fred C. Collier. The Ministry of brother Collier commenced on the 10th of August, 1970, when he was Ordained to the Keys of the Higher Order and Fulness of the Patriarchal Priesthood. From that day to this, Brother Collier has Consecrated his life to the "Work of the Father", and the Promolgation of the Doctrine and Priesthood thereof. In the case of the "Writings", they were originally written to be published in Pamphlet form, and to be read Independently. For this reason some of them are rooted in the same foundational Material, and on this count the reader may expect some repetition. Nevertheless ultimately each of the writings are unique in that they all discuss different Parts or Aspects of a Common Theme, namely the Eternal Family of God the Father and the Church of the Firstborn, and in this sense, the following collection is like different branches which are each connected to the same Tree.

It will be noticed that this book is still in the rough. The typesetting is not finished, and in some places the writings are not complete. Most of this book comes from old files which have been in my computer for 10, 20 or even more years, and many of them I have not read in that time. Obviously then this book needs a great deal more work — yet I do not know when I will have time to do this. Yet life goes on, and I have chosen to put it out in this present state in the hope that it will be of use to those who want to learn.

About the author

Brother Collier was born on the 27th of December 1948, and grew up in Ogden and Roy, Utah, where he was raised as a member of the Church of Jesus Christ of Latter Day Saints. As a child he was of a sober Disposition and at the age of 14 his mind took a Deep Interest in the Restored Gospel, which as the future would prove, became the Calling and Preoccupation of his Whole mind and life.

He was married in the Logan Temple at the age of 18, and three years later, was introduced to the Birthright Heir of the Prophet Joseph Smith. He was Ordained to the Keys of the Higher Order and Fulness of the Patriarchal Priesthood on the 10th of August 1970, and from that time to this has devoted his life to the Service of the Priesthood and the Promotion of Doctrine and Theology as Originally taught by the Prophet Joseph Smith, President Brigham Young, Heber C. Kimball, John Taylor and their Contemporaries. He is author and editor of the Magazine *Doctrine of the Priesthood*, which to date has published 40 issues, most of which have been devoted to early Church Doctrine and History. Aside from this he is also the author of numerous books, which include: *The Book of Revelations*, *Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter Day Saints*, Vols I, II, & III, *The Teachings of President Brigham Young, The Kirtland Council Minute Book, The Nauvoo High Council Minute Books, President Brigam Young's Doctrine on Deity Vol 1, and The Office Journal of President Brigham Young 1858–1863, Book D.*

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Speeches on Different Orders of the Priesthood

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Introduction

Ever since the Death of the Prophet Joseph Smith in 1844 there has been a Controversy over the issue of Succession in the Priesthood. The reason for this is because the great majority of the sources do not line up with what ultimately took place with the emergence of the Quorum of the Twelve. The reason for this incongruity is because the Knowledge of what the Prophet did and taught in the Secret Organizations of the ***Holy Order*** and ***Council of Fifty*** has not been passed down to the Latter day Saints. And yet this notwithstanding, to this day this lost knowledge is still preserved in the ***Four Signs and Tokens*** as they are given in the Endowment Ceremony today. This then is the focus of this Issue of *Doctrine of the Priesthood*, namely: What do the Four Signs and Tokens as given in the Endowment Ceremony mean?

The Office
of
The One Anointed and Appointed
and
Its Relationship
to
The Church of the Firstborn
and
The Kingdom of God
and
The Second Token
of
The Melchizedek Priesthood

by
Fred C. Collier

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There are some things about the Priesthood which the Prophet Joseph Smith taught during the Nauvoo period, that were not altogether perpetuated by the Quorum of the Twelve in Utah Mormonism. These things were taught by the Prophet at Nauvoo in the *Secret* meetings of the *Holy Order* and *Council of Fifty.*

Because of the Patriarchal nature of these teachings, President Young and the Twelve were not altogether in a position to perpetuate them. Yet this notwithstanding, even to this day, the ultimate foundation of these things is still perpetuated right under our noses in the Endowment Ceremony of the Temple, as it is still being administered

A letter written by Fred C. Collier to Amy Brown, commencing on July 12th, 2014, and finished on August 18th, 2014. In places this writing is repetitious, as some documents have many ideas wrapted up in them, and it is not possible to get it all in one pass through.

today in the church. What I speak of is the **4 Signs and Tokens of the Priesthood**. It is through the **4 Signs and Tokens of the Priesthood** that the Lord saw fit to preserve the Knowledge of the Priesthood through the darkness of the latter day Apostasy — to be sure this is true for every Endowed Latter Day Saint.

According to what was originally understood by the Prophet Joseph Smith, *the 4 Signs and Tokens* ***Symbolize 4 different orders of the Priesthood.*** The first two of the Signs and Tokens Symbolize Two different Orders of the Aaronic Priesthood — and the Highest two Signs and Tokens Symbolize two different orders of the Melchizedek Priesthood. The first Sign and Token of the Aaronic Priesthood Symbolizes that Order of the Aaronic Priesthood which is had in the Church of Christ — while the 2nd and Higher Token of the Aaronic Priesthood Symbolizes that Order of the Aaronic Priesthood which was had in Ancient Israel.

Though it is true that both of these two Priesthoods come from the same source (i.e. John the Baptist) — nevertheless the Ancient Order of the Aaronic Priesthood was passed down from father to son, and it had other ordinances to perform, which the lesser order of the Aaronic Priesthood in the Church of Christ is not called upon to perform — so the Higher Order of the Aaronic Priesthood comprehends the lesser order. Again the Highest Order of the Lesser or Aaronic Priesthood, or the Ancient Order of the Aaronic Priesthood, was passed down from father to son, so it inherently connects with the Highest Order and Fulness of the Patriarchal Priesthood, which is referred to in Section 84 as "the priesthood which is after the Holiest Order of God" (D&C 84:18; 77:11; Alma 13:1–19; JST Exodus 34:1–2; JST Deut 10:1–2; D&C 84:18–25, 37–42).

The other two Signs and Tokens of the Priesthood (i.e. the 3rd and 4th Signs and Tokens) Symbolize Two different Orders of the Melchizedek Priesthood. The 1st and lower Token of the Melchizedek Priesthood, which is the **3rd** Token, Symbolizes that Order of the Melchizedek Priesthood which is had in the Church of Christ. This Priesthood was Restored to the Prophet Joseph Smith and Oliver Cowdery by Peter, James and John. The **2nd** and Highest Token of the Melchizedek Priesthood, which is the **4th** Token, Symbolizes the "Highest Order of the Melchizedek Priesthood — which is to say The Highest Order and Fulness of the Patriarchal Priesthood.

In saying this I do not refer to the Priesthood or office of the Church Patriarch which the Prophet's brother Hyrum and his descendants inherited (D&C 124:91–96, 123–124). The Patriarchal Office which Hyrum inherited was established in the Church on the 18th of December 1833 — and the authority of this office was Restored by Peter, James and John.

On the other hand in contrast to this, the authority of the Highest Order of the Patriarchal Priesthood which is Symbolized by the 4th Sign and Token was Restored in the Kirtland Temple by Moses, Elias (i.e. Noah) and Elijah, on the 3rd of April 1836. This was about two and a half years after the Restoration of the Office of the Church Patriarch. It is this Highest Order of the Patriarchal Priesthood which the Prophet spoke of on the 27th of August 1843, when he said that:

> The 2nd Priesthood [referred to in the 7th chapter of Hebrews] is [**Abraham's**] **Patriarchal Authority**. *Go to and Finish the Temple, and God will fill it with power*, and You Will Then Receive **More Knowledge Concerning This Priesthood**. (*TPJS* 323)

You will notice that the above states that when you go to the Temple you will *"then receive more knowledge concerning this [Patriarchal] Priesthood".* This is because the Temple and its Ordinances constitute the proper place and means by which this Highest Order of the Patriarchal Priesthood is conferred. Not only so but there is no Office or Place in the Church of Christ where this Priesthood is to function. The Patriarchal Priesthood of which the Prophet speaks above, is the Priesthood which you receive in the Temple (D&C 124:27–28, 34) when you are Washed, Anointed and Ordained as a King and Priest, or a Queen and a Priestess, and when the Sealing Keys of Elijah are given, when you receive your 2nd Anointing. This Higher Order and Fulness of the Patriarchal/Matriarchal Priesthood gives you the Authority and Power to Create and Preside over your own Eternal Family Kingdom, in what the Prophet referred to as "The Church of the Firstborn" or "**The Order of the Ancient of Days**" or "**The Ancient Order of Things**" (*TPJS* 237; *History of the Church* Vol 4:492–493; Vol 5:1–3).

The Church of the Firstborn constitutes **The Eternal Family Kingdom of God the Father**, all sealed together by the ***Sealing Keys of Elijah.*** The Eternal Creation of this **Family Kingdom** is ac-

complished through the *Sealing Ordinances of the Temple.* This is what President Young referred to when he made the following statement:

> Sectarians *have not the Priesthood;* but all of them who live according to the best light and intelligence they can obtain through faithfulness to what they believe, as taught unto them, will receive a kingdom and glory that will far transcend all their expectations, imaginations, or visions in their most excited moments, whether in their falling-down power, jumping power, or squawling power. All they have ever desired or anticipated they will receive, and far more; but they cannot dwell with the Father and Son, *unless they go through those ordeals that are ordained for* **The Church of the Firstborn**. ***The Ordinances of the House of God*** are Expressly for **The Church of the Firstborn**." (*JD* 8:154)

Heber C. Kimball also spoke of the Church of the Firstborn — and that too at a time of trouble and great alarm in the Church. There was an army of 3000 United States Soldiers, armed with rifles and Cannons that was headed for Utah. Inasmuch as President Young opposed them — intercepted their supply wagons and refused to allow them into the Valley, the threat was out that when the soldiers finally managed to get in, they would kill the Twelve and other leaders of the Church. Because of this Heber C. Kimball let the cat out of the bag and revealed to the Saints the existence of *The Church of the Firstborn*:

> This people here are the people of God. Here, in the Territory of Deseret, is **The Kingdom of God** [i.e. The Council of Fifty], and here are *All the Officers Pertaining To That Kingdom;* and here is an organization that is organized ***After the Order of God*** [i.e. The Holy Order of God (D&C 77:11)], and it is organized ***After the Order of The Church of the First Born.***
>
> Let me explain what **The Church of the First Born** Is. It is *The First Church that ever was raised up* **Upon this Earth**; that is, *the first born Church*. [i.e. The Church of God the Father or the Church of Father Adam (D&C 88:5)] That is what I mean; and **when God Our Father** [i.e. Father Adam or Adam-God (*JD* 1:50–51)] **Organized that Church**, He organized it just as His Father organized the Church [of the Firstborn] on the earth where He dwelt [i.e. *The Earth Where Father Adam Went Through a Mortal Probation*]; And That Same Order Is Organized here ***in the City of Great Salt Lake;*** and it is *that order* that **Joseph Smith** the Prophet of God *Organized In The Beginning* **in Kirtland, Ohio** [Notice it Says Kirtland, Not New York]. *Brother Brigham Young, myself, and others were present when that was done [Brigham and Heber were present in Kirtland in the Fall of 1836 when the Prophet first commenced the*

beginnings of "The Ancient Order of Things" — but they were not in New York on April 6th, 1830, when the Church of Jesus Christ was started]; and WHEN **THOSE OFFICERS** [of the Church of the Firstborn] *received their endowments,* they were together in one place [in the upper Brick store at Nauvoo (*TPJS* 237)]. They were organized [in the Holy Order and Council of Fifty], and received their Endowments and blessings, and those **KEYS** *were placed upon them,* and **THAT KINGDOM WILL STAND FOR EVER.**

Now Mark it — **THAT KINGDOM** [i.e. "The Kingdom of God" or "The Council of Fifty"] WILL NEVER BE OVERTHROWN [*even if The Church of Jesus Christ of Latter Day Saints is Overthrown (JD* Vol 2: <18 Feb 1855>183–184)]; Although They May Kill, *that is, if they can,* Brother Brigham and Me, and Brother Daniel H. Wells, and they May Kill the [Twelve] Apostles, *if they can,* and so they may keep on from this time to all eternity, and ***They Never Can Obliterate This Work*** [i.e. *The Church Of The Firstborn*]. I know it. They may kill, and destroy, and waste a great many limbs that are upon this Church [i.e. The Church of the Firstborn]; but let me tell you, they never can kill the Tree [i.e. *The Eternal Family of God the Father or The House of Israel*] nor destroy the Root from whence we have sprung; for our Father and Our God is that root, and Jesus Christ, the Son of God, is the tree or vine, and we spring out of that vine; (*Journal of Discourses* 5:129–130)

As Heber C. Kimball states above, the Prophet Joseph Smith commenced the beginnings of the organization of the Church of the Firstborn during the late Kirtland period, after the Restoration of the Highest Order and Fulness of the Patriarchal Priesthood, which occurred on the 3rd of April 1836, when Moses, Elias (i.e. Noah) and Elijah appeared in the Kirtland Temple. This initial beginnings of the Church of the Firstborn commenced when the Prophet began the establishment of a Theocratic Government at Kirtland in the Fall of 1836, which he referred to as "The Ancient Order of Things" (The Book of John Whitmer, chapter 22). However, as of that time, there were no Eternal Family sealing ordinances — nor were there any Anointings of Kings and Priests as they would later be Anointed and Ordained at Nauvoo.

As late as March 15th, 1839, the Prophet lamented from within Prison Walls, the sorrow which he felt for the suffering of the exiled and wandering Saints:

My heart bleeds continually when I contemplate the distress of the Church. Oh that I could be with them! I would not shrink at toil and hardship to render

them comfort and consolation. I want the blessing once more to lift my voice in the midst of the Saints — I would pour out my soul to God for their instruction. It has been the plan of the Devil to hamper me and distress me from the beginning, *to keep me from explaining myself to them, and* ***I Never Have had Opportunity*** *to Give Them the* ***Plan that God has Revealed to Me.*** (*The Personal Writings of Joseph Smith* 1st Edition, 386–387)

This is an incredible confession for the Prophet to make — to say at the late date of March 1839 that he had not yet revealed to the Saints *"the Plan that God had given to him"* — and yet 3 years later the Prophet is still talking of the Revelation of this Divine Plan to the Saints as an event *that is still* futuristic*:*

¶ The new year has been ushered in . . . and the Saints . . . [are blessed with] means to rear *The Temple of the Most High God* (Gen. 14:18 – 19) . . . . . Truly this is a day long to be remembered by the Saints . . . a day in which the God of heaven has begun to restore The Ancient Order of His Kingdom . . . a day in which all things are concurring to bring about the *completion of the Fulness of the Gospel, a Fulness of The Dispensation of Dispensations,* the Fulness of times . . . . a day . . . which *Jehovah* promised . . . to prepare the earth *for the return of his glory, a* Celestial Glory, *and a* Kingdom *of* Priests *and* Kings *to* God [i.e. The Council of Fifty] and the Lamb . . . and with him *The Hundred and Forty and Four Thousand* whom John the Revelator saw, all of which is to come to pass in The Restitution of All Things. (*History of the Church* 4: <6 Jan 1842> 492–493; see also 599)

Five months later, on the 4th and 5th of May 1842 the long awaited day finally arrived:

Highest Order of Priesthood Revealed

I spent the day in the upper part of the store . . . in council with [some of the Twelve and other brethren] . . . *Instructing them in the Principles and Order of the Priesthood, attending to Washings, Anointings, Endowments and the communication of* Keys *Pertaining to the [two orders of the] Aaronic Priesthood, and so on to* The Highest Order of the Melchizedek Priesthood *[i.e. the 4th Token, or the 2nd Token of the Melchizedek Priesthood], Setting Forth* The Order Pertaining to the Ancient of Days [i.e. *The Eternal Family Order or The Patriarchal Order of Father Adam, which Daniel chapter 7 foretells that "*The Ancient Of Days*" would Establish in the Latter Days], and all those plans and principles by which any one is enabled to Secure the Fullness of those Blessings which have been prepared for* The Church of the Firstborn*, and come up and abide in the presence of the Gods in the eternal*

worlds. In this Council was Instituted The Ancient Order of Things *for The First Time in These Last Days.* And . . . there was nothing made known to these men but what will be made known to all the Saints . . . so soon as . . . *a proper place is prepared to communicate them [i.e. the Nauvoo Temple] . . . therefore let the Saints be diligent in building the Temple (Teachings of the Prophet Joseph Smith 237; History of the Church* Vol 5: <4 May 1842> 1–2)

It will be noticed that at the head of the above statement, there is a Title Heading which states "The Highest Order of Priesthood Revealed". This is just as it reads in the *Teachings of The Prophet Joseph Smith* on page 237. It was placed there by Joseph Fielding Smith, who prepared the Prophet's *Teachings* for publication. And where did Joseph Fielding Smith get this title? He took it directly from the text over which he placed it. Once again as the statement reads:

I spent the day . . . Instructing them in the Principles and Order of the Priesthood, attending to Washings, Anointings, Endowments and *the communication of* Keys Pertaining to the [two orders of the] Aaronic Priesthood, and so on to The Highest Order *of the* Melchizedek Priesthood.

According to what is stated above, on the 4th of May 1842 "The Highest Order of the Melchizedek Priesthood" was revealed to a certain *inner group* (i.e. *The Holy Order*, or *The Anointed Quorum*) "For The First Time In This Last Dispensation". And what Order of Priesthood could this "*Highest Order of the Melchizedek Priesthood*" have possibly been, that was revealed by the Prophet *for the first time* at the late date of May 4th, 1842? To be sure it was not the Office of "The First Presidency", or the "President of the Church" — nor was it the office of an "Apostle", for as of May 4th , 1842 these offices, together with the Priesthood thereof, had been in the Church for years. The Office of the First Presidency was established in the Church on the 13th of March 1832, and the Office of the Apostle and its Priesthood was established in the Church in March of 1835.

According to the above statement the 4th of May 1842 was the day when the Endowment Ceremony, as it is presently had in modern temples, was administered *for the first time in this dispensation.* Again it was on this day that the Prophet Joseph Smith first *Anointed* and *Ordained* men Kings *and* Priests — just as it was also on this day that the Prophet revealed *for the first time* the 4 Signs and Tokens of the Priesthood, the 4th and Highest of which Symbolizes *The Highest Order*

and Fulness of the Patriarchal Priesthood, *which the Prophet here dubs as* "The Highest Order of the Melchizedek Priesthood".

Again be it remembered that on the 27 of August 1843, when the Prophet spoke on the 7th chapter of Hebrews, he stated that:

> The 2nd Priesthood [referred to in the 7th chapter of Hebrews] is [Abraham's] Patriarchal Authority. Go to [work] and finish The Temple, and *God will fill it with power*, and *You Will Then Receive More Knowledge Concerning This Priesthood*. (*TPJS* 323)

Once again, the Prophet here equates "Abraham's Patriarchal Authority" as a Priesthood that would be introduced to the Saints in the Temple, at which time they would receive their *Endowments* and be Anointed *and* Ordained *as* Kings *and* Priests *and* Queens *and* Priestesses.

Franklin D. Richards *(who in later years became an apostle)* was present to hear this speech, and wrote down some of the Prophet's remarks. Consider well what he wrote regarding the Patriarchal Priesthood of Abraham:

> 2[nd] Abraham's Patriarchal power *which is the greatest [Priesthood] yet experienced in this church* (*The Words of Joseph Smith* 245)

According to this account, the Prophet affirms what he taught in the May 4th, 1842 meeting — namely that Abraham's Patriarchal Power "*is the greatest [Priesthood] yet experienced in this Church*". Again as it is expressed in the minutes of the May 4th meeting, *The Higher Order and Fulness of the Patriarchal Priesthood,* which is Symbolized by the 4th Token, which is the 2nd Token of the Melchizedek Priesthood — this is the Priesthood which constitutes *"The Highest Order of the Melchizedek Priesthood"*.

Again when the Prophet states that *he revealed The Highest Order of the Melchizedek Priesthood*, he at one and the same time acknowledges that there is *More* Than One Order *of the Melchizedek Priesthood*. Bearing this in mind we do well to remember what the Prophet said on another occasion:

> *All Priesthood is Melchizedek, but there are different portions or degrees of it.* (*TPJS* 180)

According to the Prophet's August 27th, 1843 speech, it was at the time when Abraham met Melchizedek, as recorded in Genesis

chapter 14, that Abraham received his Endowment from Melchizedek — hence it was at this same time when Abraham was *Anointed and Ordained as a* King *and a* Priest — just as the Prophet Anointed and Ordained men Kings *and* Priests in the May 4th meeting. However in continuing the Prophet explains that Abraham did not receive the "Fulness" of this *"Higher Order of the Patriarchal Priesthood"* (i.e. The Sealing Keys which Elijah Restored) until at a later time, which as the Prophet explains, was after the offering of Isaac:

> The sacrifice required of Abraham in the offering up of Isaac, shows that *if a man would attain to the Keys of The Kingdom of An Endless Life; he must sacrifice all things. [This then constitutes a part of "The Works of Abraham"* (D&C 132:50)] (*TPJS* 322)

The "Keys of the Kingdom of an Endless life" constitute the *Sealing Keys of Elijah*, and the giving of these *"*Keys*"* was reserved for those who proved themselves worthy to receive their 2*nd* Anointings. Nevertheless, the testimony of those who were present demonstrate that men were in fact *Anointed* and *Ordained* as Kings *and* Priests during the May 4th and 5th1842 meetings. For example Heber C. Kimball wrote the following statement in his diary under the caption "Strange Events":

> *"Strange Events"*
>
> *June [i.e. May] 1842. I was initiated into the* Ancient Order *was Washed and* Anointed *and* Sealed *and* Ordained *a* Priest *and so forth [i.e. a* King*] in company with nine others (Doctrine of the Priesthood Vol 3: <Dec 1986> 23)*

Bishop George Miller was another who was present at these meetings. Consider his testimony:

> *Many of the Apostles and Elders having returned from England, Joseph washed and Anointed as* Kings *and* Priests *to God, and Over the* House of Israel*, the following named persons, as he said he was commanded of God, Viz: James Adams (of Springfield), William Law, William Marks, Willard Richards, Brigham Young, Heber C. Kimball, Newell K. Whitney, Hyrum Smith, and myself; and* [thereby] *Conferred On Us* Patriarchal Priesthood. This took place on the 5th of May 1842. (*Doctrine of the Priesthood* Vol 3, No 2: <Dec 1986> 22–23)

It will be noticed that Miller directly equates being "Washed and Anointed as Kings *and* Priests to God, and *Over The House of Israel"* with having *"*Patriarchal Priesthood*" "Conferred On Us".*

Twelve Temples to be Built in Zion
To Accommodate
Four Different Orders of the Priesthood

There is another source which argues hard for the belief that the 4 Signs and Tokens as given in the Temple Symbolize 4 different Orders of the Priesthood. On June 25th, 1833, the Prophet sent a diagram of the "Plat for the city of Zion" which was to be built in Jackson County Missouri". In this diagram, instructions were given for the construction of Twenty-four different temples, Twelve of which were to be built for four different Orders of the Priesthood. There was a higher and lower order of the Aaronic Priesthood, and each of these two different orders were to have three different Temples. On top of this, there was also two different orders of the Melchizedek Priesthood, and each of these two different orders, were to have three different Temples:

> The names of the temples to be built on the painted squares as represented on the plot of the city of Zion, which is now about to be forwarded thither: — numbers 10, 11, and 12, are to be called, House of the Lord, for The Presidency [i.e. the First Presidency of the Church] *of the* High and Most Holy Priesthood, after the Order of Melchizedek, which was after the Order of the Son of God, upon Mount Zion, City of the New Jerusalem. . . .
>
> Numbers 4, 5, and 6, the Holy Evangelical House [i.e. The Holy Patriarchal House (*TPJS* 151) or a Temple for The House of Israel], for The High Priesthood of the Holy Order of God. . . .
>
> Numbers 22, 23, and 24, House of the Lord *for* The Presidency *of the High Priesthood, after the Order of Aaron*, a Standard for the People. [A Presidency is composed of Three men, as in the Presiding Bishopric of the Church. (D&C 42:31; 68:13–21; 107:13–17, 76)]
>
> Numbers 19, 20, and 21, House of the Lord, the Law of the Kingdom of Heaven, and Messenger to the People; for The Highest Priesthood after the Order of Aaron. (D&C 107:76) (*The History of the Church* Vol 1: <25 June 1833> 359)

It will be noticed that according to the above Diagram or plot for the city of Zion, there are to be three Temples which are to be built *"*for the Presidency of the High Priesthood, after the Order of Aaron*"*. The title *"Presidency"* indicates a quorum of three men as had in the Presiding Bishopric of the Church of Jesus Christ — and hence the

Lower Order of the Aaronic Priesthood. This is in contrast to the other three temples which are to built "For the Highest Priesthood After the Order of Aaron" wherein there is no mention of a Presidency, and which order as it states is *"*The Highest Priesthood after the Order of Aaron*"*.

According to the revelations given to the Prophet Joseph Smith, a literal descendant of Aaron who is the Firstborn of Aaron, does not need to have any Councilors — but rather they stand alone as does a Patriarch, without Councilors:

> But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop *I*ndependently, Without Counselors, except in a case where a President of the High Priesthood, after the order of Melchizedek, is tried, to sit as a judge in Israel. (D&C 107:76).

All this precisely correlates with the two Tokens of the Aaronic Priesthood, as given in the Endowment Ceremony with the 1st and lowest Token of the Aaronic Priesthood Symbolizing that order of the Aaronic Priesthood which is had in the Church of Jesus Christ — while at the same time the 2nd and "Highest" Token of the Aaronic Priesthood *Symbolizes* the Ancient Order of the Aaronic Priesthood which descends from father to son — and which Priesthood, as verse 18 of Section 84 states, "continueth and abideth forever with the Priesthood *which is after* The Holiest Order of God". As we shall see, this Priesthood w*hich is after "*The Holiest Order of God*"* is the Priesthood that is Symbolized by the 2nd Token of the Melchizedek Priesthood.

In the above diagram, or plot for the city of Zion, it states that there are three temples to be built *"for the* Presidency *of the* High and Most Holy Priesthood, *after the* Order of Melchizedek, *which was after the* Order of The Son of God". Again, as in the case of the former, the word "Presidency" indicates that this Order of the Priesthood would be presided over by a Quorum of Three Men, as in the case of "The First Presidency of the Church", who according to the Prophet's revelations, Preside over *"*The High Priesthood of the Church*"* (D&C 107:65–66). In the Prophet's "Temple Revelation" (so named because therein the Saints were commanded to build the Nauvoo Temple) in this Revelation it states:

Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold The Keys Thereof, *even the Priesthood which is after the* Order of Melchizedek, *which is after the* Order of Mine Only Begotten Son. . . . I give unto you my servant Joseph to be *a presiding elder* Over All My Church . . . . I give unto him For Counselors my servant Sidney Rigdon and my servant William Law, *that these may constitute a* Quorum and First Presidency, to receive the Oracles *for the whole church.* (D&C 124:123–126)

It is evident that the Priesthood referred to in the above passage *is one and the same with that Priesthood* which is referred to in the diagram or plot for the city of Zion, wherein it speaks of *"Three Temples"* which are to be built for the "Presidency of the High and Most Holy Priesthood, *after the* Order of Melchizedek, *which was after the* Order of the Son of God". This being the case, most certainly we are speaking about that Order of the Melchizedek Priesthood which was Restored by Peter, James and John to the Prophet Joseph Smith and Oliver Cowdery (D&C 27:12; 128:20; PGP, JSH 1:72; UPR Vol 2:). This then is the Priesthood which is Symbolized by the 1st Token of the Melchizedek Priesthood, as it is given in the *Endowment Ceremony* of the Temple.

Again in the diagram or "Plot for the City of Zion", it speaks of Three Other Temples, which are to be built for "The Holy Evangelical House, *for the* High Priesthood of The Holy Order of God."

It will be noticed that the above speaks of "The Holy Evangelical House". In the Prophet's *Teachings* and Revelations, he used the words "Evangelical" and "Evangelist" as an alternate reference for "Patriarchal" or "Patriarch". Consider the following:

An Evangelist is a Patriarch, even the oldest man *of the blood of* Joseph *or* of the seed of Abraham. Wherever the Church of Christ is established in the earth, *there should be a* Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his *patriarchal blessing* unto his sons, etc. (*TPJS* 151; *History of the Church* Vol 3: <27 June 1839> 379–381.

We learn from the above that "an Evangelist is a Patriarch" and that "an Evangelical Minister", would be "a Patriarchal Minister". Again consider the following:

39 It is the duty of the Twelve, in all large branches of the church, to ordain Evangelical Ministers [i.e. Patriarchal Ministers], as they shall be designated unto them by revelation — 40 The order of this [Patriarchal] Priesthood

was confirmed to be handed down from father to son, and Rightly Belongs To The Literal Descendants of the Chosen Seed, *to whom the promises were made*. 41 This order Was Instituted In The Days of Adam, and Came Down By Lineage in the following manner: 42 From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him [i.e. The Second Anointing] three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be The Chosen of the Lord [i.e. the Covenant Race or Israel], and that they should be preserved unto the end of the earth; 43 Because he (Seth) *was* a perfect man, and his likeness was The Express Likeness Of His Father (Heb 1:1–3; Gen 5:1–3), insomuch that he seemed to be *like unto his father in all things,* and *Could Be Distinguished From Him Only By His Age*. . . . . (D&C 107:39–43).

Apostle Orson Pratt stated that when the Prophet received the Revelation which is now numbered in the Doctrine and Covenants as Section 107 — that originally the word "Evangelical" as it is presently found in verse 39 was not there — but that originally it actually read "Patriarchal", rather than "Evangelical", as it reads today. Consider the following:

in the Book of Doctrine and Covenants, where it says that the twelve shall ordain in all large Branches of the Church, evangelical ministers. *When this was first given, the word* "evangelical" *was not there.* But Joseph was wrought upon by the Spirit *to erase the word* patriarchs *and substitute the words* "evangelical ministers." (*Journal of Discourses* 19: <5 Oct 1877> 115)

In fact what is now known as Section 107, was originally a composite of several other revelations which the Prophet had received earlier. For example, as it originally read, the text which immediately followed verse 39, is what is now numbered as verse 58. Hence it originally read as follows:

39 It is the duty of the Twelve, in all large branches of the church, to ordain Evangelical Ministers [i.e. Patriarchal Ministers or Patriarchs], as they shall be designated unto them by revelation — 58 It is the duty of the Twelve, also, to ordain and set in order all the other officers [in branches] of the church, agreeable to the revelation which says: (D&C 107:39, 58)

In keeping with what is stated above, what now constitutes verses 40 through 57 is actually a composition of several other revelations which the Prophet had received at an earlier date, before he received

Section 107. For example, the text which is now found in verses 53 through 55 was first revealed to the Prophet on the 18th of December 1833, when he gave his father a Patriarchal Blessing (see *UPR* Vol 1, 3rd Ed. Part 24 <18 Dec 1833, verses 18–20> 98)

So the way it originally read, verses 40 through 57 constitute a composite of several other revelations which the Prophet had received regarding Father Adam and the Patriarchal Priesthood. What this means is that (as Church Historian and President Joseph Fielding Smith has told us) in actuality, verses 40 through 57 of Section 107 constitute "a parenthetical statement" (*Origins of The Reorganized Church and the Question of Succession* 75), which was inserted by the Prophet at a later time after he had received the text of verses 39 and 58.

In any case, in view of the Prophet's use of the word "Evangelical" as an alternate for "Patriarchal", the statement from the diagram or "plot for the city of Zion", where it gives the name for temples 4, 5, and 6, would be correctly referred to as "The Holy Patriarchal House", or "The Holy Patriarchal Temple", which is to be built *"for the High Priesthood of* The Holy Order of God*" and "The Church of the Firstborn"*.

But again, what is "*The High Priesthood of the Holy Order of God"?* According to the revelations and teachings of the Prophet Joseph Smith, *"*The High Priesthood of the Holy Order of God*" is that Priesthood which is Symbolized by the* 4th Token *of the Priesthood as given in the Endowment, or the* **2nd Token** *of the* ***Melchizedek Priesthood****, which is the* Highest Order and Fulness of the Patriarchal Priesthood*, that was first revealed by the Prophet to a chosen inner group on the 4th of May 1842. And it is this same "****Highest Order and Fulness of the Patriarchal Priesthood****" that "Rightfully Belongs to the Literal Descendants of the Chosen Seed to whom the Promises were made" (D&C 107:40) — which is to say "*The House of Israel*".*

According to Prophecy, the transition in the Government of the Priesthood, from the Apostolic Order, to that of the Highest Order and Fulness of the Patriarchal Priesthood — will occur when *"The Times of Israel",* comes in. Again, according to the same Prophecy, this will not occure until after "The Times of the Gentiles" have been Fulfilled" — which according to Prophecy, will be within the Generation when the "Believing Gentiles" "Sin Against the Gospel" and "Reject the Fulness of the Gospel of the Father" (D&C 45:28–30; 3rd

Nephi 16:10–15). Again according to Prophecy, at this time they will "Make a Covenant with Death [i.e. Satan] and an Agreement with Hell [i.e. The Kingdom of Satan — which "Covenant" and Agreement" they made in 1890, when contrary to the Revelations which God had given to his Prophets, Wilford Woodruff signed the Manifesto] (Isa 28; 29:9–10) whereby ultimately, the Gentile Church became "Apostate". (3rd Nephi 16:10–16; D&C 45:17, 24–30, 56–58; *UPR* Vol. 1, 3rd Ed., 343–345, 351–353, 374–375, 411–443)

Again, according to the Prophet's Revelations, ***"The High Priesthood of the Holy Order of God"*** is that Priesthood through which ***"The Church of the Firstborn"*** is empowered and functions. Hence we have a direct connection between *"The Holy Patriarchal Temples"* which are to be built for *"The High Priesthood after the Holy Order of God"* and *"The Church of the Firstborn"* and "*The Restored House of Israe*l" (D&C 110:11). Consider the following:

> 11. Q. What are we to understand by Sealing [i.e. Sealed by the Holy Spirit of Promise (D&C 88:5)] the *one hundred and forty-four thousand,* out of all the tribes of Israel (Rev 7:3–4) — *twelve thousand out of every tribe?*
>
> A. We are to understand that those who are *Sealed* are High Priests, Ordained unto the Holy Order of God, *to administer* The Everlasting Gospel [i.e. The Eternal Ordinances and Covenants of the Temple]; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, *to bring as many as will come to* The Church Of The Firstborn. (D&C 77: <March 1832> 11)

In the above revelation we learn that the time will come *(i.e. During the Times of Israel)* when rather than being an inner Church within the Church of Christ — that the time will come when *The Church of the Firstborn* will become the outer Church, and not only the Outer Church, but a Proselyting Church, that will reach out to the whole world with One Hundred and Forty Four Thousand Missionaries. Not only this, but we also learn that the members of *The Church of the Firstborn* will be *Israelites,* who have been gathered out of all nations, and there will be among them *descendants* of all the *Twelve Tribes of Israel.* According to the Prophet's Revelation as cited above, these Patriarchs of Israel will all be *High Priests* who have been "Ordained Unto The Holy Order of God"

But once again, what is *"THE HIGH PRIESTHOOD OF THE HOLY ORDER OF GOD"?* The Prophet answered this question on the 6th of January 1842 when he made the following statement:

> ¶ The new year has been ushered in . . . and the Saints . . . [are blessed with] means to rear *The Temple of the Most High God* (Gen. 14:18 –19) . . . . . Truly this is a day long to be remembered by the Saints . . . a day in which the God of heaven has begun to restore THE ANCIENT ORDER OF HIS KINGDOM [I.E. THE ORDER OF THE ANCIENT OF DAYS *or* THE CHURCH OF THE FIRSTBORN] . . . a day in which all things are concurring to bring about the *completion of the Fulness of the Gospel, A Fulness of The Dispensation of Dispensations,* the Fulness of times . . . . a day . . . which *Jehovah* promised . . . to prepare the earth *for the return of his glory,* A CELESTIAL GLORY, AND A KINGDOM *of* PRIESTS *and* KINGS *to* GOD *and the* LAMB [I.E. THE KINGDOM OF GOD *or* THE COUNCIL OF FIFTY] . . . and with him THE HUNDRED AND FORTY AND FOUR THOUSAND whom John the Revelator saw, all of which is to come to pass in The Restitution of All Things. (*History of the Church* 4: <6 Jan 1842> 492 – 493; see also 599)

In this statement we see that the Prophet correlates the "*High Priesthood of the Holy Order of God*" to which the One Hundred and Forty and Four Thousand Israelites are to be ordained (D&C 77:11), with being *"*KINGS *AND* PRIESTS*"* IN *"*THE HOLY ORDER*"*, *or shall we say* "KINGS AND PRIESTS*"* IN *"*THE HOLY ORDER OF GOD*"*.

This same Priesthood is referred to again in Section 113, where it speaks of "THE REDEMPTION OF ISRAEL", which is to be brought about by "ISRAEL . . . PUT[TING] ON THE AUTHORITY OF THE PRIESTHOOD, WHICH SHE . . . HAS A RIGHT TO BY LINEAGE" (D&C 113:7 – 8). This "Redemption of Israel" is to come about in full bloom when the One Hundred and Forty and Four Thousand Israelites take upon themselves "THE AUTHORITY OF THE PRIESTHOOD, WHICH SHE . . . HAS A RIGHT TO BY LINEAGE" — which is to say *"The High Priesthood of the Holy Order of God"*, or *"The Highest Order and Fulness of The Patriarchal Priesthood"*, or as it is stated elsewhere, *"*Kings *and* Priests*"* in *"The Holy Order of God"*.

The Prophet's vision of the Three Degrees of Glory is another Revelation that *correlates "THE CHURCH OF THE FIRSTBORN"* with *"*THE PATRIARCHAL PRIESTHOOD*"* of *"*KINGS AND PRIESTS*"* — not only so but it does it at the early date of February 16th, 1832. Consider the following:

They are they . . . . *who overcome by faith,* and are Sealed by The Holy Spirit of Promise [i.e. They have received their Second Anointing], which the Father sheds forth upon all those who are just and true. 54 They are they who are The church of the Firstborn. 55 They are they into whose hands The Father Has Given All Things — 56 They are they who are Priests *and* Kings, *who have received of his fulness,* and of his glory; 57 And are Priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. 58 Wherefore, as it is written, They Are Gods, Even The Sons of God (D&C 76:51–58)

In the above scripture, we have the Sealing by *"The Holy Spirit of Promise"* mentioned — which Ordinance of the *Holy Order* takes place when an Individual receives his *Second Anointing*. This is directly referred to in verse 7 of Section 132, where it speaks of the Office of *"The One Anointed and Appointed"*. After this it states that those who receive this Sealing *"are the Church of the Firstborn"*. In continuing it states that those who are *"The Church of the Firstborn"* "are Priests *and* Kings . . . after the order of Melchizedek". Finally in the end of this culmination, this Revelation declares that these *"*Kings*"* *and "*Priests*"* who constitute "*The Church of the Firstborn"* "Are Gods, Even The Sons of God". So here we have the doctrine of the Ultimate Exaltation and Godhood of the Faithful — and this too in a Vision given to the Prophet at the early date of the 16th of February 1832. So much for the idea of a late date for the Revelation of the Nauvoo Doctrine. In continuing this same Revelation declares:

And thus we saw *the glory of the celestial,* which excels in all things — Where God*, even the* Father*, reigns upon his throne . . . They who dwell in his presence are* The Church of the Firstborn (D&C 76: <16 Feb 1832> 92–94)

At the time the Prophet had this Vision recorded into the Revelation Book, it was prefaced with the following statement:

A Vision of Joseph and Sidney . . . which they saw Concerning the Church of the First Born (*The Joseph Smith Papers Revelations and Translations Manuscript Revelation Books,* Revelation Book Vol 1 <Volume Editors Robin Scott Jensen, Robert J. Woodford, Steven C. Harper – The Church Historian's Press – printed in the USA 2009> 243)

According to the Prophet's vision, *The Church Of The Firstborn* is The Church of God the Father. That this is so is further attested to in another revelation which the Prophet received later in that same year, on the 27th of December 1832. Consider the following:

3 Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even The Holy Spirit of Promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. 4 This Comforter is *the promise which I give unto you of Eternal Life* [but they were not yet Sealed up in Eternal Lives or as Eternal Families], even *The Glory of the Celestial Kingdom;* 5 Which glory is that of *The Church of the Firstborn*, even *[*The Church*]* Of God *[*The Father*]*, *the holiest of all,* Through Jesus Christ His Son (D&C 88: <27 Dec 1832> 3–5)

Once again, that Father Adam was the Firstborn to this earth is clearly stated in the Book of Abraham:

I sought for the *blessings of the fathers,* and the right whereunto I should be ordained to administer the same . . . desiring . . . to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became *a rightful heir, a High Priest,* holding The Right Belonging To The Fathers. *It was conferred upon me from the fathers;* it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even The Right of The Firstborn, or The First Man, who is Adam, or *[the] first father,* through the fathers unto me. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed. (Abraham 1:2–4)

In the above we learn that Adam was the Firstborn to this Earth, and we also learn from the Prophet Joseph Smith, President Young, Heber C. Kimball and others that Adam was God the Father. Again, as Heber C. Kimball stated it:

Let me explain what The Church of the First Born Is. It is *The First Church that ever was raised up* Upon this Earth; that is, *the first born Church*. That is what I mean; and When God Our Father [i.e. Father Adam (*JD* 1: <9 April 1852> 50–51)] Organized that Church, He organized it just as His Father organized the Church [of the Firstborn] on the earth where He dwelt [i.e. *The Earth Where Father Adam Went Through a Mortal Probation*]; And That Same Order Is Organized here in the City of Great Salt Lake *(JD 5:129)*

Once again we gather from this that *The Church of the Firstborn* is The Church of God the Father, for Brother Kimball states that "The Church of the Firstborn" was "*The First Church that . . . was raised up* Upon this Earth" (in the days of Father Adam) — then in continuing he states that it was "God Our Father" that "Organized that

Church" which statement clearly reflects Heber C. Kimball's belief in the Adam-God Doctrine.

In view of what is stated in The Book of Genesis, The Book of Abraham, The Book of Moses, and by the Prophet Joseph Smith and others, it is self evident that *The Church of the Firstborn* was fully organized on Earth from the time of Father Adam to the Time of Moses. The Church of the Firstborn is a family related Patriarchal/Matriarchal Order — and according to Genesis, that is precisely the Order of things as they existed on Earth from the days of Father Adam to the time of Moses — and this too, both in the Priesthood and in the Church (Gen 14:18–20; Psa 110:4).

From Father Adam to Moses, it was a Patriarchal Order. However, because of Apostasy at the time of Moses, the Church of the Firstborn, together with its Ordinances and Priesthood — including the Fulness of the Gospel as it pertains to the Church of Christ — these were then taken away from Israel — and in the stead thereof they were given what is commonly referred to in the New Testament as "The Carnal Law of Moses".

A more complete account of this transition is given in the Joseph Smith Translation of Exodus and Deuteronomy — wherein it is stated that the "Holy Order and the Ordinances thereof", together with the "Everlasting Covenant of the Priesthood" were taken from Israel.

When Moses descended from the Mount with the first set of tablets in his arms, he found the children of Israel in the midst of an orgie — and this too while in the process of worshiping an Idol, which took the form of a "Golden Calf". Upon realizing their unworthiness, the Higher Law was withdrawn from them. Moses threw the first set of Tablets upon the ground and broke them. After this he returned back up into the Mountain, and when he finally came down, he came with another set of Tablets

While in some respects the second set of Tablets were the same as the first, in that they both included the 10 Commandments — yet in other respects they were different. The Lord retained the Ten Commandments which were written on the First set of Tablets — but the ordinances of both orders of the Melchizedek Priesthood were withdrawn from Israel, and with them *The Holy Order and the Ordinances thereof.* Hence the Lord took away from Israel *both orders of the Melchizedek Priesthood,* and left them only with the Higher Order of the Aaronic Priesthood,

together with the Carnal Law of Moses — all of which included a great deal more than the 10 Commandments.

1 And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; But It Shall Not Be According To The First, *for I will* Take Away the [Melchizedek] Priesthood (Gen 14:18–20; Psa 110:4) Out Of Their Midst; therefore My Holy Order, and The Ordinances Thereof, *shall not go before them;* for my presence shall not go up in their midst, lest I destroy them. 2 But *I will give unto them the law* as at the first, but it shall be After the Law of a Carnal Commandment; for I have sworn in my wrath, that they shall not *enter into my presence, into my rest,* in the days of their pilgrimage. (JST Exodus 34:1–2)

The Joseph Smith translation of Deuteronomy chapter 10 is another passage which throws additional light upon our subject:

1 At that time the Lord said unto me, Hew thee two other tables of stone like unto the first, and come up unto me upon the mount, and make thee an ark of wood. *And I will write on the tables* the words that were on the first tables, which thou breakest, Save The Words of The Everlasting Covenant of The Holy Priesthood, and thou shalt put them in the ark. (JST Deut 10:1–2)

In the passage from Exodus the Lord states: "I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; But It Shall Not Be According To The First". This statement leaves you with a question as to how the Lord could "write upon them also, the words of the law, according as they were written at the first", while at one and the same time, as it continues to say, "it shall not be according to the First". Obviously there is something in common, while at one and the same time, there is also something different. It does go on to explain what would be different, but it does not explain what would be the same.

Again it states that *"I will* Take Away [Both Orders of] the [Melchizedek] Priesthood (Gen 14:18–20; Psa 110:4) Out Of Their Midst; therefore My Holy Order, *and* The Ordinances Thereof, *shall not go before them".* This then is the difference — Israel would not have the "Holy Order*" nor* "the Ordinances thereof*"* — and this would include the Endowment as it pertained to both the 1st and 2nd Tokens of the Melchizedek Priesthood, together with the Ordi-

nances thereof. In other words, they would not have the Melchizedek Priesthood, nor would they have the Ordinances of the Church of the Firstborn — neither would they have the Priesthood or Ordinances which pertain to "The Fulness of the Gospel of the Church of Christ" — they would have nothing that pertained to the Ordinances of the Melchizedek Priesthood — for as it goes on to say, "I will give unto them the law as at the first, but it shall be After the Law of a Carnal Commandment". To be sure the Fulness of the Gospel of the Church of Christ is not "After the Law of a Carnal Commandment".

In any case the passage from the Joseph Smith Translation of Deuteronomy chapter 10 clarifies this question. It clearly states that *"I will write on the tables* the words that were on the first tables, which thou breakest, Save The Words of The Everlasting Covenant of The Holy Priesthood". This passage gives us to understand that the First set of Tablets did contain the Ten Commandments — and not only this, but they also contained "The Words of The Everlasting Covenant of The Holy Priesthood". The words of "the Everlasting Covenant of the Holy Priesthood" are inherent to the "Holy Order" and the "Ordinances thereof".

There is considerable evidence in Genesis, as well as that which they have discovered through Archeology, that proves that the substance of the 10 Commandments goes back before the time of Moses, even before the time of the Patriarchs and back to the time of Adam. However there is much in the Law of Moses that cannot be shown to go back to the time of the Patriarchs — and according to the New Testament, it is these laws that were fulfilled at the coming of Christ. So then a reading of both Exodus 34 and Deuteronomy 10 makes for the possibility of a more complete picture.

In keeping with this, it has been determined that the Prophet received the Revelation contained in the 84th Section of the Doctrine and Covenants at the same time that he received the Joseph Smith Translation of Exodus 34 and Deuteronomy 10, and this section contains other elements which reveal an even more complete picture. Again section 84 was given at the early date of the 22nd and 23rd of September 1832:

18 And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, Which [Aaronic] Priesthood also Continueth *and* Abideth Forever *with* The Priesthood Which Is After The Holiest Order Of God. 19 And this greater priesthood [*Which is After the*

Holiest Order Of God] administereth the gospel and *holdeth the key of* The Mysteries Of The Kingdom, *even the* Key *of the* Knowledge of God [i.e. A 4th Token matter]. 20 Therefore, *in the ordinances thereof* [i.e. The Ordinances of the Holy Order], the power of godliness is manifest. 21 And Without The Ordinances Thereof, *and* The Authority Of Priesthood, *the power of godliness* is not manifest unto men in the flesh*;* 22 For *without this no man* can see the face of God*, even* the Father*, and live*. 23 Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently *to* sanctify his people *that they might* Behold The Face Of God (*TPJS* 149); 24 But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore *that they should not enter into his rest* while in the wilderness, *which rest is* The Fulness Of His Glory. 25 Therefore, *he took Moses out of their midst,* and [both orders of] The Holy [Melchizedec] Priesthood *also*;

26 And *the lesser priesthood continued,* which priesthood holdeth *the* Key *of* the ministering of angels *and the preparatory gospel;* . . . . .

35 And . . . they who receive this priesthood [i.e. the Two Orders of the Melchizedek Priesthood] receive me, saith the Lord; 36 For he that receiveth my servants receiveth me; 37 And he that receiveth me receiveth my Father; 38 And *he that receiveth my Father* Receiveth My Father's Kingdom [i.e. The Family Kingdom of the Father — The Church of the Firstborn, or The Kingdom of God which as this verse states, is the "Father's Kingdom]; therefore *all that my Father hath shall be given unto him.* 39 And *this is according to* The Oath and Covenant *which belongeth to* The [Melchizedec] Priesthood. 40 Therefore, *all those who receive the [Melchizedec] Priesthood*, Receive This Oath and Covenant of My Father (JST Deut 10:1–2), which he cannot break, neither can it be moved. 41 But *whoso breaketh this covenant after he hath received it,* and altogether turneth therefrom*,* Shall Not Have Forgiveness Of Sins In This World Nor In The World To Come. (D&C 84:18–27, 35–41)

Though it is not mentioned, a reading of these verses reveals that the topic is *The Holy Order* and *The Ordinances Thereof*, just as it is found in JST Exodus 34:1–2. Again in Exodus 34 it states:

1 . . . I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; But It Shall Not Be According To The First, *for I will* Take Away [Both Orders Of] the [Melchizedek] Priesthood (Gen 14:18–20; Psa 110:4) Out Of Their Midst; therefore My Holy Order, and The Ordinances Thereof, *shall not go before them* [i.e. neither the Ordinances Pertaining to the 1st Token of the Melchizedek Priesthood, nor the Ordinances Pertaining to the 2nd

Token of the Melchizedek Priesthood]; for my presence shall not go up in their midst . . . 2 But *I will give unto them the law* as at the first [i.e. The 10 Commandments], but it shall be After the Law of a Carnal Commandment . . . (JST Exodus 34:1–2)

Now let us compare what is stated above with what is stated in Section 84 of the Doctrine and Covenants:

19 And this greater priesthood [*Which is After the Holiest Order Of God*] administereth the gospel and *holdeth the key of* The Mysteries Of The Kingdom, *even the* Key *of the* Knowledge of God [i.e. A 4th Token matter]. 20 Therefore, *in the ordinances thereof* [i.e. The Ordinances of the Holy Order], the power of godliness is manifest. 21 And Without The Ordinances Thereof, *and* The Authority Of Priesthood, *the power of godliness* is not manifest unto men in the flesh*;* 22 For *without this no man* can see the face of God*, even* the Father*, and live*. 23 Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently *to* sanctify his people *that they might* Behold The Face Of God (Heb 3:11, 17–19; 4:1–11; Gen 17:1; 18:1–5; *TPJS* 149); 24 But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore *that they should not enter into his rest* while in the wilderness, *which rest is* The Fulness Of His Glory. 25 Therefore, *he took Moses out of their midst,* and [both orders of] The Holy [Melchizedec] Priesthood *also*;

26 And *the lesser priesthood continued,* which priesthood holdeth *the* Key *of the ministering of angels and the preparatory gospel;* . . . . .

Verse 19 commences by referring to ***"this greater Priesthood"*** which statement refers to what is stated in the previous verse, wherein it speaks of "The Priesthood Which Is After The Holiest Order Of God". Verse 19 distinguishes this Priesthood from the Priesthood of Aaron, by referring to it as "This Greater Priesthood". In continuing verse 19 states that "this greater priesthood administereth the gospel and holdeth the Key of the Mysteries of The Kingdom [of God], even the Key of the Knowledge of God. Therefore in the Ordinances thereof [i.e. The Ordinances of the Holy Order] the power of godliness is manifest. 21 And Without The Ordinances Thereof, *and* The Authority Of Priesthood, *the power of godliness* is not manifest unto men in the flesh*;* 22 For *without this no man* can see the face of God*, even* the Father*, and live*."

As already stated, it has been determined by scholars that the *Joseph Smith Translation* of verses 1 and 2 of Exodus 34 were given to the Prophet at the same time that he received the above revelation. In fact,

there are many parallels between these two texts. Exodus 34 speaks of the "Priesthood" and "the Holy Order and the Ordinances thereof" being taken away — while Section 84 speaks of "The Priesthood which is after the Holiest Order of God" and "the Ordinances thereof" being taken away. Not only so but both texts speak of the consequences to Israel in having these things taken away — namely that Israel shall not be allowed to enter into the Presence of God, and that in God's Judgment, they shall be put under a "Law of Carnal Commandments". On top of this, Section 84 goes on to speak of "The Everlasting Covenant of the Priesthood" (D&C 84:39–41), while the *Joseph Smith Translation* of Deuteronomy 10 states that, "The Words of The Everlasting Covenant of The Holy Priesthood" will be taken away. In view of all this, it is evident that when Section 84 speaks of "The Priesthood which is after the Holiest Order of God", it speaks of the same Priesthood that is referred to in the diagram or "Plot for the City of Zion", where it states that temples 4, 5, and 6 were to be built for "The Holy Evangelical House for the High Priesthood of The Holy Order of God". Not only so but it is also the same Priesthood that is referred to in Section 77 verse 11, where it states that the "One Hundred and Forty and Four Thousand" " who are Sealed [by the Holy Spirit of Promise (D&C 132:7; 88:3–5)]" would be "Ordained unto The Holy Order of God", and that they would go out into the world and "bring as many as would come to The Church of the Firstborn". In perfect keeping with this, on the 6th of January 1842, the Prophet equated the "One Hundred and Forty Four Thousand" with " A Celestial Glory, *and a* Kingdom *of* Priests *and* Kings *to* God" (*History of the Church* 4: <6 Jan 1842> 492–493; see also 599).

Again we cannot forget what the Prophet did on the 4th of May 1842, at which time he formally organized the *"*Holy Order*"*, wherein for the first time, he revealed to the chosen few what he referred to as "The Highest Order of the Melchizedek Priesthood", and which "Highest Order of the Melchizedek Priesthood", he directly correlated with the 4th Token, or "the 2nd Token of the Melchizedek Priesthood" which symbolizes "the Highest Order" and "Fulness" of the Patriarchal Priesthood. Again that this is so is affirmed by Bishop George Miller, who was both a Witness and Participant in what took place the 4th of May 1842. According to Miller, *"Joseph washed and Anointed [those present] as* Kings *and* Priests *to God, and* Over the House of Israel*. . . and* [in so doing] *Conferred On Us Patriarchal Priesthood.* (*Doctrine of the Priesthood* Vol 3, No 2: <Dec 1986> 22 – 23). Again, a year and four months later, the Prophet gave a speech

wherein he spoke of this "Highest order of the Melchizedek Priesthood" — or as he then referred to it "Abraham's Patriarchal power", which as he then said was "The Greatest [Priesthood] Yet Experienced In This Church (*Words of Joseph Smith* 245) — or as it is recorded in the Prophet's *Teachings:*

> The 2nd Priesthood is [Abraham's] Patriarchal Authority. Go to [work] and finish the temple [i.e. The Nauvoo Temple], and *God will fill it with power*, and *You Will Then Receive More Knowledge Concerning This Priesthood. (TPJS* 323)

Once again, we see that *"*Abraham's Patriarchal Authority*"* is equated with the Temple*,* or the *"*Holy Order" and its *"*Ordinances*"* wherein men are "Anointed *and* Ordained" as *"*Kings *and* Priests*"* and thereby given this "Highest Order" of *"*The Patriarchal Priesthood*"*. Yet we must also remember, that according to the Prophet's speech, even though Abraham was given this *"*Highest Order*"* of *"*The Patriarchal Priesthood*"* on the day that he met Melchizedek (Gen 14:18–20) — yet he did not receive the *"*Fulness*"* of this *"*Patriarchal Authority*"* until a later time, when after the UtteR trying of his faith, through the offering of his Beloved Son Isaac (*TPJS* 323). And just so it was with the Prophet and those who were Anointed *and* Ordained as Kings *and* Priests in the May 4th and 5th meetings — according to the record which has been left to us, they were in fact Anointed *and* Ordained *as* Kings *and* Priests*,* but they were not at that time given the Sealing Keys of Elijah, which constitute the "Fulness of the Highest Order of the Patriarchal Priesthood" — and which *Highest Order of the Melchizedek Priesthood*, together with its Fulness is Symbolized by the Second Token of the Melchizedek Priesthood.

As it was taught and practiced by the Prophet during his day, men were not to be given these *"*Sealing Keys*"* until after they had *proven themselves worthy* of receiving its *"BlessingS",* and these *"Sealing BlessingS"* were to be given in the Second Anointing.

In keeping with this, the Prophet Joseph Smith and Emma were the first to receive these blessings — and just so, one month and a day after giving the above speech, the Prophet, together with his first wife Emma, received their Second Anointings. This event was recorded by Willard Richards in two different places — first in the Prophet's

personal diary, under the date of the 28th of September 1843, and then again in Richards own personal diary, under the same date. What follows are these two accounts:

September 28, 1843; 11 1/2 A.M. Council [i.e. The Holy Order met] over the store. Hyrum, Newell, Geo. S., Willard [Richards], J.S., J.T., A.L., L.W., J.M.B. and at 7 [in the] evening we met at the mansion upper room front with W. L. and W. M. Baurak Ale [Burak Ale was the code name for Joseph Smith] was *by common consent & unanimous voice chosen president of* The [Anointed] Quorum and Ordained to the [Fullness of The] Highest & Holiest Order of The [Patriarchal] Priesthood (& companion [Emma)—D[itt]O. [i.e. Emma *was* Ordained *to* the Same as Presiding Priestess *and* Queen] — Joseph Smith, Hyrum Smith, Geo. Miller, N. K. Whitney, Willard Richards, John Smith, John Taylor, Amasa Lyman, Lucien Woodworth, J. M. Bernheisel, Wm. Law, Wm. Marks. President [of the Quorum] led in prayer that his days might be prolonged — have dominion over his enemies, all their households be blessed & all the Church & world." (Joseph Smith Diary, 28 September 1843, Church Historian's Office, Salt Lake City, Utah)

In keeping with the above, the Willard Richards diary account reads as follows:

"Thursday Sept. 28, 1843; The council [i.e. The Holy Order] met over the store [—] also at 7 O ~~clock~~ in the Evening met in an upper room in the Mansion. There were present Joseph Smith, Hyrum Smith, George Miller, N. K. Whitney, Willard Richards, John Smith, John Taylor, Amasa Lyman, Locien Woodworth, J. M. Bernheisel, Wm. Law, Wm. Marks. Joseph Smith led in prayer [—] he prayed that his days might be lengthened & have dominion over his Enemies, and all their Households be blessed & all the _____ [Church] then by common consent Joseph Smith the Prophet Received his Second Anointing *of the* Highest & Holiest Order [of the Patriarchal Priesthood.] (See page. 136, Willard Richards diary, Church Historian's Office, Salt Lake City, Utah)

In the Joseph Smith diary account, it states that on the 28th of September 1843, the Prophet was: "Ordained to the Highest & Holiest Order of The Priesthood". And what Priesthood might this have been? To be sure, it was not the "Apostleship", or the office of President of the Church! But if the Prophet was *"Ordained to the Highest & Holiest Order of The Priesthood"* in September of 1843, to what was he Ordained a year and a half earlier, on the 5th of May 1842?

Again, according to the Prophet's *Teachings* "The Highest Order *of the* Melchizedek Priesthood" was first revealed in the May 4th and 5th 1842 meetings (*TPJS* 237). And not only was it "revealed", but as we have seen, the ten men who attended those meetings were actually *Anointed and Ordained* as "Kings and Priests" — through which Ordinance, they had conferred on them "Patriarchal Priesthood". Again, as we have seen, this "Patriarchal Priesthood" constitutes "The Highest Order of the Melchizedek Priesthood", as *Symbolized* by "The 4th Token", *which is* "The 2nd *and* Highest Token *of the* Melchizedek Priesthood". So what then is the difference between what the Prophet received in May of 1842 and September of 1843?

The Willard Richards diary account sheds light on this question, for it states that on September 28th, 1843, the Prophet received his "Second Anointing of the Highest & Holiest Order [of the Priesthood]". But what is the "Second Anointing *of the* Highest *and* Holiest Order *of the* Priesthood"? To be sure, it is Not to be *Anointed* and *Ordained* as an "Apostle" — nor is it to be *Anointed* and *Ordained* as the President of the Church!

In accordance with the Ordinances of the Temple, as instituted by the Prophet Joseph Smith, there are *two different Anointings* that are associated with "The Highest Order of the Melchizedek Priesthood" — there is "The First Anointing" and then there is "The Second Anointing", just as it is stated above in the Willard Richards diary. The Sealing Blessings for *All Time and Eternity* are not administered in the "First Anointing", but rather they are *Reserved* for the "Second Anointing". On May 5th, 1842, the Prophet received his "First Anointing" to the "Highest Order of the Melchizedek Priesthood". However it was not until a year and a half later, on the 28th of September 1843, that he received his "Second Anointing" to the "Highest Order of the Melchizedek Priesthood".

As we have already seen, contrary to the way things are done in temples today, when the Prophet received his "First Anointing", he was in fact *Anointed* and *Ordained* as a "King *and* Priest" in the "Highest *and* Holiest Order *of* The Patriarchal Priesthood". Yet all this notwithstanding, at the time when the Prophet received his "First Anointing", his Ordination as a "King *and* Priest" *was not* Sealed upon him for *All Eternity* — or stated in other words, the Prophet's "First Anointing" was not Sealed by the "Holy Spirit of Promise". However in

the case of his Second Anointing, his Anointing *and* Ordination were Sealed by the "Holy Spirit of Promise" (D&C 132:7). Hence the First Anointing places a man in a probationary state — while the Second Anointing ends that probationary state, by *Sealing all the Blessings* upon the recipient through the "Holy Spirit of Promise" — by which "Promise" their "Calling and Election *in their next life* Is Made Sure*"*. Hence when your *"Calling and Election is Made Sure"*, it is as it were "The More Sure Word of Prophecy", or a "Prophecy" regarding the future estate of that individual who is so Blessed — and all this too, through the "Sealing Keys of Elijah" — by which authority a man's blessings are *Eternally Sealed* upon him — and hence the blessings of "Eternal Lives" and "Eternal Life" — to Reign and Rule *Forever* as *a* God *in the* House of Israel — *over your own* Family Kingdom *in* The Church of the Firstborn *or* The Order of the Ancient of Days, *or* The Kingdom of God — the nucleus of which was constituted in "The Council of Fifty"!

At the time of the May 4th and 5th meetings, ten men received their Endowments, at which time they entered into an Everlasting Covenant that they would *live out their lives,* and All Time and Eternity, in accordance with Celestial Law. They were then *Anointed* and *Ordained* as Kings *and* Priests, and placed in a *probationary state,* wherein they were given the opportunity of demonstrating *through the life that they chose to live,* that they would Honor and Keep their Covenants.

Hence the First Anointing Promises Blessings which are Predicated upon the *Conditions of Faithfulness — or* that you prove True and Faithful *to your* Covenants. In contrast to this, the Second Anointing *Seals* those *Blessings upon you* through *the* Sealing Keys of Elijah, and "The Holy Spirit of Promise" — and this to After *you have proven yourself* Faithful *to your* Covenants.

Inasmuch as an individual does not receive his *Sealing Blessings* at the time he receives his "First Anointing" — neither is he given the Sealing Keys, *or the* Keys of Elijah. The conferring of these Keys is Reserved for the Second Anointing — which *Anointing* is given after the individual has proven himself faithful to his Covenants.

In substance then, it is correct to say that when the Prophet Anointed and Ordained men as Kings and Priests in the May 4th meeting, in every sense of the word, he did in fact confer upon them "The Highest

Order of the Melchizedek Priesthood". Yet this fact in itself does not prove that he then and there conferred upon them "The Fulness" *of that* Priesthood. Hence we have *"The Highest Order of the Melchizedek Priesthood"* — and then we have "The Fulness *of the* Highest Order of the Melchizedek Priesthood". It is The Sealing Keys of Elijah that constitute The Fulness of the Priesthood, or The Fulness *of* The Patriarchal Priesthood, or The Fulness *of* The Highest *and* Most Holy Order of the Melchizedek Priesthood.

Generally speaking, Utah Mormonism has had *No Understanding,* and *Consequently, No Mental Consciousness* of the existence of the "Highest Order and Fulness of the Patriarchal Priesthood", which is Symbolized by the Second Token of the Melchizedek Priesthood. In this state of *Mental Vacuum,* it has not been possible for Utah Mormonism to connect reference to "The Fulness of the Priesthood" with its *inherent* Antecedent — which is "The Highest Order of the Patriarchal Priesthood" (*TPJS* 237; D&C 84:18; *WJS* 245; *TPJS* 322–323), the existence of which *is* Symbolized *by the* Second Token *of the* Melchizedek Priesthood, *or the* Patriarchal Handshake, *Together With its* Name, as given at the Veil *in the* Endowment Ceremony, and as Implemented in the Family Related Temple Sealing Ordinances:

'Power in the Fulness of the Patriarchal Priesthood *be* Upon Me, *and* Upon My Children, throughout All Time, and through All Eternity'

This then constitutes the Preservation of the Knowledge of the Priesthood, *through that* Period of The Darkness *in the Latter day* Apostasy (Isa 24:1–6) — *To Come Forth in* The Brightness of Day — *At That Time When* The Lord Says: "Let There Be Light!"

There are yet two other passages from the Bible which speak of this Patriarchal Priesthood. The first is found in the 19th chapter of Exodus, which was before the Transgression of Israel , and the second is found in 1st Peter chapter 2. In Exodus it states that if the Children of Israel would keep the Lord's Covenant, that the Lord would make of them a "Peculiar" people, and a Treasure unto himself, and that he would make of them "A Kingdom of Priests [*and* Kings], *and an* Holy Nation unto the Lord", or in other words the House of Israel is to become a *Royal Priesthood* and a *Royal Family*. In perfect keeping with this, Peter cites this same passage in Exodus, and then applies it

to the newly Converted Christian Gentiles, who are *scattered Ephraim* — at which time he says of them: "But ye are a chosen generation, a Royal Priesthood [i.e. The Patriarchal Priesthood] *an* Holy Nation, *a* Peculiar People". It is self evident that these passages correlate with the Joseph Smith Translation of Exodus 34 and Deuteronomy 10. Consider the following:

> In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. . . . And Moses went up unto God, and Yahweh called unto him out of the mountain, saying, *Thus shalt thou say* to "The House of Jacob", and tell "The Children of Israel"; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will *obey my voice indeed,* and Keep my Covenant, then ye shall be a "Peculiar [People" and] "Treasure" *unto me ABOVE ALL PEOPLE:* for all the earth is mine: And ye shall be *unto me a* Kingdom of Priests [*and* Kings], and an Holy Nation. These are the words which thou shalt speak unto The Children of Israel. (Exodus 19:1–6)

> If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a Spiritual House, *an* Holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . But ye are a Chosen Generation, *a* Royal Priesthood [i.e. The Patriarchal Priesthood], *an* Holy Nation, a Peculiar People; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were not a people,* but *are now* The People of God (1st Peter 2:3–10)

It is self evident that these two passages correlate and that they are related to each other — and not only this, but it is also evident that they correlate with the Joseph Smith Translation of Exodus 34, and Deuteronomy 10, together with Section 84.

We do well to remember that the whole concept of being *Anointed* and *Ordained* as Kings *and* Priests, comes from the Bible. Indeed, Melchizedek was "the Priest of the Most High God" (Gen 14:18–20), just as in Temples men are Anointed and Ordained as Kings and Priests unto the Most High God. Again as we have seen, in Exodus 19 it states that *"*The House of Jacob*"* or *"*The Children of Israel*"* should be a Kingdom of Priests, and an Holy Nation Unto God — while in Peter the Christians are referred to as

a "Holy Priesthood", and even a *"Chosen Generation,* "A Royal Priesthood", which can only be understood to be a "Patriarchal Priesthood". Again, in Psalms 110 it emphatically declares that Christ would be *"*A Priest Forever After the Order of Melchizedek*"*. In the Revelation of John, it declares on two different occasions that the worthy Saints would become Kings and Priests unto God the Father.. Consider the following:

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and *the prince of the kings of the earth.* Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father (Revelations 1:5–6)

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; *And hast made us Unto Our God* Kings and Priests: *and we shall reign on the earth*. (Revelations 5:9–10)

Again in the New Testament book of Hebrews, it states that "The Priesthood being Changed, there is made also of necessity a change in the Law of the Priesthood:

7:11 If therefore Perfection [i.e. Exaltation] were by the Levitical priesthood, (*for under it the people received* the law [of Moses],) what further need was there that *another priest should rise* After the Order of Melchizedek, and not be called after the order of Aaron? 7:12 *For the priesthood being changed* [from the Aaronic to the Melchizedek Priesthood], there is made of necessity a change also of the law [i.e. A change in the Law of Moses, to the law of the Melchizedek Priesthood]. (Hebrews 7:11–12)

On the 10th of March, 1844 *(which was the day of the first preliminary meeting of the Council of Fifty)* the Prophet defined in certain terms, just exactly what constituted "The Fulness of the Priesthood" *and* The Kingdom of God:

Now for Elijah. The spirit, Power, and Calling of Elijah is, that ye have Power to hold *The Key Of The Revelations,* Ordinances, Oracles, *Powers and* Endowments *of* The Fulness of the Melchizedek Priesthood *and of* The Kingdom of God on the earth [i.e. The Council of Fifty]; and to *receive, obtain, and* Perform All The Ordinances *belonging to* The Kingdom of God [i.e. The Council of Fifty, the Order of the Ancient of Days, or "The Church of the Firstborn" (*TPJS* 237)], even unto the turning

of the hearts of the fathers unto the children, and the hearts of the children unto the fathers . . . . . .

Now comes the point. *What is this* Office *and* Work *of* Elijah*?* It is one of the *greatest* and *most important* subjects that God has revealed. *He should send Elijah to Seal* The Children To The Fathers, *and the* Fathers To The Children [i.e.. *The creation of* The Family Kingdom of the Father", or "The Order of the Ancient of Days", *or* The Church of the Firstborn].

Now was this merely confined to the living . . . ? By no means. . . . .

I wish you to understand this subject, *for it is important;* and if you receive it, *this is the spirit of Elijah,* that we redeem our dead, and Connect Ourselves With our Fathers Which Are In Heaven, and *Seal Up Our Dead* to Come Forth In The First Resurrection; and here we want The Power of Elijah *to* Seal Those Who Dwell On Earth *to those who dwell in heaven.* This is The Power of Elijah *and* The Keys Of The Kingdom Of Jehovah [i.e. The Keys of The Kingdom of God, *or* The Council of Fifty]. . . . . Then what you *Seal On Earth, by the* Keys of Elijah, Is Sealed in Heaven; and This Is The Power of Elijah . . . *the power of Elijah is sufficient to* Make Our Calling and Election Sure (*TPJS* 337 – 338)

According to the above statement the Keys of Elijah *inherently belong to the* Kingdom of God, or Council of Fifty. That this is so, is also affirmed by a Revelation which the Prophet received on the Kingdom of God, on the 7th of April 1842:

> Verily thus saith the Lord, This is the name by which you shall be called — "The Kingdom of God and His Laws, With The Keys and Power Thereof, and Judgment in the Hands of his Servants, Ahman Christ". (*UPR Vol 1, 3rd Ed., Part 61, p. 138*)

Most certainly this is *a broad statement about the Priesthood Authority* of The Kingdom of God or Council of Fifty: "The Kingdom of God *and His* Laws, *with* The Keys and Power Thereof, *and Judgment in the Hands of* his Servants*".*

The following is an extract from the Second Anointing of Heber C. Kimball, as he received it from under the hands of President Brigham Young, on January 8th, 1846:

> Bro. Heber Chase Kimball, in the name of Jesus Christ we pour upon thy head this holy oil and we Anoint thee a King and a Priest unto the *Most High God,* in and over the Church of Jesus Christ of Latter-day Saints and also Israel . . . and I Seal upon you Power To Bind On Earth *and* It Shall Be Bound In Heaven, and whomsoever *thou shalt* Loose on Earth

Shall Be Loosed in Heaven, and whomsoever *thou shalt* Curse Shalt be Cursed, and whomsoever *thou shalt* Bless, Shall Be Blessed . . . . and *I* Seal *upon you all the blessings of thy* progenitors*, even* Abraham*,* Isaac *and* Jacob (Gen 17; 18) — and even as far back as the Priesthood . . . . We also Seal *upon thee all the* Power *and* Blessings *of* The Holy Resurrection *even to the* Eternal Godhead . . . (Record of Anointings, January 8th, 1846)

We see from the above that in Heber C. Kimball's Second Anointing, he was for a *Second Time* Anointed *and* Ordained as a King *and* Priest*,* with the difference being that in this *Anointing,* his *Ordination and Blessings* were *Sealed* upon him for *both* Time *and* Eternity. Again it will be noticed that these blessings included those of *Abraham, Isaac and Jacob,* which equate with Eternal Family and Eternal Marriage (Gen 17; 18). Not only so, but in addition to this, Kimball had conferred upon him The Sealing Keys Elijah*,* and this too separate from being Ordained a King and Priest.

This is precisely in accordance with what the Prophet said in his August 27th, 1843 discourse on Priesthood. Again to recapitulate, be it remembered that the Prophet taught that Abraham was Ordained by Melchizedek to The Highest Order of the Patriarchal Priesthood *on the day that he met him* after returning from the slaughter of the kings. But according to the Prophet, Abraham did not at that time receive the Sealing Keys. As the Prophet then said:

The sacrifice required of Abraham in the offering up of Isaac, shows that *if a man would attain to the* Keys of the Kingdom of an Endless Life [i.e. The same Sealing Keys which were Restored by Elijah]; He Must Sacrifice All Things. (*TPJS* 322; D&C 132:45–50, 7)

In keeping with the above, the account of Abraham meeting Melchizedek is given in Genesis 14, but the account of Abraham's offering of Isaac and his subsequent blessing is given at a later time in Genesis chapter 22. Consider the following:

And Angel Yahweh [i.e. Christ] called unto Abraham out of heaven the second time, And said, By Myself Have I Sworn, Saith Yahweh, *for because thou hast done this thing,* and hast not withheld thy son, thine only son*:* That in blessing I will bless thee, and in multiplying I will multiply thy seed *as the stars of the heaven,* and as the sand which is upon the sea shore*;* and thy seed shall possess the gate of his enemies; *And in thy seed shall all the nations of the earth be blessed;* because Thou Hast Obeyed My Voice. (Gen 22:15–18)

We see from the above that it is just as the Prophet said in his speech (*TPJS* 322). It was after Abraham's offering of Isaac, that he was blessed by Christ with "The Keys of the Kingdom of an Endless Life". And just so it was with Heber C. Kimball. According to Kimball's biography, the Prophet tried him as by fire before he was given his Sealing Blessings — *The Holy Spirit of Promise.*

Alma Chapter 13

There is yet other Scripture which the Lord has seen fit to give us in these Latter Days, through the Early Revelations of the Prophet Joseph Smith, wherein the Doctrine of the *"Holy Order"* and *"The Ordinances thereof"* are discussed. In fact there are many references to the *"Holy Order"* throughout the Book of Mormon. Incredible as all this may seem, we are just beginning upon the road to discovery — for the 1829 writing of the Book of Mormon correlates the "High Priesthood of the Holy Order of God" with the "Ordinances" *of the* "Holy Order", which again is to say "The Ordinances of the Temple" — and not just to "The Ordinances of the Temple", but to Much, Much More! Consider the Following:

1 And again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments *unto his children;* and I would that ye should remember that the Lord God Ordained Priests, *after his* Holy Order, which was after *The Order Of His Son,* to teach these things unto the people. 2 And those Priests *[Of The Holy Order] were ordained after The Order Of His Son,* in a manner *that thereby* The People Might Know In What Manner To Look Forward To His Son For Redemption [i.e. Reference is here made to The Sign of the Nail *&* The Sure Sign of the Nail*, as given the* 1st and 2nd *Tokens of the Melchizedek Priesthood,* and which form a part of the Ordination when properly done in the Ordinances of the Holy Order].

3 And this is the manner after which they were ordained — *Being Called and Prepared [*by Foreordination*] From The Foundation Of The World According To The Foreknowledge of God*, *On Account Of Their Exceeding Faith And Good Works [*In Their First Estate*]; in the first place [i.e.* in their First Estate*]* being left to choose good or evil *[*In The Pre-Existence*];* therefore they having chosen good *[*in their First Estate*],* and exercising exceedingly great faith, are *called with a Holy Calling,* yea, with that *Holy Calling which was* PreparED *with,* and According To, A Preparatory Redemption *for such [i.e.* By Their Foreordination In The Pre-existence*]*. 4 And thus they have been called to this *Holy Calling* [*Through Foreordination In Their First Estate* (Abr 3:22–23)] *on account of their faith,* while others *[Such As The Blacks] would reject the Spirit*

of God on account of the hardness of their hearts and blindness of their minds, while, *If It Had Not Been For This* They Might Have Had As Great Privilege As Their Brethren.

5 Or in fine, *In The First Place [i.e.* In Their First Estate*]* They Were On The Same Standing With Their Brethren*;* thus This Holy Calling *being [*ForeOrdained and*] Prepared* From The Foundation Of The World *for such as would not harden their hearts,* being in and through the atonement of the Only Begotten Son, *Who Was [*Foreordained And*] Prepared* —

6 And thus being called by this *Holy Calling,* and *O*rdained Unto The High Priesthood Of The Holy Order Of God, to teach his commandments unto the children of men, *that they also might* enter into his rest — 7 This High Priesthood Being *after the order of His Son*, *which Order was [*Prepared*] from The Foundation of the World;* or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, *according to His* Foreknowledge Of All Things — 8 Now *they were ordained after this manner*—being called *With A Holy Calling [*In The Temple*]*, and *Ordained With A Holy Ordinance [*Of the Temple, In An Endowment*],* and taking upon them The High Priesthood Of The Holy Order *[*Of God*]*, which Calling, And Ordinance, And High Priesthood, is without beginning or end *[and* Throughout All Time and Eternity*]* — 9 Thus They Become High Priests *Forever [i.e. and* Kings *and* Priests Unto The Most High God (D&C 76:53–58)], *After The Order Of The Son*, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.

10 Now, as I said concerning the Holy Order, or this *High Priesthood*, there were many who were Ordained and became High Priests *[and* Kings *and* Priests*]* of God; *And It Was On Account Of their Exceeding Faith and Repentanc*e, *and Their Righteousness Before God,* they *Choosing to Repent And Work Righteousness Rather Than To Perish;* 11 Therefore *they were called after this* Holy Order*,* and were Sanctified, and *their garments were washed white* through *The Blood Of The* Lamb. 12 Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, *could not look upon sin save it were with abhorrence;* and *there were many, exceedingly great many, Who Were Made Pure* [and Received their Calling and Election and the Second Comforter (*TPJS* 150)] and Entered Into The Rest Of The Lord Their God.

13 And now, my brethren, I would that ye should humble yourselves before God, *and bring forth fruit meet for repentance, that ye may also* enter into that rest *[i.e. The Second Comforter]*. 14 Yea, *humble yourselve*s even as the people in the days of Melchizedek, *Who Was Also a High Priest after this same order* which I have spoken, who also took upon him The High Priesthood *[and became a* King and Priest*] Forever [Throughout All Time and Eternity]*. 15 And

it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed. 16 *Now these [Temple] ordinances were given after this manner, that thereby* the People Might Look Forward On The Son of God, It Being A Type Of His Order*, or it being his order,* and this that they might look forward to him for a remission of their sins [through the knowledge of *The Sign of the Nail and the Sure Sign of the Nail*], that they might enter into the rest of the Lord.

17 Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness; 18 But Melchizedek having exercised mighty faith, and received *the office of the high priesthood according to* The Holy Order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign *under his father.* 19 Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention. (Alma 13:1–19)

So what does it take to Merit *being* Born *in the* Lineage *of the* Patriarchal Priesthood. First of all, it is by living a worthy life in a former estate, and because of this, being Blessed and Foreordained or Called *and* Elected in *a former Estate* to be born on Earth *in the* Lineage of the Priesthood *or the* Elect Seed. What we inherit in this life at the time of our birth, is based upon the life which we lived *before in our* First Estate — and this is the basis of the Doctrine which forbids Negroes from receiving the Priesthood in this mortality — in other words, *a Foreordained Judgment and Calling and Election*, which is Based Upon The Life Which We Lived Before in our *former* Estate. This is the doctrine that is taught in the Book of Abraham:

Now the Lord had shown unto me, Abraham, the intelligences that were organized [into families] before the world was; and among all these there were Many of the Noble and Great Ones; And *God saw these souls that they were good,* and he stood in the midst of them, and he said: These I Will Make My Rulers; for he stood among those that were spirits, *and* He Saw That They Were Good*;* and he said unto me: Abraham, *thou art one of them;* Thou Wast Chosen Before Thou Wast Born. (Abraham 3:22–23)

According to Joseph Fielding Smith, the High Priesthood of the Holy Order of God (as referred to in Alma chapter 13) is The Patriarchal Priesthood and The Fulness Thereof. Consider

the following statement which was made by him after quoting Alma chapter 13, verses 7 through 10:

I glean these facts from Section 107 of the Doctrine and Covenants: The first authority of Priesthood, in earth was Patriarchal. [Moses 6:7] Adam was a patriarch, so were those who succeeded him. Being patriarchs, of course they were, as stated by Alma, High Priests After the Holy Order. This Patriarchal (*or Evangelical*) Order of Priesthood continued through the generations from Adam to Noah, and from Noah to Moses. (*The Way to Perfection* 72)

Be it remembered that Joseph Fielding Smith was a grandson of Patriarch Hyrum Smith — and this being the case, he had an inherent interest in the Patriarchal Priesthood. Not only so, but he spent practically his whole life in the Archives, and this being the case, no doubt he saw many things that others have not seen. In fact Joseph Fielding Smith said many things about the Patriarchal Priesthood and the Church of the Firstborn. Consider the following:

"I want to say a few words about the Patriarchal Priesthood". "The Order of . . . priesthood which was established in the beginning was *patriarchal*. The authority descended *from father to son".* "All of the ancient patriarchs were high priests, but the direction of the Church in those days *was by* patriarchs." "Noah, who stands next to Adam in authority, brought this priesthood through the flood, and it continued from generation to generation. Abraham, the 10th from Noah, received special blessings from the Lord, and the priesthood continued through him and his seed."

"The patriarchal authority has come down from Abraham through Isaac, Jacob, Joseph, and Ephraim . . . . . All through the centuries from the beginning to the days of Moses, The Patriarchal Priesthood Prevailed . . . . .

When the children of Israel — the descendants of Jacob, grandson of Abraham — were in the wilderness, after their deliverance from Egypt, the Lord offered them, *on conditions that they would serve him,* The Fulness Of This Priesthood *with all its blessings,* and they would have become *a nation of* Priests *under this* Patriarchal Order.

However, the Children of Israel rebelled; they showed themselves unworthy of this great honor, and the Lord in his anger denied them This Fulness Of Priesthood *with all the rites* that would prepare them for the Exaltation *in his presence*." "That is, He ceased to ordain men and give them the divine authority as was intended in the beginning, when He said He would have a "Royal Priesthood", and He offered the priesthood to all the tribes of

Israel; but they failed in the keeping of the commandments of the Lord, and in His anger, as you know, as recorded in the eighty-fourth section of the Doctrine and Covenants, He took Moses and the Higher priesthood out of their midst." "After the time of Moses, when the Melchizedek Priesthood was withdrawn from Israel, this order as it is called, of Patriarchal Priesthood, did not continue." "We read from the statements of the Prophet Joseph Smith that all the prophets held the Melchizedek Priesthood and that evidently the Patriarchal Order of Priesthood; but that honor was confined to a few, a very few, and each one had to receive the special ordination . . . .

The Patriarchal Priesthood will be *the priesthood* that will be held by all those who are worthy *of the* Exaltation in the Celestial Kingdom of God. For the whole plan of Salvation *and* Exaltation *is based upon* The Patriarchal Order." (Joseph Fielding Smith, BYU, Devotional Speech, June 15, 1956; *Doctrines of Salvation* 3:160–61; 3:104)

Again, consider the following statements which were made by Joseph Fielding Smith with regard to the Church of the Firstborn:

Who among us wants to be satisfied by merely entering the Celestial Kingdom? The Lord did not say that baptism would exalt us. Are we going to be satisfied with merely an entrance? Evidently there are many members of the Church who are going to be so satisfied, because they will not prepare themselves, or do not prepare to receive the exaltation. What will happen to those who are baptized, who are satisfied thus far? They will enter into that kingdom to be servants, to wait upon those who are worthy of a far more and exceeding weight of glory. The Lord says they will be angels, ministering servants, but *they will not be Gods,* and that will be their destiny, for he says it will endure worlds without end. So we cannot be satisfied merely with baptism. The Lord expects us to be worthy to go on and receive the *fulness of his kingdom,* to be clothed with the power of perfection and become like him. That can only be done by observing the ordinances and receiving the covenants in the house of the Lord, each of us individually . . . (*Seek Ye Earnestly* 62) Do you desire to enter into the Celestial Kingdom and receive eternal life? Then be willing to keep all the commandments the Lord may give you. Baptism and confirmation are the ordinances by which we come into the kingdom of God. But these ordinances of themselves will not grant us a place of exaltation!

Each person baptized into the Church is under obligation to keep the commandments of the Lord . . . . . When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive *other covenants* and to take upon himself *other obligations which will make of him an* **Heir**, and he will become a Member of the "**Church of the Firstborn**." (*Seek Ye Earnestly* 147) The Lord speaks in . . . the revelations

of the Church of the Firstborn. *What is the difference,* if there is a difference *between* the Church of the Firstborn and the Church of Jesus Christ of Latter-day Saints, or of any day saints? Well, the members of the Church of the Firstborn are members of the Church of Jesus Christ, but not all those who are members of the Church of Jesus Christ become members of the Church of the Firstborn . . . (*Seek Ye Earnestly* 63)

As I understand it, those who become members of the Church of the Firstborn are those who have kept the commandments of the Lord in their fulness. I do not understand that every member of the Church of Jesus Christ of Latter-day Saints is to become a member of the Church of the Firstborn; for there are many who are not willing to walk in the light of truth and continue in God obedient to every ordinance and commandment. These will fall short of this great glory for they have not overcome by faith. (*Take Heed to Yourselves* 95) Those who gain exaltation in the celestial kingdom are those who are members of the Church of the Firstborn; in other words, those who keep all the commandments of the Lord. There will be many *who are members of the Church of Jesus Christ of Latter-day Saints who shall never become members of the Church of the Firstborn*. (*Doctrines of Salvation* Vol. 2:41) Brethren and sisters, we cannot be satisfied with just membership in this Church. We should live to be Worthy of and Pray for the Fulness of the Blessings of Our **Father's** Kingdom. (*Seek Ye Earnestly* 64)

There is no exaltation in the kingdom of God without **the Fulness of the Priesthood**. How could a man be an **Heir** in that kingdom without priesthood? . . . . These blessings are obtained through obedience to the ordinances and covenants of the House of the Lord. The Prophet Joseph Smith once said: "If a man gets **a Fulness of the Priesthood** of God, he has to get it . . . by keeping all the commandments and obeying all the ordinances of the house of the Lord." To obtain the fulness of the priesthood does not mean that a man must become president of the Church. Every Man **who is Faithful** and will Receive These Ordinances and Blessings Obtains a Fulness of the Priesthood, and the Lord has said that "he makes them equal in power, and in might, and in dominion." . . . the Lord has made it possible for every man in this Church, through his obedience, to receive the Fulness of the Priesthood *through the ordinances of the temple* of the Lord. This cannot be received anywhere else.

So being ordained an elder, or a high priest, or an apostle, or even president of the Church, is not the thing that brings the exaltation, but obedience to the laws and the ordinances and the covenants required of those who desire to become members of the **Church of the Firstborn** *as these are administered in the House of the Lord. To become a member of the Church of the Firstborn, as I understand it, is to become one of the inner circle*. We are all members of the

Church of Jesus Christ of Latter-day Saints by being baptized and confirmed, and there are many who seem to be content to remain such without obtaining the privileges of exaltation. *The Lord has made it possible for us to become members of the Church of the Firstborn by receiving the blessings of the House of the Lord*, and "overcoming all things." Thus we become heirs, "priests and kings, who have received of his fulness, and of his glory," who shall "dwell in the presence of God and his Christ forever and ever," with full exaltation. Are such blessings worth having?

I have said that only one man at a time on the earth holds the keys of this sealing power of priesthood, but he may, and does, delegate power to others and they officiate under his direction in the temples of the Lord. . . . All the authority exercised in the temples, is then, after all, the authority centered in one man. He has the power and calls upon others to officiate and *they seal upon us the keys and powers which, through our obedience, entitle us to become* Sons *and* Daughters, *and members of the* Church of the Firstborn, *receiving all things in the kingdom. This is what we can get in the temple, so that we become* members of the Family, Sons and Daughters of God, *not servants*. (*Take Heed to Yourselves*. 112–114)

More on the May 4th & 5th 1842 Meetings

There are in fact many other pieces of Gold to be found in the record of the May 4th meeting, as published in *The Teachings of The Prophet Joseph Smith* and *The History of the Church,* so let us go over it once more:

Highest Order of Priesthood Revealed

I spent the day in the upper part of the store . . . in council with [some of the Twelve and other brethren] . . . Instructing them in the Principles and Order of the Priesthood, attending to Washings, Anointings, Endowments and the communication of Keys Pertaining to the Aaronic Priesthood, and so on to The Highest Order of the Melchizedek Priesthood [i.e. The 4th Token, or the 2nd Token of the Melchizedek Priesthood], Setting Forth The Order Pertaining To The Ancient Of Days, and all those plans and principles by which any one is enabled to Secure the Fullness of those Blessings which have been prepared for The Church of the Firstborn, and come up and abide in the presence of the Gods in the eternal worlds. In this Council was Instituted The Ancient Order Of Things for the First Time in these Last Days. And . . . there was nothing made known to these men but what will be made known to all the Saints . . . so soon as . . . a proper place is prepared to communicate them [i.e. The Nauvoo Temple] . . . therefore let the Saints be diligent in building the Temple . . . . .

Thursday, 5.—General Adams started for Springfield, and the remainder of the council of yesterday continued their meeting at the same place, and myself *and Brother* Hyrum *received in turn from the others, the same that I had communicated to them the day previous.* (*TPJS* 237; *HC* Vol 5: <4 May 1842> 1– 3)

Actually the above statement is a fleshed out version of an original journal entry which was recorded in the Prophet's private diary. Both the original diary entry, as well as the fleshed out version were written and composed by Willard Richards. Richards was present at the May 4th meeting, and was the Church Historian, and a clerk in the Prophet's office. At the time of the meetings, Richards recorded a cryptic account of what took place in the Prophet's private Journal. The following is this account:

4 May 1842 • Wednesday

In council in the Presidents & General offices with Judge Adams. Hyram Smith Newel K. Whitney. William Marks, Wm Law. George Miller. Brigham Young. Heber C. Kimball & Willard Richards. [erased word] &c *giving certain* INSTRUCTIONS CONCERNING THE PRIESTHOOD. [Erased word] &c on the Aaronic Priesthood to the first [erased word] continuing through the day.

5 May 1842 • Thursday

Judge Adams left for Springfield the others continued in Council as the day previous & Joseph & Hyrum were [erased word] (*The Papers of Joseph Smith Vol 2*: <Edited by Dean C. Jessee – Deseret Book Company – Salt Lake City, Utah 1992> 380; *The Joseph Smith Papers, Journals, Volume 2: December 1841–April 1843* <Edited by Andrew H. Hedges, Alex D. Smith, Richard Lloyd Anderson, Church Historian's Press, Salt Lake City, Utah, 2011> pp. 53–54)

The reason for the May 4th and 5th meetings being written in cryptic form, was because of the Prophet's urgent feeling that there was a need for *secrecy* in order to protect himself against the charge of *Treason*.

As the future would ultimately prove, the Prophet was right. Further evidence of the Prophet's concern for the need of *secrecy* is borne out by the fact that before he went to Carthage (where he was finally Murdered by a Mob that was raised by the Masons) — before going to Carthage the Prophet gave directions to William Clayton *(who was also one of his clerks and secretaries, and the individual who kept the Records of the Kingdom)* to either *burn the records of the Kingdom, or to bury them.* In the end, Clayton chose to bury them.

Because of the significance of Richards' account of the May 4th meeting, there are some who have endeavored to caste aspersion or doubt on the accuracy of what Richards wrote. However President Young was in the habit of going over and approving *The History of the Church* before it was published — so there is no real reason to doubt that President Young approved of what Richards wrote before it was published. Not only so, but Young and Heber C. Kimball were both present at the May 4th and 5th meetings, and were among those who were Endowed — consequently they were eye witnesses to the events which Richards wrote — and no informed man can honestly doubt that President Young and Heber C. Kimball both knew and understood what the Prophet did and taught with regard to these matters.

The Journal in which Richards' obscured account was written, was named by the Prophet as *"The Book of the Law of the Lord".* Formerly this Journal was kept in the walk in office vault of the First Presidencies Office. However, during the 1990s consent was finally given for it to be published.

It will be noticed that in the fleshed out version, it is stated that the Prophet spent the day *"Setting Forth* The Order Pertaining To The Ancient Of Days*, and all those plans and principles by which any one is enabled to Secure the Fullness of those Blessings which have been prepared for* The Church Of The Firstborn*".* Then in continuing it states that: *"In this Council was Instituted* The Ancient Order Of Things *for The First Time In These Last Days.*" In this statement "The Order of the Ancient of Days*"* is equated with *"all those Plans and Principles by which any one is enabled to Secure the Fullness of those Blessings which have been prepared for* The Church Of The Firstborn*".* In this statement *"The Church of the Firstborn" is equated with "*The Order of the Ancient of Days*" and "*The Ancient Order of Things*" is equated with "*The Church of the Firstborn*" — hence* according to the above statement *these three names all refer to* The Same Organization*, and as it states: "In this Council was Instituted* The Ancient Order Of Things *for the* First Time *in these Last Days."*

What we find in the Richards account of the May 4th meeting, is precisely what we find in Heber C. Kimball's speech when he spoke of The Kingdom of God and The Church of the Firstborn. Once again, consider what he said:

This people here are the people of God. Here, in the Territory of Deseret, is The Kingdom of God [i.e. The Council of Fifty], and here are *All the Officers Pertaining To That Kingdom;* and here is an organization that is organized After the Order of God [i.e. The Holy Order of God (Alma 13:1–19; D&C 77:11)], and it is organized *After the Order of* The Church of the First Born [In Other Words, according to Heber C. Kimball, The Kingdom of God *Equates with* The Church of the Firstborn].

Let me explain what The Church of the First Born Is. It is *The First Church that ever was raised up* Upon this Earth; that is, The First Born Church. [i.e. It is explained in the Book of Abraham that Father Adam is the Firstborn (Abr 1:2–4) — Hence The Church of the Firstborn is The Church of Father Adam, who according to the Teachings of President Young, the Prophet Joseph Smith, Heber C. Kimball, and others, is God The Father — all of which means that The Church of the Firstborn is The Church of God the Father (D&C 88:5; 76) or, stated in other words "The Order of the Ancient of Days"] That is what I mean; and when God Our Father Organized that Church, He organized it just as His Father organized the Church [of the Firstborn] on the earth where He dwelt [i.e. This would be on t*he Earth where Father Adam went through a Mortal Probation*]; And That Same Order Is Organized Here in the City of Great Salt Lake; and it is *that Order* that Joseph Smith the Prophet of God *Organized In The Beginning* in Kirtland, Ohio. *Brother Brigham Young, myself, and others were present when that was done [Brigham and Heber were present for the early beginnings of the Church of the Firstborn in Kirtland in the Fall of 1836 when the Prophet first commenced "The Ancient Order of Things"* (Book of John Whitmer, chapter 22) — *but they were not in New York on April 6th, 1830, when the Church of Jesus Christ was started];* and when Those Officers [of the Church of the Firstborn] *received their Endowments,* they were together in one place [in the upper Brick store at Nauvoo (*TPJS* 237)]. They were organized [in the Holy Order and Council of Fifty], and received their Endowments and blessings, and *those* KEYS [*of* The Church of The Firstborn] *were placed upon them,* and That Kingdom [i.e. The Kingdom of God, or The Council of Fifty] Will Stand For Ever.

Now Mark it — That Kingdom *[i.e. "The Kingdom of God" or "The Council of Fifty"] Will Never Be Overthrown [even if The Church of Jesus Christ of Latter Day Saints is Overthrown (JD Vol 2: <18 Feb 1855>183–184]; Although They May Kill, that is, if they can, Brother Brigham and Me, and Brother Daniel H. Wells, and they May Kill the [Twelve] Apostles, if they can, and so they may keep on from this time to all eternity, and They Never Can Obliterate This Work. I know it. They may kill, and destroy, and waste a great many limbs that are upon this Church [i.e. The Church of the Firstborn is like a family tree]; but let me tell you, they never can kill the Tree [i.e. The Eternal Family of God the Father or The*

House of Israel] nor destroy the Root from whence we have sprung; for Tour Father and Our God is that Root*, and Jesus Christ, the Son of God, is the Tree or Vine, and we Spring Out Of That Vine* [i.e. According to the Prophet Joseph Smith, there are many who are the Descendants of Christ Including Heber C. Kimball and Brigham. (D&C 113:1–3)]; *(Journal of Discourses 5:129–130)*

Once again, when the Prophet equated *The Church of the Firstborn with The Order of the Ancient of Days,* he at one and the same time equated *The Church of the Firstborn* with *The Kingdom of God* that Daniel foretold would be established in the latter days — for Daniel 7 is the only place in the Bible where *the Ancient of Days* is named, and that is the chapter where it is Prophesied that The Kingdom of God would be established in power when The Ancient of Days sits. Again in Daniel chapter two it Prophecies that:

in the days of these kings shall the God of heaven [i.e. The Ancient of Days] *set up a* Kingdom, *which shall never be destroyed:* and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, *and it shall* Stand For Ever. (Daniel 2:44)

Again in Daniel chapter 7 this same Prophecy is repeated, with the difference that "The God of Heaven" is identified as "The Ancient of Days", which once again demonstrates that Michael/Adam is God the Father.

I beheld till the thrones were cast down [i.e. The Kingdom of the Anti-Christ is Destroyed], and The Ancient of Days *did sit,* whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. *A fiery stream issued* and came forth from before him [i.e. God The Father descends to Earth in a Cherubim — as he descends "A fiery stream issued and came forth from before him", as in the case of landing on a Rocket] thousand thousands ministered unto him [i.e. One million], and ten thousand times ten thousand stood before him [i.e. One Hundred Million]; the judgment was set, and the books were opened [i.e. Pre-millennial Judgement day for those who will be allowed to live on Earth in the Kingdom of Christ during the Millennium — there are both the spirits of the dead and the living present].

I beheld then because of the voice of the great words which the horn spake [i.e. The Anti-Christ speaks Blasphemy against God and His Law.]: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame [The Kingdom of the Anti-Christ is Destroyed by Fire — and the Wicked are Burned Alive]. As concerning the rest of the beasts

[i.e. Those governments and kingdoms who were not of the Kingdom of the Anti-Christ], they had their dominion taken away [i.e. They lost all power in government]; yet their lives were prolonged for a season and time [that they might have the opportunity to receive or reject the word of God, when they are ministered unto by the One Hundred and Forty Four Thousand].

I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven [they come in many cherubims and cherubims make clouds], and came to the Ancient of days, and they brought him [i.e. The Son of Man] near before him [i.e. God the Father — Christ is brought to stand before God the Father]. And there was given him [i.e. Christ] dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed. (Dan 7:9–14)

So what is this Kingdom of God that Daniel foresaw, which God the Father would establish in "the latter days"? According to the Prophet Joseph Smith, it is the Order of the Ancient of Days. But what is the Order of the Ancient of Days? It is the Order of Father Adam — and the Order of Father Adam is a Patriarchal Order, even The Church of the Firstborn, *the Everlasting* Family Kingdom *of* God the Father — The Kingdom of God — or The Council of Fifty *in Embryo.*

It is obvious that the Prophet equated *The Church of the Firstborn* with *The Council of Fifty*, for the Prophet declared that *The Council of Fifty* was the nucleus of the latter day *Kingdom of God* that Daniel foretold would be established.

In keeping with this, according to the Prophet's teachings, when the Ancient of Days sits, he will appear at Adam-Ondi-Ahman, at which time he will hold a Council with his children. And what will be the purpose of this Council? — it will be to finalize the family sealing lines of his Eternal Family Kingdom of Earth. By this means He will prepare them to be born again as the veritable Children of Christ in the Millennial Kingdom of Christ. Consider the following statement which was made by the Prophet Joseph Smith:

Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, *he will call his children together and hold a council with them* [according to Prophecy One Hundred Million] to prepare them for the coming of the Son of Man. He (Adam) is [God] the Father of the human family, and *presides over the spirits of all men,* and all that

have had the Keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him [i.e. The Son of Man stands before the Father], and there is given him [i.e. Christ] glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him [by the head Gods] as holding The Keys Of The Universe, but retains his standing as Head of the Human Family [i.e. God the Father]. (*TPJS* 157)

That the Prophet equated the Council of Fifty with the "Order of the Ancient of Days" is attested to in a pamphlet that was published in 1844 after the Prophet's death. The primary topic of this pamphlet was the murder of the Prophet Joseph Smith, and the reasons for which it occurred. On this count then, we can understand it as a statement from the Masons, declaring their reason for raising the mob that murdered the Prophet, together with his brothers Hyrum and Samuel. This pamphlet was written by George T. M. Davis and reads as follows:

The great aim of Joseph Smith was evidently to clothe himself with the most *unlimited power,* civil, military and ecclesiastical, *over all who became members of his society* [*— since it was by free agency there was nothing illegal about that — In like manner Christ also expected a great deal from his disciples. Christ told his disciples that if they loved him they would keep his commandments — that if they loved father or mother or son or daughter more than him that they were not worthy of him — and that they must take up their cross and follow after him — that his disciples should be one with each other, even as he was one and in agreement with his Father.*]. And to that end his whole efforts were put in requisition from the day of their organization under their charters, down to the hour of his death. The first step taken by him, was to satisfy his people that he had received a revelation from God, disclosing *his origin* as well as that of his wife, and detailing the events that were to occur, as well the part *he and his descendants* were to take, in their consummation. This he succeeded in, and gave the following as the substance of his revelation. He stated that Emma his wife was of Indian descent, in a line from one of the tribes of Israel, *that he (Joseph) was a* descendant from Joseph *of old through* the blood of Ephraim. And that God had appointed and ordained *that he,* with his descendants*, should* Rule Over All Israel*, Meaning the Latter Day Saints, or Mormons;* the Indian tribes and ultimately the Jews and Gentiles. That the authority with which God had clothed him, being "Juro-Divino," extended over all mankind and was paramount and superior to any human authority. Joe further stated, that God had revealed to him, that the Indians and Latter Day Saints, Under Joe As

Their King and Ruler, were to conquer the gentiles, and that their subjection to this authority was to be obtained *by the sword.*

Not all of what Davis writes above is accurate. We need to remember that Davis was not a member of the Council of Fifty, and he is collecting sources and information from apostates — he probably got some of it from William Law — and no doubt some of it he got from William Marks. There was no talk of using the sword — only in the context of self defense. We need to remember that it was understood and taught by the Prophet, that the Council of Fifty was as it were the beginnings of the *"*Celestial Family Kingdom of God the Father*"* (*History of the Church* 4:392–393), or *"*The House Of Israel*"*, as Davis states above, and conversion to this "Family" was from the "Heart", and not by the "Sword". In continuing Davis states:

> From this revelation, he enforced upon them that it was necessary that he should be crowned *King* [Over All Israel or the Latter Day Saints], and they, believing in the gross imposition, yielded to his edict. Joe was accordingly crowned King under God, over the immediate House of Israel.*"* [Notice that he always ties it into The House of Israel*].* This ceremony was performed in 1842 [i.e. 1844], by a Council of Fifty in number, denominated *the "[*Order Of The*]* Ancient Of Days. (*An Authentic Account of the Massacre of Joseph Smith, The Mormon Prophet, and Hyrum Smith, his Brother, Together with a Brief History of the Rise and Progress of Mormonism, and All the Circumstances which Led to Their Deaths, <by* George T. M. Davis, Chambers and Knapp: St. Louis, Missouri, 1844>, pp. 7–8)

It will be noticed that Davis equates The Council of Fifty with The Order of the Ancient of Days — *just as Richards equated the organization of* The Holy Order *with* The Order of The Ancient of Days *and* The Church of the Firstborn.

The Prophet's Anointing and Ordination as King over The Kingdom of God, or Council of Fifty wasn't in 1842, but rather on April 11th, 1844. It is true that the Prophet was first *Anointed* as a *"*King*"* and *"*Priest*"* on the 5th of May 1842. In keeping with this, it was at the same time on the 4th and 5th of May 1842, when the Ordinances of *"*The Church of the Firstborn*"*, or *"*The Order of the Ancient of Days*"* were first administered. However The Kingdom of God, *or* The Council of Fifty was not formally organized until nearly two years later, on March 11th, 1844. Following this, a month later, on

the 11th of April 1844, the Prophet was sustained by the Council as Presiding *"*Prophet, Priest and King*"* over The Council of Fifty, and Over all Israel.

William Clayton, who was the Prophet's Secretary, and the Clerk of the Council of Fifty, wrote of this in his personal diary:

Thursday, April 11. . . . Afterwards in the Council [of Fifty]. We had a glorious interview. Pres. J[oseph] was voted our ***P[rophet] P[riest] & King*** with loud Hosannas. (The Nauvoo Diaries and Writings of William Clayton — The Personal Secretary and Scribe of The Prophet Joseph Smith – yet to be published)

In order to become a member of the "Kingdom of God", or "Council of Fifty", it was first necessary that you become "Legitimate" as a "Legal Heir" in the Divine Family of the Father — and as we have seen, this "Divine Family" was what the Prophet referred to as *"The Order of the Ancient of Days",* or *"The Church of the Firstborn".* To be a member of the *"Order of the Ancient of Days",* or *"The Church of the Firstborn"* requires that you be "Sealed" in "The New and Everlasting Covenant", *in an* unbroken line*,* that goes back to Father Adam *and* Mother Eve" — and this is *"The Order of the Ancient of Days",* or *"The Church of the Firstborn".*

There are two different means or methods by which this *unbroken* Sealing Line could be "Legitimately" established. The First was by being born as a child under the New and Everlasting Covenant of Marriage, to two Parents who are themselves already sealed into the Divine Family. The Second and last method is by Adoption, or by being Adopted to two parents who are themselves already Sealed into the Divine Family and Married in the New and Everlasting Covenant.

Since as of the Prophet's day, no one on Earth was born "Legitimate" under the "New and Everlasting Covenant of Marriage", this meant that as of necessity, everyone must be Adopted. Hence, all Priesthood holders who were brought into the Council of Fifty or Kingdom of God, *had to be* Adopted to the Prophet Joseph Smith. This was what the Prophet taught in 1843, when he made the following statement:

It is one thing *to see the* Kingdom of God, and *another thing to* Enter Into It. We must have a change of heart *to see* The Kingdom of God, and *subscribe [to] the* Articles *of* Adoption *to* Enter Therein. (*TPJS* 328)

According to what the Prophet said above, before a man can become a member of The Kingdom of God, or The Council of Fifty, he

must first "**Subscribe** *to the* **Articles** *of* **Adoption**" — and of necessity they would be Adopted to the Prophet Joseph Smith — for according to Revelation, he was to be the "Father of Fathers", and the "Patriarch of Patriarchs" in this last Dispensation. Consider the Following:

> And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers [together with the Prophet's Plural Families], let it be built unto my name, and let my name be named upon it, and *let my servant Joseph and his house have place therein, from generation to generation*. For this anointing have I put upon his head, *that his blessing shall also be put upon the head of his posterity after him.* And as I said unto Abraham concerning the Kindreds of the Earth, even so I say unto my servant Joseph: In Thee and in Thy Seed Shall The Kindred Of The Earth Be Blessed. Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, forever and ever, saith the Lord. And let the name of that house be called Nauvoo House (D&C 124:56–59)

We see from the above that the Prophet received the Same Blessing as Abraham. This blessing was sealed upon the head of Joseph at the time that Noah, or Elias appeared to him in the Kirtland Temple:

> After this, Elias appeared, and committed The Dispensation of the Gospel of Abraham [i.e. The "Gospel of the Father" or the Doctrine Pertaining to The Church of the Firstborn], saying that In Us [i.e. Joseph Smith and Oliver Cowdery — Oliver lost his place to Hyrum (D&C 124:95)] And Our Seed All Generations After Us Should Be Blessed. (D&C 110:12)

Again, in the above passage from Section 124, it states:

> And *as I said* ***unto*** **Abraham** *concerning the* Kindreds *of the* Earth, *even so* **I Say Unto My Servant Joseph**: ***In Thee and in Thy Seed*** Shall *the* Kindred *of the* Earth *be* **Blessed**. (D&C 124:58)

In the Book of Abraham it tells more about the blessing which Abraham received from God:

> My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee. And *I will make of thee* a great nation, and *I will bless thee above measure,* and make thy name great among all nations, and *thou shalt be a blessing unto thy seed after thee,* that in Their Hands They Shall Bear This Ministry and Priesthood unto All Nations; And I will bless them through thy name; *for as many as receive this Gospel* Shall Be Called After Thy Name, and shall be Accounted Thy Seed, *and shall rise up and bless thee, as* Their Father; And I will bless them that

bless thee, and curse them that curse thee; and *in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood),* for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. (Abraham 2:8–11)

Through the Covenant which Jehovah made with Abraham, he became the "Father of the Faithful", which is to say that he became a "Father" to all those who received the Gospel through his ministry, or that of his descendants — in other words, Converts would be "Adopted" into the Family of Abraham, and they would be "accounted as his seed" and they would "rise up and bless Abraham as their Father".

As we have already seen, the Prophet Joseph Smith was given "the Blessing of Abraham", and as it is stated above, one of the blessings of Abraham, was that he Abraham would be "The Father of the Faithful" — and just so the Prophet became the Father of Fathers, and "The Father of the Faithful in this Dispensation" — and hence the Prophet's 1843 statement:

It is one thing *to see the* Kingdom of God, and *another thing to* Enter Into It. We must have a change of heart *to see* The Kingdom of God, and *subscribe [to] the* Articles *of* Adoption *to* Enter Therein. (*TPJS* 328)

In keeping with this the Prophet Joseph Smith required that those members of the Council of Fifty *who were in the Priesthood,* be Adopted to him *as "*sons*"* in the New and Everlasting Covenant of Adoption. Hence the members of the Council of Fifty were understood to be the Ephraimite Sons of the Prophet Joseph Smith — and as such they were dubbed by the Prophet as "The Fifty Princes of the Kingdom". Bishop George Miller refers to this on several occasions in his correspondence with the *Northern Islander:*

Towards the opening of spring . . . we held a council in regard to future operations. The result of our deliberations was that a memorial should be sent to Joseph and the authorities in Nauvoo expressive of our views, and I was delegated to be the bearer. A few days after . . . upon my arrival at Nauvoo [I] presented the documents to Joseph Smith and Hyrum Smith, whom I found together in consultation. After a hasty perusal, Joseph said to me, "Brother Miller, I perceive that the Spirit of God is in the pineries as well as here, and we will call together some of our wise men, and proceed to

SET UP THE **KINGDOM OF GOD** *by organizing some of its* **OFFICERS**." And from day to day he called some of the brethren about him, **ORGANIZING THEM AS PRINCES IN THE KINGDOM OF GOD**, *until up to the number of* **FIFTY-THREE** *were thus called.* (*George Miller Correspondence*, 27 June 1855; *Del Tal Palo Tal Astilla*, by Dr. H. W. Mills, *Annual Publications, Historical Society of Southern California*, 1917; See future issue of *Doctrine of the Priesthood*)

According to the dictionary, a "**PRINCE**" is a son of the "**KING**". Hence according to the above, the "**FIFTY**" were *the adopted sons of Joseph Smith* — while at one and the same time, *the Prophet himself was the* "**KING**" — THE PRESIDING **PRIEST** AND **KING** OVER THE **KINGDOM OF GOD** — "THE RESTORED **HOUSE OF ISRAEL**" — hence a "COUNCIL OF FIFTY **PRINCES** IN THE KINGDOM OF GOD". That this is according to the Prophet's teachings and doings at Nauvoo is affirmed by Juanita Brooks, who wrote the following footnote, when she prepared the diaries of Hosea Stout for publication:

The "**LAW OF ADOPTION**" grew out of the concept of "kingdoms, principalities, and powers" in the "Celestial Worlds." Joseph Smith HAD SEALED TO HIMSELF *a number of* HIS MOST FAITHFUL FOLLOWERS, *among them* **THE FIRST MEMBERS OF THE COUNCIL OF FIFTY**, *to help to establish* **THE KINGDOM OF GOD** upon this earth and to SHARE HIS EXALTATION HEREAFTER. (*On the Mormon Frontier: The Diary of Hosea Stout, 1844–1889*, Vol 1: <Tuesday, 14 July 1846> 178, footnote 50)

The following are two other statements written by Bishop George Miller regarding the "Council of Fifty" and the "Princes of the Kingdom":

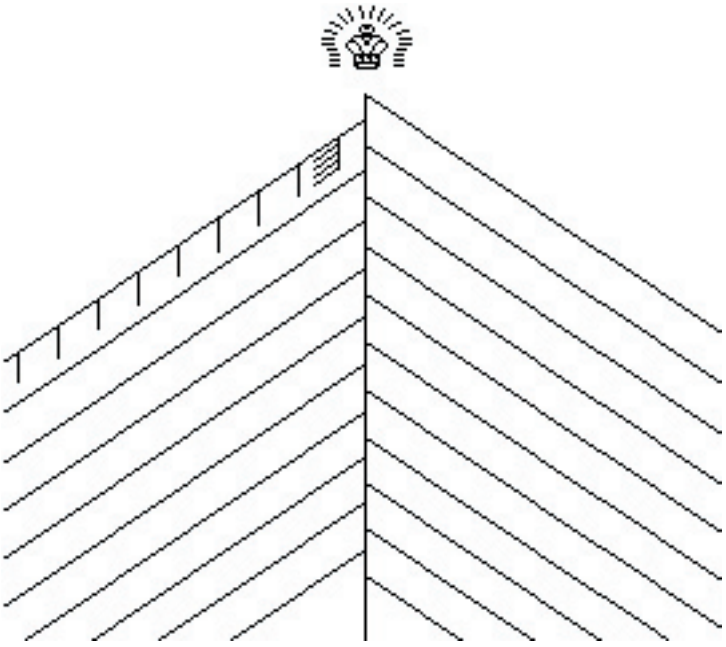
DEAR BROTHER: — In my last I expected to have finished up my narrative to the time of Joseph's death, but the limits I had prescribed myself for writing would not permit.

Upon my arrival at the pineries, we set about arranging our lumbering operations so as to leave a man in charge to carry on the work, while Wight and myself should go to Nauvoo, as before agreed upon by the **COUNCIL** (**OF FIFTY PRINCES OF THE KINGDOM**). (*George Miller Correspondence*, 28 June 1855; *Del Tal Palo Tal Astilla*, by Dr. H. W. Mills, *Annual Publications, Historical Society of Southern California*, 1917; See future issue of *Doctrine of the Priesthood*)

Part of the teams we sent down to Missouri, having stayed longer than I anticipated, and Brigham having sent an express to me to meet them in council at Winter Quarters, and bring James Emmett with me (as he had also in Joseph's lifetime been organized into the **COUNCIL OF FIFTY PRINCES OF THE KINGDOM**),

and not {to} fail in coming, as important matters were to be taken {up} in said Council for their consideration and action. (*George Miller Correspondence*, 1 July, 1855; See future issue of *Doctrine of the Priesthood*)

On the 15th of January 1847, Apostle Orson Hyde published the following diagram and article in the *Millennial Star*:



What follows is the article which Orson Hyde wrote beneath the diagram:

The above diagram shows the order and unity of the KINGDOM OF GOD. The ETERNAL FATHER *sits at the head,* crowned KING of KINGS and LORD of LORDS. Wherever the other lines meet, there sits a KING and a PRIEST *unto* GOD, bearing *rule, authority, and dominion under* THE FATHER [I.E. THE ANCIENT OF DAYS]. HE IS ONE WITH THE FATHER, *because his kingdom is joined to his Father's* and becomes part of it.

The most eminent and distinguished prophets who have laid down their lives for their testimony (Jesus among the rest), will be crowned at the head of the largest kingdoms *under* THE FATHER, and will be ONE WITH CHRIST AS

Christ is One with his Father; for their kingdoms *are all joined together,* and such as do the will of the Father, the same are his mothers, sisters, and brothers. *He that has been faithful over a few things, will be made ruler over many things;* he that has been faithful over ten talents, shall have dominion over ten cities, and he that has been faithful over five talents, shall have dominion over five cities, and to every man *will be given* a kingdom *and* a dominion, according to his merit, powers, and abilities to govern and control. It will be seen by the above diagram that there are kingdoms of all sizes, an infinite variety to suit all grades of merit and ability. The chosen vessels unto God are the Kings and Priests that are *placed at the head of these* kingdoms. These *have received* their washings and anointings in the Temple of God on this earth; they have been chosen, *ordained, and anointed* Kings and Priests, to reign as such in the resurrection of the just. Such as have not received the Fulness of the Priesthood, (for the Fulness of the Priesthood *includes the authority of both* King *and* Priest [*together with the* Sealing Keys of Elijah]) and have not been *anointed and ordained* in the Temple of the Most High, may obtain salvation in the celestial kingdom, *but not a celestial crown.* Many are called to enjoy a celestial glory, yet few are chosen to wear *a celestial crown,* or rather, to be Rulers *in the* Celestial Kingdom.

While *this portion of eternity that we now live in,* called time, continues, and while the other portions of eternity that we may hereafter dwell in, continue, *those lines in the foregoing diagram, representing* kingdoms, *will continue to extend* and be lengthened out; and thus, the increase of our kingdoms will increase the Kingdom of our God, *even as* Daniel *hath said:* "of the increase of his kingdom and government there shall be no end." All these kingdoms are one kingdom, and there is a King over kings, and a Lord over lords. There are Lords many, and Gods many, for they are called Gods to whom the word of God comes [i.e. Prophets receive the word of God], and *the word of God* comes to all these kings and priests. But to our branch of the kingdom there is but one God, to whom we all owe the most perfect submission and loyalty; yet our God is just as subject to still higher intelligences, as we should be to him.

. . . These kingdoms, which are one kingdom, are designed to extend till they not only embrace this world, but every other planet that rolls in the blue vault of heaven. Thus will all things be gathered in one *during the* Dispensation of the Fulness of Times, and the Saints will not only possess the earth, but all things else, for, says Paul, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's" (Orson Hyde, "A Diagram of The Kingdom of God." (*Millennial Star* 9:23 – 24)

In essence, the Fifty constituted a Council of Fifty Patriarchs, Priests *and* Kings who Presided *under the Prophet over all* Israel, in accordance with their birthright in the Household of Faith.

The Council of Fifty

Once again, the first preliminary meeting of the Council of Fifty was held on Sunday the 10th of March 1844, and the Speech which the Prophet gave on that day, reveals both *what was on his mind that day,* and *the essence of the* Council of Fifty:

A Discourse delivered by the Prophet Joseph Smith, at the stand by the Temple in Nauvoo Illinois, on Sunday morning, March 10, 1844.

The following is a new amalgamation, composed by Fred C. Collier from six separate accounts, which were reported by Wilford Woodruff, James Burgess, Franklin D. Richards, Willard Richards, Thomas Bullock and John Solomon Fullmer. These separate accounts have all been published in The Words of Joseph Smith 327–336.

Frost in the night, [a] most beautiful day. A large assembly of the Saints met [in the morning] at the stand by the Temple and were addressed by Joseph the Priest and [his brother] Hyrum. [The Prophet] spoke upon one of the most important and interesting subjects ever presented to the Saints, and the principles presented were of the greatest importance to be understood. [He] spoke concerning the Work and Calling, Spirit and Powers of Elias, Elijah and Messiah, clearly defining the offices of the three personages [and] showing the difference between [them]. The following is a synopsis of the discourse.

Editor's Note: It is significant that the first preliminary meeting for the organization of the Council of Fifty was held on the same day that the Prophet gave this speech — indeed, there is more than a little pertaining to the Council of Fifty and its Kingdom to be found in the pages that follow.

* * * * * *

The Sealing Power of the Kingdom
— Endowments of the Fulness of the Priesthood —
Ordinances Belonging To The Kingdom of God

Now for Elijah — The Spirit, Power and Calling of Elijah is that ye have *Power to hold the Keys of the Revelations, Ordinances, Oracles, Powers* and Endowments of the Fulness of the Melchizedek Priesthood and of The Kingdom of God *on the Earth,* and *to Receive, Obtain and* Perform *all the Ordinances* Belonging to The Kingdom of God. The Spirit of Elijah is that degree of Power which holds The Sealing Power of the Kingdom [of God], *to* Seal *the hearts of the* fathers *unto the* children and *the hearts of the* children *unto the* fathers, even those [fathers] *who are in Heaven.* Malachi says,

I will send Elijah before the great and dreadful day of the Lord come, and He shall turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest I come and smite the Earth with a curse (Malachi 4:5–6).

Vicarious Work For The Dead
— The Keys of the Kingdom of Jehovah —

Now what I am after is the Knowledge of God and I take my own course to obtain it. What are we to understand by this in the last days? In the days of Noah, God destroyed the world by a flood (Gen. chapt. 8) and *He* promised to destroy it by fire in the last days (Malachi 4:1). But before it took place, Elijah should first come and turn the hearts of the fathers to the children and etc. Now comes the point, what is this Office and Work of Elijah? It is one of the greatest and most important subjects that God has revealed! *He should send Elijah to* Seal *the* Children *to the* Fathers *and the* Fathers *to the* Children. Now was this merely confined to the living, to settle difficulties with families on Earth? By no means, it was a far greater work. The Spirit of Elijah is the Sealing Power to Seal the hearts of the fathers to the children and the children to the parents, not only on Earth *but [also] in Heaven* — both the living and the dead to each other. The [ordinance of] baptism for the dead and the [other Temple] Ordinances are to be administered by us for them. Elijah what would you do if you were here — would you confine your work to the living alone? No! I would refer you to the scriptures where the subject is manifest, for Paul says: God having provided some better thing for us, that they without us could not be made perfect (Heb. 11:40) nor can the Saints of the last days be made perfect without them — neither the fathers without the children nor the children without the fathers. I wish you to understand this subject for it is important and if you will receive it, this is the Spirit of Elijah, that we redeem our dead and connect ourselves with our fathers which are in Heaven and Seal up our dead to come forth in the first resurrection. Here we want the Power of Elijah, to Seal those who dwell on Earth to those which dwell in Heaven. This is the Power of Elijah and The Keys of the Kingdom of Jehovah. [i.e. The Family Kingdom *of* God the Father]

Power to Seal on Earth and in Heaven
— Sufficient to Make Our Calling and Election Sure —

Let us suppose a case — suppose the great God who dwells in Heaven, should reveal Himself to Father Cutler here by the opening of the heavens and tell him, I offer up a decree that whatsoever you Seal on Earth with your decree, I will Seal it in Heaven. You have Power then, can it be taken off? No! *Then what you Seal on Earth by the* Keys *of* Elijah *is* Sealed in Heaven. This is the Power of Elijah, and this is the difference between the

Spirit and Power of Elias and Elijah, for while the Spirit of Elias is a forerunner, *The Power of Elijah is Sufficient to* Make our Calling and Election Sure, and the same doctrine where we are exhorted to [leave the principles of the doctrine of Christ, and] go on Unto Perfection; not laying again the foundation of repentance from dead works, [and of faith toward God, of the doctrine of baptisms, and] of laying on of hands, [and of] resurrection of the dead, [and of eternal judgement] (Heb. 6:1–2).

We cannot be [made] perfect without the fathers, neither can [our] father[s] be made perfect without us — we must have revelations then [from our fathers who are dead] and we can see that the doctrine of revelation as far transcends the doctrine of no revelation, as knowledge is above ignorance — for one truth revealed from Heaven is worth all the Sectarian Notions in existence.

— The Doctrine of Election —

This Spirit of Elijah was manifest in the days of the Apostles in delivering certain ones to the buffetings of Satan that they may be saved in the day of the Lord Jesus. They were Sealed by the Spirit of Elijah unto the Damnation of Hell until the day of the Lord or [the] revelation of Jesus Christ (Matt. 23:33–35). We now come to The Doctrine of Election that the world have talked so much about. A great deal is said about it, one way or another, but they do not [understand] it. [It is] the doctrine that the Presbyterians and Methodists have quarreled so much about: once in grace, always in grace, or falling away from grace. I will say a word about [it, for] they are both wrong. *The Truth* takes a road between them both, for while the Presbyterian says once in grace, always in grace [and] you cannot fall, the Methodist says, you can have grace today, fall from it tomorrow, next day be renewed [and] have grace again and so [forth]. There is some truth in both of these statements, but the Doctrine of the Scriptures and The Spirit of Elijah would *take a road between them* and show them both false. Paul says in the 6th Chapter of Hebrews, that if a man has received the good word of God and tasted of the Powers of the world to come — after arriving at a certain knowledge — if they shall then fall away, it is impossible to renew them again. Well Paul, the Presbyterian says once in grace, always in grace, I say it is not so. The Methodist says once in grace [you] can fall from grace and be renewed again. I, Paul, say it is impossible, seeing that they crucify to themselves the Son of God afresh and put him to an open shame (Hebrews 6:4–6). So there is a possibility of falling away [in certain cases wherein] you could not be renewed again and the Power of Elijah cannot seal against this sin, for this is *a reserve made in the* Seals and Power of the Priesthood. I will make every doctrine plain that I present and it shall stand upon a firm basis and I am at the defiance of the world, for I will take shelter under the broad cover of the wings of

the work in which I am engaged. It matters not to me if all hell boils over, I regard it only as I would the crackling of thorns under a pot.

The Holy Spirit of Promise
— Make Your Calling and Election Sure —

This Power of Elijah is to that of Elias what in the architecture of the Temple of God, *those who* seal *or* cement *the stone* to their places are to those who cut or hew the stones, the one preparing the way for the other to accomplish the work. By this *we are* Sealed with the Holy Spirit of Promise (D & C 124:124; 132:7, 18 – 20) that is [the Sealing Power of] Elijah. To obtain this Sealing is to Make our Calling and Election Sure (2 Peter 1:10) which we ought to give all diligence to accomplish. [I admonish all the Saints to] Make your Calling and Election Sure. Go on from grace to grace (John 1:16) *until you obtain a Promise from God* for yourselves that you shall have Eternal Life (D & C 131:5). [The scriptures teach that] *This is Eternal Life to Know God* and His son Jesus Christ (John 17:3). It is to be Sealed up unto Eternal Life, [to dwell in the presence of God forever] and [to] obtain a promise for our posterity [after us]. Whatever you shall Bind on Earth shall be Bound in Heaven. *This is the Power of Elijah,* to Seal or Bind or Turn the hearts of the fathers to their children [and to be] Sealed [up unto Eternal Life] against all sin but the Sin of Shedding Innocent Blood and the Sin against the Holy Ghost (D & C 132:19, 26–27).

The Prophet spoke on numerous occasions about the Kingdom of God as Prophesied in the 2nd and 7th chapter of Daniel — what follows are a few of these:

On Sunday, March 21st, 1841, the Prophet said the following:

> And I prophecy that the day will come when you will say Oh that we had given heed . . . the people will not hearken nor hear. And bondage, Death and Destruction are close at our heels. The Kingdom will not be broken up but ~~Judgments awaits man~~ *we shall be scattered and driven,* gathered again & then dispersed*, reestablished & driven abroad* and so on*,* Until The Ancient of Days *shall Sit,* and The Kingdom *and Power thereof shall . . . be given to the Saints* and they shall . . . possess [The Kingdom]. . . *forever and ever,* which may God hasten for Christ's sake. Amen. (*The Words of Joseph Smith* 67)

In this statement the Prophet equates ***'the Family Council'*** to which he referred in his earlier statement, with "**The Kingdom**", and then he speaks of the Persecutions and Drivings and Scatterings which the Saints would continue to experience until that time when **The Ancient of Days Sits***,* at which time **The Kingdom** *and Power thereof shall . . .*

be given to the Saints and they shall . . . possess [The Kingdom]. . . *forever and ever".* This is an allusion to verse 21 and 22 of the Prophecy wherein it states that the "Horn Made War With The Saints, and Prevailed Against Them; Until The Ancient of Days *sits*, and *judgment was [then] given to the saints of the Most High;* and the *time came that the* Saints Possessed The Kingdom.

On the 3rd of July 1842, which was only 3 months after the May 4th and 5th meetings, the Prophet spoke again about the Kingdom of Daniel. On this occasion he equated it directly with The Kingdom of God. Consider the following account which was recorded by Apostle Wilford Woodruff:

> Sunday was an interesting day about six thousand persons assembled at the place of meeting in Nauvoo & was addressed by Joseph the Seer much to our edification. He read the 7th ch[apter] of Daniel *& explained about* the Kingdom of God [being] set up *in the last days* & said many things which were truly edifying. (*The Words of Joseph Smith* 126)

On July 9th, 1842, *The Wasp* published the following account of this same speech:

> Joseph Smith delivered one of his *interesting and sublime discourses.* The congregation, which listened with almost breathless attention, was very large, numbering probably 8 or 10,000. The subject matter was drawn from *the prophecies of Daniel* which foretold that the God of heaven [(Dan 2:44) i.e. The Ancient of Days] would Set Up a Kingdom in the Last Days, &c. It was so satisfactorily done, that it was a pity that the world of great men, sectarians and all, could not have been present, to take a few lessons of common sense from Jo's mouth, (as Bennett of the [New York] Herald would say) that they might come to understanding and save themselves, as well as talk about saving the heathen. (*The Words of Joseph Smith* 125–126)

Finally on the 12th of May 1844, the Prophet delivered one of his most comprehensive speeches on the Prophecy on Daniel:

> . . . . . my ~~apostate~~ enemies say that I have been a true prophet — & I had rather be a fallen true prophet, than a false prophet; when a man goes about prophesying and commands men to obey his teachings, he must be either a true or false prophet; *false prophets always arise to oppose the true prophets,* and they will prophesy so very near the truth that they will deceive almost the very chosen ones . . . — In relation to the Kingdom of God — the devil always sets up his Kingdom *at the very same time in opposition to God* — every man who has a calling to minister to the Inhabitants of the

world, *was ordained to that very purpose* in the Grand Council of Heaven *before this world was* — I suppose that *I was ordained to this very* office *in that* Grand Council — it is the testimony that I want, that I am God's servant, and this people his people — the Ancient Prophets declared [that] in the last days THE GOD OF HEAVEN [i.e. THE ANCIENT OF DAYS] SHALL SET UP A KINGDOM *which should never be destroyed, nor, left to other People* (Daniel 2:44; 7:14, 22, 27); & *the very time that was calculated on;* this people was struggling to bring it out — he that arms himself with Gun, sword, or Pistol except in the defense of TRUTH, will some time be sorry for it — I never carry any ~~thing~~ weapon with me bigger than my PEN KNIFE — when I was dragged before the Cannon and muskets in Missouri, *I was unarmed.* God will always protect me *until my mission is fulfilled.* I CALCULATE TO BE ONE OF THE INSTRUMENTS OF SETTING UP THE KINGDOM OF DANIEL" (Daniel 2:44; 7:14, 22, 27) *by the word of the Lord,* and *I intend to Lay a Foundation* that will Revolutionize the Whole World — I once offered my life to the Missouri Mob as a sacrifice for my people — and here I am — IT WILL NOT BE BY SWORD OR GUN *that this* Kingdom *will roll on* — the power of truth is such that — *all nations will be under the necessity of* obeying the Gospel*[.]* The prediction is that army will be against army — it may be that *the Saints will have to beat their Ploughs into Swords.* IT WILL NOT DO FOR MEN TO SIT DOWN *and see their* WOMEN *&* CHILDREN DESTROYED [*while*] PATIENTLY [looking on.] (*The Words of Joseph Smith* 367)

In the above speech the Prophet refers to his enemies and detractors and then affirms his *foreordained calling* in the Grand Council of Heaven, before this world was. He then states that: "the Ancient Prophets declared [that] in the last days the God of Heaven *shall set up a* KINGDOM *which should never be destroyed, nor, left to other People"* (Daniel 2:44; 7:14, 22, 27). In continuing he boldly affirms that he "CALCULATE[S] TO BE ONE OF THE INSTRUMENTS OF SETTING UP THE KINGDOM OF DANIEL" (Daniel 2:44; 7:14, 22, 27) and that he will do it *"by the word [and will] of the Lord".* In continuing he states that he *"intend[s] to Lay a Foundation that will* Revolutionize *the Whole World".* In saying this most obviously he does not speak of a Kingdom that would be established by Revolution or the Blood of the "Sword" — quite to the Contrary, he refers to a doctrine that was revealed to him *personally* by Revelation from God — a DOCTRINE OF LOVE AND CELESTIAL UNION, which would become *the veritable hub* of the MILLENNIAL KINGDOM *and* GOVERNMENT *of* CHRIST. As he said: *"I intend to Lay a Foundation that will Revolutionize the Whole World".* After saying this he then affirms that *this Kingdom*

"Will Not Be [Established] By [the] Sword or Gun" and that *"this Kingdom will roll on"* as the rolling stone which is prophesied in Daniel. Then he affirms that, "the Power of Truth is Such That — *all nations will be under the necessity of obeying the Gospel".* Again speaking of violence and bloodshed he affirmed that *"he that arms himself with Gun, Sword, or Pistol except in the Defense of* Truth*, will some time be sorry for it".* Finally he predicts that in the end: "army will be [arrayed] against army" and that "it may be that *the Saints will have to beat their Ploughs into Swords",* because as he said: "It Will Not Do For Men To Sit Down *and see their* Women *&* Children Destroyed [*while*] Patiently [looking on.]"

No doubt the Prophet said this in view of what the Saints had already experienced in Missouri — and in fact as it turned out, in the end they experienced the same thing again from the state of Illinois. Indeed, we do well to remember that when the Prophet was en route for Carthage, to give himself up, he was intercepted by Illinois state military officers, who were acting under orders from Governor Ford. They requested that the Prophet return with them to Nauvoo, and muster the Nauvoo Legion, and order them to give up all state arms, which included five Cannons. To this the Prophet agreed — and so he did, whereupon he returned to Carthage where a few days later he was murdered by a Masonic Mob.

Indeed, in the end an armed mob composed of three hundred men with painted faces, commenced driving Mormons from their homes on the outskirts of Nauvoo, and this too in the winter. This mob succeeded in burning the homes of two hundred families — at which time they were forced to flee into Nauvoo for shelter. Not long after this, the mob commenced firing the same five cannons *(which had formerly been in the possession of the Nauvoo Legion)* into the city of Nauvoo. One of these cannon balls came blasting through walls of the home of one Mormon family, and took off the head of a nine year old boy who was standing inside.

The Council of Fifty and Theocracy

We need to remember that The Council of Fifty was a lot more than a mere political order. At its nucleus was a Celestial Family Kingdom — and the whole of this Kingdom was brought together through *the Sacred Covenants of the Temple,* wherein Out of Love *and* Respect *for*

Those To Whom They Were Sealed, they Covenanted *to Live Out Their Lives* Under the Theocratic Law of the Celestial Kingdom. In substance, through these Temple Covenants, they had agreed to live under the Theocratic Government *of the* Highest Order *and* Fulness *of the* Patriarchal Priesthood — which Government the Prophet described as "A Perfect Law of [Celestial] Theocracy" (*TPJS* 322; *HC* Vol 4:492–493). At the head of this Theocratic Family Kingdom was the Prophet Joseph Smith, who stood as the Presiding Prophet, Priest and King, and who as Birthright Heir, holding *"*The Right of the Firstborn*"* stood *in the* Place *of* God*, to give* Laws to the people*.* That this was so was clearly stated by the Prophet on the 27 August 1843:

> What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. Those holding The Fulness of the Melchizedek Priesthood are Kings and Priests of the Most High God, holding *The* Keys of *[*the Sealing*]* Power and Blessings. *In fact, that Priesthood is* A Perfect Law of *[*Celestial*]* Theocracy, and stands as God [i.e. in the Place of God] *to give laws to the people,* administering [in the blessings of] Endless Lives to the [worthy] sons and daughters of Adam. (*TPJS* 322)

The Prophet spoke of this Theocratic Priesthood Office once again at the April 8th, 1844 General Conference of the Church:

> God made Aaron to be the mouthpiece for the children of Israel, [and he made Moses to stand as God to Pharaoh and all the House of Israel (Ex 4:16; 7:1)] and He will make me *[*to*]* be god to you in His stead, and *the Elders to be mouth for me; and if you don't like it*, you must lump it.(*TPJS* 363)

President Brigham Young also referred to this Priesthoood Office and of the Theocratic Government thereof:

> Joseph said to us, *"**I am a god to you**."* (*TPJS* 363, 322) This was true and upon the same principles ***I am a God to this people*** & *so is any man* ***who is*** *appointed to* **Lead Israel** *or* ***the Kingdom of God*** *— If the people* Reject Him, *they* Reject *the* One Who Sent Him [i.e. God the Father]. (*The Office Journal of President Brigham Young 1858–1863 Book D,* Appendix A <27 Jan 1860> 406–407)

Once again, at the head of the Kingdom of God *or* Council of Fifty was the *Presiding* Prophet*,* Priest *and* King*, and as* Birthright Heir *of* Father Adam*, holding "*The Right of the Firstborn*"* — this individual would Stand in the Place of God to the people — and

he would be that one man who Presided over the Sealing Keys of Elijah — hence he would be "The One Anointed and Appointed" who is referred to in verse 7 of Section 132.

The Office *of* The One Anointed and Appointed is not a three man office, as is the case with the First Presidency of the Church, but rather a one man office — as in the case of The Presiding Patriarch Over All Israel, who both *holds and presides* in the *Sealing Keys of Elijah,* to bless the worthy sons and daughters of Father Adam and Mother Eve. This is what is referred to in the 1st chapter of the Book of Abraham:

> I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same . . . desiring . . . to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers. It was conferred upon me *from the fathers;* it came down from the fathers, *from the beginning of time,* yea, even from the beginning, or *before the foundation of the earth, down to the present time,* even The Right of the Firstborn, or The [Right of the] First Man, *who is* Adam, or [the] First Father, t*hrough the fathers unto me*. I sought for mine appointment unto the Priesthood *according to the appointment of God* [i.e. Adam-God] *unto the fathers* concerning the seed.(Abraham 1:2–4)

According to what is stated in this passage, Father Adam is the "**Firstborn**", and "**The Right of the Firstborn**" is the **Right** which Father Adam gives to his **Birthright Heirs** to stand *in his place*. That this interpretation is in keeping with the Prophet's teachings, is demonstrated further by what the Prophet had written in 1835, in his *"Grammar and Alphabet of the Egyptian Language"*:

> "Zub Zool Oan: *The first born, or the first man or father of fathers"*
>
> *Phah eh: The first man, or Adam, coming from Adam — Keys or right over Patriarchal right by appointment.*
>
> *"Kiah broam: First reckoned in chronology — Coming down from the beginning First born right* or blessings"
>
> Ba eth Ka: Adam or the first man, or first king
>
> "Ba eth kee: The next from Adam, one ordained under him, a patriarch or *the right of* the first born"
>
> "Ba eth Ki: The Third patriarch: or *right of* the first born"
>
> "Ba eth Ko: The fourth patriarch from Adam, the *right* of first born" (Joseph Smith's Grammar & Alphabet of the Egyptian Language, *Doctrine of the Priesthood*, Vol 5: <Oct 1988> 2, 3, 7, 12, 17, 16, 15)

Bearing in mind that "the Right of the Firstborn" is the right to stand in the place of Father Adam, we need to remember that according to the teachings of the Prophet Joseph Smith and President Young, **Adam is God the Father** (In support of this see "The Trinity and the Holy Spirits, the Doctrine as Joseph Taught it", published in *Doctrine of the Priesthood* Vol 5: <1 April 1988, SLC, Ut.> 20–36; see also *President Brigham Young's Doctrine on Deity, or Adam-God — Volume I an Organized Collection of His Own Statements* <Collier 1999, SLC, Utah > 495 pages; See also: *New Light on the Ancient Hebrew/Christian Doctrine on Deity — Part 1", published in: Doctrine of the Priesthood* Vol 8: <Collier, SLC, Ut, Jan 1991> 94 pages). Hence Father Adam's Birthright Heirs, who hold the "Right of the Firstborn", or those who stand "in the Shoes" of the Birthright Heir — these individuals stand in the place of God the Father, as the Presiding Patriarch, Priest and King over the family of Adam, and over all the Covenant Race.

This Priesthood Office of "The Right of the Firstborn" is what President Jedehiah M. Grant spoke of when he made the following statement:

> There Can Only Be **One Adam**, and That Is The Ruling Power — that man who holds The Keys Of The Kingdom of God on Earth — that man is the Adam *of the earth*, he is God's Mouthpiece, *his presiding officer,* and *the only man who has the legal right to preside*, and to turn The Key Of Power, *the key of* ***life*** *and* ***death***, and hold forth the ***sceptre*** of righteousness to the nations. (*Mormon Thunder — A Documentary History of Jedediah Morgan Grant* 174)

In the above statement, Grant speaks of the "One Adam", who is the "Ruling Power", "who holds the Keys of the Kingdom of God on Earth". In continuing he states that this one man is the "The Adam of the Earth", who is "Gods Mouthpiece, and His Presiding Officer". Most obviously this "One Adam" who is "The Ruling Power", who is "God's Mouthpiece" on earth, is the Birthright Heir of Father Adam, or the one who stands in his "shoes", and he is the one who holds "The Right of The Firstborn". Not only so but he is also that one individual who holds the office of "The One Anointed and Appointed", which is the Presiding Office *in the* Sealing Keys of The Fulness of the Patriarchal Priesthood. It is just as it is stated in the Prophet's 1843 revelation on Plural Marriage:

And verily I say unto you, that *the conditions of this law are these*: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and *sealed by the Holy Spirit of promise,* of HIM WHO IS ANOINTED, both as well for time and for all eternity, and that too most holy, by revelation and commandment *through the medium of mine anointed,* whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and THERE IS NEVER BUT ONE ON THE EARTH AT A TIME [I.E. THE PRESIDING PATRIARCH, PRIEST, AND KING WHO PRESIDES OVER THE KINGDOM OF GOD, *or* THE ORDER OF THE ANCIENT OF DAYS] ON WHOM THIS POWER AND THE KEYS OF THIS PRIESTHOOD ARE CONFERRED), are of no efficacy, virtue, or force in and after the resurrection from the dead; *for all contracts that are not made unto this end have an end when men are dead.* BEHOLD, MINE HOUSE IS A HOUSE OF ORDER, saith the Lord God, and NOT A HOUSE OF CONFUSION. (D&C 132: <12 July 1843> 7–8)

Actually notwithstanding what is stated above, there is no limit to the number that can be Anointed and Ordained as Patriarchs, Priests and Kings in the Fulness of the Patriarchal Priesthood. However only "**ONE** [MAN] **ON THE EARTH AT A TIME**" PRESIDES in the "**SEALING KEYS**" of THE FULNESS of this "**PATRIARCHAL AUTHORITY**" (*TPJS 323,* 237). Consequently all other Patriarchs in the "QUORUM OF THE ANOINTED" must be in harmony with this "ONE MAN" — for he is *the* BIRTHRIGHT HEIR *and* PRESIDING PATRIARCH, *who holds* "THE RIGHT OF THE FIRSTBORN". He is that "ONE MAN" on earth at a time "WHO STANDS AS GOD TO THE PEOPLE" (*TPJS* 322). And as such he stands "IN THE PLACE OF FATHER ADAM", as his BIRTHRIGHT HEIR. It is this ONE PRESIDING PATRIARCH that holds the office of "THE ONE ANOINTED AND APPOINTED" — and that "ONE [MAN] ON THE EARTH AT A TIME ON WHOM THIS POWER AND THE KEYS OF THIS PRIESTHOOD ARE CONFERRED" (D&C 132:7–8).

Let us now consider the matter of Succession. Why would God ever place a *LESSER ORDER OF THINGS* to PRESIDE OVER A HIGHER ORDER OF THINGS. Would God ever place the Aaronic Priesthood to Preside over the Melchizedek Priesthood. Everyone knows the answer to this. OF COURSE NOT. Well, but would he place THE HIGHEST ORDER OF THE MELCHIZEDEK PRIESTHOOD *under the authority of* THE LESSER ORDER OF THE MELCHIZEDEK PRIESTHOOD. OF COURSE NOT.

And what about the CHURCH OF CHRIST and the CHURCH OF THE FIRSTBORN. Well the CHURCH OF THE FIRSTBORN is the Celestial Order of Things — it is that Church which will exist in the Celestial

Kingdom. On the other hand, the Church of Christ is a Lessor Order of Things, and it will not exist in the Celestial Kingdom. The Calling of The Church of Christ is to Preach the First Principles of the Gospel, the Gospel of Christ, and those Principles having to do with the Doctrine of Salvation — while the Church of the Firstborn is to Preach "The Gospel of the Father" which is the *Celestial Doctrine* which pertains to Exaltation.

Bearing this in mind, how could it be possible that the Celestial Order of Things *could be dominated by a* Lesser Order of Things. Well that is absurd — *Of Course,* It Could Not Be. But then, how did things get to be as they now are? Well now, that Is Quite a Story, and a long Road through History and Men and Things. But it is all in Prophecy — and the History is here for those who wish to read and study about it.

The Promise of God to His Priesthood

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And behold and lo, this is an Ensample unto all those who were Ordained unto this Priesthood, whose Mission is Appointed unto them to go forth — And this is the Ensample unto them, that they shall Speak as they are Moved Upon by the Holy Ghost. And Whatsoever they shall Speak when Moved Upon by the Holy Ghost Shall Be Scripture, shall be the Will of the Lord, shall be the Mind of the Lord, shall be the Word of the Lord, shall be the Voice of the Lord, and the Power of God unto Salvation. Behold, this is the Promise of the Lord unto you, O ye my Servants. (D&C 68:2–5)

A Statement by President Young Regarding How to Recognize a Prophet of God

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no person can Reveal *the things of God*, but by the Revelations of Jesus Christ. When we hear a man that can speak of *Heavenly things*, and present them to the people in a way that they can be Understood, you may know that to that man *the avenue is open*, and that he, by some power, has Communication with *Heavenly Beings*; and when the Highest Intelligence is *Exhibited*, he, perhaps, has Communication with the *Highest Intelligence* that exists. (*Journal of Discourses* Vol 8: <14 Oct 1860> 206)

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

— cxxxv —

Section One

The Road to Eternal Life

Introduction to Section One

It is man's greatest desire to be happy — to obtain the greatest joy which he can possibly acquire, for "Man is that he might have joy." (2 Nephi 2:25)

There is in the Heaven of Heavens a God, who because of His greater intelligence (Abraham 3:18–19), had the most perfect understanding of the ways and means by which all other gods (UPR 16: <March 1832> 1–11) might acquire for themselves the greatest possible joy. Because of the greater knowledge which He possessed, and the ability which He had to implement it, He became the "Eternal God of all other gods before this world was" (D&C 121: <20 March 1839> 32). This "God . . . finding He was in the midst of spirits . . . [took matters in hand that He might exalt them in eternal] glory [— in other words, being] . . . more intelligent, [the Head God] saw proper to institute Laws whereby the rest [of the Eternal Spirits] could have a privilege to advance like Himself," (TPJS 354; HC 6: <7 April 1844> 312; Abraham 3:18–19) and thus the Gospel was instituted, being founded upon Eternal Principles, or Immutable Laws, that man might be as God is, that he might have the greatest possible joy.

Now this Gospel was more than a mere smattering of doctrine requiring belief only — indeed, not only did it entail a belief system, but it also included an entire life consuming ***Way Of Life!*** *It was* ***The Road*** *to* ***Eternal Life****, and its living required understanding and diligence. It required* ***Faith****, but not* ***Blind Faith*** *— it required* ***Obedience****, but not without* ***Conscience****, and it required* ***Complete Sacrifice****, but not without* ***Purpose****, and* ***Meaning****. Being founded in the Eternal and Unalterable Principles of Existence, this Gospel was instituted with such* ***Infinite Wisdom*** *that it was an* ***Infallible Guide*** *equally useful to all Eternal Beings, leading them on in their Journey into* ***Eternal Life****, regardless of what stage of development to which they might have arrived. But this most Perfect of all Maps, in order for it to serve its purpose, required more than being* ***Written on Paper****. Indeed, it must be* ***Indelibly Inscribed*** *in the* ***Hearts and Minds*** *of all those who possessed it — for its comprehension required more than the* ***Two Dimensions of Words****,* ***Ink*** *and* ***Paper*** *— to be sure, its comprehension required the* ***Realistic Dimensions*** *of Vision and the* ***Spirit*** *of the* ***Living God****.*

*It is this "****Gospel****", or this "****Road*** *to* ***Eternal Life****" to which this Book is Dedicated. In the case of this Section, the principle focus is not so much the* ***Gospel****, as it is the* ***Principles*** *which involve its* ***Pursuit*** *and* ***Discovery****. The reason for this approach will be self evident in the pages that follow. Indeed, coming into possession of the Truth in a World that is Flled with Darkness and Deception is not a simple matter! When we arrive here on Earth we are deprived of our Memory and all Previous Understanding, and it is left as our Task to Discover the Road, and to develop within our Hearts and Minds the Love of Right, which is necessary in order to Cling to the "Narrow Path" that leads to "Eternal Life" and "Endure To The End". (Written in 1974)*

The Road to Eternal Life

– 1 –

Section One — Part One

(First Written in 1973)

The Secret Teachings of the Prophet Joseph Smith

There were ***Principles*** and ***Doctrine*** which the Lord revealed to the Prophet Joseph Smith that were never given out to the general membership of the Church. Joseph once stated:

> Paul ascended into the third heavens, and he could understand the three principal rounds of Jacob's ladder — the telestial, the terrestrial, and the celestial glories or kingdoms, *where Paul saw* and ***heard things*** which Were Not Lawful For Him To Utter. I could explain a ***hundred fold more than*** I ever have of the glories of the kingdoms manifested to me in The Vision, were I permitted, and Were The People Prepared To Receive Them. (*TPJS* 305; *HC* 5: <21 May 1843> 402)

Even though most of the Higher Doctrine and Principles of the Gospel were never revealed to the general public, still the Prophet did confide many of these to his trusted friends in the last years of his life. Benjamin F. Johnson, who was a close friend and *adopted son* of the Prophet, bore testimony to this as follows:

It was at Nauvoo early in 1844 in an assembly room common to the meeting of a *Council* or Select Circle *of the Prophet's most trusted Friends* . . . which at times would exceed *Fifty* in number. Its sittings were always Strictly Private . . . . And being about the youngest member of that *Council*, I was deeply impressed with all that transpired, ***or was taught by the Prophet*** . . . . . And now my dear brother after 60 years have passed at 85 in age, I bear to you and to all the world a solemn testimony of the truth and verity of what I have written above; for although so many years have intervened, they are still in my mind as fresh as when they occurred; no doubt as a *part* fulfillment of a prediction by the Prophet, *relating* to *"Testimonies* I should bear ***of his teachings*** after I had become hoary with age". There were dear brother, ***other teachings*** *to that Council* of which *I am not at full liberty to write*; but if I had your ear I would remember that the Prophet once said to me, *"Benjamin in regard to those things I have taught you privately* ***that are not yet for the public***, I Give You The Right, *when you are so led* ***to commit them to others*** *for you will not be led wrong* in discerning those worthy of your confidence." (Benjamin F. Johnson letter to George S. Gibbs <Oct 1903>; *Unpublished Revelations* Vol 1, Part 61: 25–29, 42–45)

The objective of this work is to bring to light, through a thorough documentary, the Prophet's secret teachings, which were revealed in privacy to his trusted friends. A special effort will also be made to shed light on the fulfillment of the Prophet's prediction, concerning the *"testimonies"* which Benjamin F. Johnson was commissioned to bear when he was so led by the Spirit of God. As Benjamin said, among other things, these testimonies *related* to things that Joseph had privately taught to the circle of friends then around him, of whom Benjamin was the *Last Surviving Witness.* It is hoped that this knowledge will bestow upon those who are disposed to learn a better understanding and keener awareness of their Responsibilities, that they might strive more diligently to serve the Lord and devote themselves to a life of living the Gospel.

Many of the heretofore hidden teachings which will be brought to light in this Work may prove shocking to a good many. For this reason the Second Section of this work is dedicated to opening the minds of the Saints, that they might be more fully prepared to receive ***the Fulness of the Gospel of the*** **Father** (3rd Nephi 16:10–15).

— The Need for Knowledge —

The importance of obtaining a knowledge of the things of God cannot be over stressed, for "we cannot keep the commandments of God without first

knowing them". (*TPJS* 256; *HC* 5: <27 Aug 1842> 135) There is perhaps no issue that the Prophet stressed stronger than the need for the Saints to obtain *knowledge* ***of the things of God***. The following statements are a sample of some of Joseph's teachings on this subject:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (D&C 130: <2 April 1843> 18–19)

Joseph the Seer arose in the power of God . . . . He wished to say a few words to suit the condition of the general mass, and then said: I shall speak with [the] authority of the Priesthood in the name of the Lord God, which shall prove a Savor of Life unto Life, *or of* Death *unto* Death. . . . *If you wish to go where God is*, ***you must be like God***, or *Possess* the Principles which God *Possesses*, for if we are not drawing Towards God in Principle, we are Going From Him and Drawing Towards the Devil. . . . . As far as we Degenerate from God, we Descend to the Devil and Lose Knowledge, and ***without knowledge*** *we cannot be saved* . . . . ***Add to your faith*** Virtue, *to virtue* **Knowledge**, and Seek for Every Good Thing. . . . . A man is saved ***no faster than he gets knowledge***, for *if he does not get* ***Knowledge***, he will be brought into captivity by some Evil Power . . . . Hence . . . [the need for] Revelation to assist us, and give us **Knowledge** *of the Things of God* (*TPJS* 216–217; *HC* 4: <10 April 1842> 588)

Knowledge Saves a Man; and in the world of spirits *no man can be exalted* ***but by knowledge*** . . . If a man has **Knowledge**, he can be saved; (*TPJS* 357, *HC* 6: <7 April 1844> 314)

Add to your faith Knowledge, etc. The ***Principle of Knowledge*** *is the Principle of Salvation*. This principle can be comprehended by the faithful and diligent; and Everyone *that does not obtain* **Knowledge** ***Sufficient to be Saved*** *will be Condemned*. (*TPJS* 297; *HC* 5: <14 May 1843> 387)

The Need for Knowledge is set forth in a Revelation given to the Prophet in 1832:

And I give unto you a Commandment that you shall *Teach one another the Doctrine of the Kingdom*. ***Teach ye Diligently*** and My Grace Shall Attend You, *that you may be Instructed* ***more Perfectly*** in theory, ***in Principle, in Doctrine,*** *in the Law of the Gospel,* in All Things That Pertain ***unto the Kingdom of God***, that are Expedient for you to Understand; Of things Both in Heaven *and* in the Earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms — That ye may be Prepared In All Things when I shall Send You Again to magnify the calling whereunto I have called you, and the Mission with which I have Commissioned you. (D & C 88:77–80)

In all these statements we see the Prophet's great stress on the importance of "**Knowledge**", as he repeats over and over again the Doctrine that "**Knowledge** is the **Power** *of* **Salvation**" (*TPJS* 306; *HC* 5: <21 May 1843> 403) and that "It is Impossible for a man to be **Saved** *in* **Ignorance**." (D&C 131: <16, 17 May 1843> 6) And why is it that a man must have **Knowledge** *to be* **Saved**? It is because *the Principles* and *Practice* of a man's life *Can Never* ***Transcend his own Knowledge*** of **Godliness**.

— The Love of the Truth —

President Young manifest his ***Adoration*** *and* ***Love*** of the **Truth** in the council which he gave to departing missionaries:

The President addressed the Missionaries **. . . .** He . . . exhorted them to keep **Virtuous**, and **Preserve** their **Integrity** *before their* **God** . . . . He further said [that] ***Truth*** *should be* ***Foremost*** *in their* ***Affections***. **Truth** *was his* **Idol**, and *it should be* ***Dearer*** *to them than* ***wives*** *and* ***children***. (*The Office Journal of President Brigham Young 1858–1863 Book D* <Sunday 21 April 1861> 237–238)

The scriptures contain many beautiful statements about God and the correlation between **Him** *and* **Truth**. The following passages are a few of them:

I will publish the name of Yahweh: ascribe ye Greatness unto our God. He is the Rock, *his work is* Perfect: for *all his ways are* ***Judgment***: a God of Truth *and without* ***Iniquity***, ***Just*** *and* ***Right*** *is* **He**. (Deut 32:3–4)

Now I . . . praise and extol and honour ***the King of Heaven,*** all whose works are **Truth**, *and his ways* ***Judgment*** (Dan 4:37)

But the hour cometh, and now is, when the true worshippers shall worship the Father ***in*** **Spirit** *and in* **Truth**: for the Father seeketh such to worship Him. . . . they that worship Him must Worship Him *in* **Spirit** *and in* **Truth**. (John 4:23–24)

Then spake Jesus again unto them, saying, ***I am the*** **Light** *of the* ***World:*** he that followeth me *shall not* ***Walk*** *in* ***Darkness,*** but shall have the ***Light of Life***. . . . . If ye continue in my word, then are ye my disciples indeed; ***And ye shall Know the Truth,*** and the **Truth** *shall make you* Free. (John 8:12, 31–32)

Jesus saith unto him, I am the **Way**, *the* **Truth**, *and the* **Life** (John 14:6)

Howbeit when he, ***the Spirit of Truth,*** is come, *he will Guide you* ***into all*** **Truth** (John 16:13)

Sanctify them *through thy* ***Truth:*** ***thy Word*** *is* ***Truth***. (John 17:17)

The following are some of the Restoration Scriptures that ***touch*** upon this subject:

the Spirit *speaketh the* ***Truth and lieth not***. Wherefore, it speaketh of things ***as they Really Are,*** and of things ***As They Really Will Be*** (Jacob 4:13)

And the Lord said unto him: Believest thou the words which I shall speak? And he answered: Yea, Lord, ***I Know that thou Speakest*** the **Truth**, for thou art **a God of Truth**, ***and canst not lie.*** (Ether 3:11–12)

And whatsoever thing persuadeth men to do Good is of Me; for Good cometh of none save it be of Me. I am the same that leadeth men to **All Good** . . . . *I am the* ***light,*** and the **Life**, and the **Truth** of the world. (Ether 4:12)

the Spirit beareth record, and ***the record is True,*** and the **Truth** Abideth **Forever** (D&C 1: <1 Nov 1831> 39)

For *the word of the Lord is* **Truth**, and *whatsoever is* ***Truth is Light,*** and *whatsoever is* **Light** *is* **Spirit**, *even the Spirit of Jesus Christ.* And *the Spirit giveth light* to every man that cometh into the world; and the Spirit enlighteneth every man through[out] the world, that hearkeneth to the **Voice** *of the* **Spirit**. And *every one that hearkeneth to the* ***voice*** *of the* ***Spirit Cometh unto God,*** even the Father. (D&C 84: <22, 23 Sept 1832> 45–47)

He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the ***Light of Truth;*** *Which* ***Truth*** *Shineth.* This is the Light of Christ. (D&C 88: <27 Dec 1832> 6–7)

For Intelligence cleaveth unto Intelligence; Wisdom receiveth Wisdom; ***Truth*** *embraceth* ***Truth;*** Virtue loveth Virtue; ***Light*** *cleaveth unto* ***Light*** (D&C 88: <27 Dec 1832> 40)

Ye were also in the beginning with the Father; that which is Spirit, even the ***Spirit of Truth;*** And **Truth** *is* ***Knowledge*** *of* ***Things*** *As They* ***Are,*** and as they were, and as they are to come; And whatsoever *is more or less than this* ***is the Spirit*** *of that* ***Wicked One*** who was **a Liar** *from the* **Beginning**. ***The Spirit*** *of* ***Truth*** *is of* ***God***. I am the **Spirit** of **Truth**, and John bore record of me saying: He received ***a Fulness of Truth,*** yea, even ***of All Truth;*** And *no man receiveth a Fulness unless he* ***Keepeth*** *his* ***Commandments.*** *He that keepeth his Commandments* ***receiveth*** **Truth** *and* **Light**, until he is ***Glorified*** *in* ***Truth*** and ***Knoweth*** *all* **Things**. Man was also in the Beginning with God. **Intelligence**, *or the* **Light** *of* **Truth**, Was Not Created or Made, Neither Indeed Can Be. All Truth ***is Independent*** in that Sphere in which God has placed it, to Act For Itself, as all Intelligence also; otherwise there is No Existence. . . . . The glory of God is **Intelligence**, or, in other words, **Light** *and* **Truth**. ***Light*** *and* ***Truth*** forsake that evil one. . . . . And that Wicked One cometh and taketh away **Light** *and* **Truth**, through disobedience, from the children of men, and *because of the* ***tradition*** *of their* ***fathers***. But I have commanded you to bring up your children in **Light** *and* **Truth**. (D&C 93: <6 May 1833> 23–42)

mine Only Begotten is and shall be the Savior, *for he is Full of **Grace** and* **Truth** (Moses 1: <June 1830> 6)

and naught but ***Peace, Justice***, and **Truth** is the habitation of thy throne (Moses 7: <Dec 1830> 31)

Now let us contrast the above statements to the scriptural characterization of Satan:

I speak that which I have seen with my Father: and ye do that which ye have seen with your father. . . . . Ye are of your father the **Devil**, and the lusts of your father ye will do. He was a ***murderer*** from the beginning, *and **abode** not in the **Truth,*** Because There Is No Truth In him. *When he speaketh a lie, he speaketh of his own: **for he is a liar,*** and The Father Of It. And because *I tell you the **Truth, ye believe me not. . . . And if I say the* **Truth**,* why do ye not believe me? ***He** that is of **God** heareth **God's words:*** ye therefore hear them not, Because ***Ye** Are **Not** of **God***. (John 8:38–47)

The Book of Revelations gives us the following information regarding the status of Lies and Liars in the Kingdom of God:

And I saw a New Heaven and a New Earth: for the First Heaven and the First Earth were Passed Away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a Bride Adorned for her Husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. . . . . And he said unto me . . . I will give unto him that is athirst of the fountain of the water of life freely. *He that overcometh **shall inherit all things;*** and I will be his God, and ***he shall be my son.*** But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, ***and all liars,*** shall have their part *in the lake which burneth* with fire and brimstone: which is the second death. . . . . And there shall in no wise enter into . . . [the Holy City] any thing that defileth, neither whatsoever worketh abomination, *or maketh a lie:* but they which are written in the Lamb's book of life. . . . . Blessed are they that do his commandments, that they may have right to *the* **Tree** *of* **Life**, and may enter in through the gates into the city. For without are ***dogs***, and ***sorcerers***, and ***whoremongers***, *and* ***murderers***, *and* ***idolaters***, *and whosoever* ***loveth** and **maketh** a **lie.*** (Rev 21:1–8, 27; 22:14–15)

We see from the above, that the Scriptures consistently portray Deity as a God of **Truth** *who **cannot lie,*** while at the same time, Satan is characterized as "a liar from the beginning" (D&C 93: <6 May 1833> 25) and 'the father of lies' and his disciples are placed in the same class.

In keeping with this, the book of Numbers declares:

God is not a man, ***that He should Lie,*** neither the son of man, ***that He should Repent:*** hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? (Numbers 23:19)

Expressed in other words, unlike most mortals, God is not a liar, nor does He make promises that He does not keep. In Titus it states that God "Cannot Lie" (Titus 1:2), and Hebrews goes so far as to say "that it was Impossible for God to Lie" (Heb 6:18). From beginning to end the Scriptures establish Truth as the **Mark** *of* **Divinity** — it is the Eternal Essence of the Unchangeable God, for all **Truth** is of God! Not only so, but **Truth** is also *the* ***Uncompromised Essence*** of the Divine Church. This is the Affirmation of Sacred Scripture, and the Testimony of all the Prophets, and hence the Doctrine of Joseph, that "It is Impossible for a man to be Saved in Ignorance" (D&C 131: <16, 17 May 1843> 6). Or as he expressed it on another occasion: "A man is saved ***no faster than he gets Knowledge***, for *if he does not get* ***Knowledge***, he will be brought into Captivity by some Evil Power" (*TPJS* 217; *HC* 4: <10 April 1842> 588). This is the same doctrine taught by the Savior when he affirmed that 'his disciples would Know the Truth, and that the Truth ***would make them*** Free' (John 8:32). In these statements, Truth and Knowledge are equated as alternate references to the same "Principle". Indeed, as the Prophet's revelation succinctly expresses it: "Truth is Knowledge" (D&C 93: <6 May 1833> 24). It is in view of the values as expressed above that the Latter Day Saints sing the following song:

Truth Eternal, ***Truth Divine,*** In thine Ancient Fulness Shine! Burst the Fetters of the Mind From the Millions of Mankind!

Truth again Restored to Earth, ***Opened with a Prophet's Birth***. Priests of Heaven's Royal Line ***Bear the Keys of Truth Divine!***

Truth shall Triumph as the Light Chases far the Misty Night. Endless Ages own its Sway, Clad in Everlasting Day. (Truth Eternal, by Parley P. Pratt, *Hymns The Church of Jesus Christ of Latter-day Saints* <1979 edition> 189)

The following is yet another song which is sung by the Latter Day Saints:

Oh say, What is **Truth**? *'Tis the Fairest Gem* ***That the Riches of Worlds can Produce,*** And Priceless the Value of **Truth** will be when The Proud Monarch's Costliest Diadem Is counted but Dross and Refuse.

Yes, say, *What is Truth?* ***'Tis the Brightest Prize*** *To* ***which Mortals or Gods*** *can Aspire;* Go search in the Depths where it Glittering Lies Or Ascend in Pursuit to the Loftiest Skies. *'Tis an Aim for the Noblest Desire.*

The Sceptre may Fall from the Despot's Grasp When with winds of Stern Justice he Copes, But *the Pillar of Truth* ***will Endure to the Last,*** And its Firm-rooted Bulwarks outstand the Rude Blast, And the Wreck of the fell Tyrant's hopes.

Then say, *What is Truth?'* ***Tis the Last and the First,*** For the Limits of Time it Steps O'er. Though the Heavens Depart and the Earth's Fountains Burst, Truth, the Sum of Existence, will Weather the Worst, Eternal, Unchanged, Evermore. (Oh Say, What Is Truth?, by John Jaques, *Hymns The Church of Jesus Christ of LDS* <1979 edition> 143)

The Savior stated that: "this is Life Eternal, that they might know Thee, the Only True God . . ." (John 17:3) According to this, Eternal Life is Synonymous

with Knowing God. But how can a man Know God *if he does not* ***Know the Truth!*** Indeed, to Know God presupposes a Knowledge of the Truth, as the Divine Being is a God of Truth, and the Perfect Embodiment of the Same — for Truth and Spirit inseparably connected receiveth a fulness of Joy. From hence cometh God — for God is Truth and God is Love, even the Spirit of Truth and Love that dwelleth within Him. Oh Integrity, thou art a Precious Jewel!

Again, it is stated in scripture that "when he shall Appear, we shall be Like Him" (1 John 3:2), But how shall we be Like God, if when He appears, we are living in Dumb Ignorance of the Divine Principle? Hence the Prophet's great stress on Knowledge and Truth and the Doctrine, that "no man can be saved in ignorance". The Savior equated Eternal Life with Knowing God, but before we can Realize the Reality of this Personal Relationship with Deity, we must First Arrive at a Fundamental Understanding in our own Knowledge of the Truth about God and the Divine Character. And not only must we know and understand the Divine Character, but we must also Comprehend what the Scriptures speak of, when they refer to *"the Mysteries of Godliness"*. We must understand these "Mysteries", and we must Incorporate the Principles thereof into our Own Personal Life. Salvation and Exaltation in the Kingdom of the Father is Predicated upon "the Knowledge of God" and "the Mysteries of Godliness" and the Righteous ***Application*** of these Principles in the Life of the Disciple.

To Know God is to Know the Truth, and no man can Know God without Knowing the Truth. Truth then, is the TouchStone — it is the Fundamental Attribute of Deity. Hence without Knowledge of the Truth, no man hath Eternal Life. Those who Know and Love the Truth, Know and Love God and hath Eternal Life! On the other hand, those who do not Love the Truth, do not and cannot Love God, nor do they Know Him, and hence, hath not Eternal Life. To Love the Truth is to Love God, for He is a God of Truth and Can Not lie. And hence the Divine Promise that those who Seek shall Find, and that those who Knock, to them it shall be Opened:

> ***Ask,*** *and it shall be given you;* ***Seek,*** *and ye shall Find;* ***Knock,*** *and it shall be Opened* unto you: For Every One That Asketh Receiveth; and ***he that Seeketh Findeth;*** and to *him that Knocketh* ***it shall be Opened.*** Or what man is there of you, whom if his son ask Bread, will he give him a Stone? Or if he ask a Fish, will he give him a Serpent? If ye then, being Evil, know how to give Good Gifts unto your children, how much more shall your Father which is in Heaven give Good Things to them that ask Him? (Matt 7:7–11).

Again, in James it states:

> If any of you lack wisdom, *let him Ask of God,* ***that Giveth to all men Liberally,*** and Upbraideth Not; and it shall be given him. *But let him Ask in Faith,* ***Nothing Wavering.*** For he that Wavereth is like a Wave of the sea Driven with the Wind and Tossed. For

let not that man think that he shall receive any thing of the Lord. *A Double Minded Man **is Unstable*** In All His Ways. (James 1:5–8)

In keeping with this same Principle, the Lord also indicates that those who say they have ***enough** of the* **Truth**, are saying that they have ***Enough** of **God***, and don't need any more, and then he promises that "from them shall be taken away even that which they have".

To these individuals the Lord gives the following warning:

Wo be unto him that shall say: *We have received **the word of God**, and* we Need No More of the Word of God, *for we have enough!* For behold, thus Saith the Lord God: I will give unto the children of men *line upon line, **precept upon precept**,* Here a Little and There a Little; and ***blessed are those who hearken unto my precepts***, and lend an ear unto my counsel, *for they shall learn wisdom*; for *unto him that receiveth* I Will Give More; and *from them that shall say, We have enough,* **From Them Shall Be Taken Away** ***even that which they have***. (2 Nephi 28:29–30)

Because they received not ***the love of the truth** . . . **God shall send them** **Strong Delusion**, that they should believe a lie:* That they all might be Damned ***who believed not the Truth*** (2 Thes 2:10–12)

Hear the word of he Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, ***because there is no Truth** . . .* nor Knowledge of God in the land. . . . . Therefore shalt thou Fall in the day, and the Prophet also shall Fall with thee in the night, and I will Destroy thy Mother.

*My people are destroyed for Lack of Knowledge: because thou hast **Rejected Knowledge**,* I Will Also Reject Thee, *that thou shalt be **no priest to me**: seeing thou hast **Forgotten** the **Law** of thy **God**,* I Will Also Forget Thy Children. . . . . And there shall be, *like people, **like priest**:* and I will punish them for their ways, and reward them [according to] their doings. (Hosea 4:1, 5–6, 9)

— The Mysteries of Godliness —

It was a natural Consequence of the Prophet's stress on Knowledge, that he should also encourage the Saints *"to Search into the Mysteries of Godliness"*, that they might obtain perfection. On one occasion he spoke out against certain leaders in the High Council because they reprimanded a member of the Church for delving into the mysteries. The following are some of his remarks that he made on this occasion:

Elder Pelatiah Brown, one of the wisest old heads we have among us, and whom I now see before me, has been preaching concerning the beast which was full of eyes before and behind; and *for this he was hauled up for trial* before the high council. ***I did not like the old man being called up*** For Erring In Doctrine. It looks too much like the Methodists, and not like the Latter-day Saints. . . . I want the liberty of thinking and believing as I please. It feels so good not be trammelled. It does not prove that a man is not a good man because he errs in doctrine.

The High Council undertook to censure and correct Elder Brown, because of his teachings in relation to the beasts. Whether they actually corrected him or not, I am a little doubtful, but don't care. (*HC* 5: <8 April 1843> 340)

Apostle Orson Pratt said:

there is no harm for any man or woman *letting the mind expand* to lay hold upon all that God has revealed, and to ponder upon it, as the ancient children of God did. Nephi says — ***"I ponder upon the things of God continually*** (2 Nephi 4:16) which he has revealed unto me," and there is no harm for us to do the same. *We should not get into* ***that old sectarian notion****, that we have no right to Know anything* about this, that or the other, and that we must not pry into this, that or the other. ***That is an old Sectarian Notion***, which we have *Fought Against* All the Day Long, and *we do not want it* to Creep into the Church *of Jesus Christ of Latter-day Saints*. It is the privilege of its members **to Let Their Minds Expand**, and ***to ponder upon the things of God***, and to Enquire of him, and by and by, when we have prepared ourselves by getting all the Knowledge we possibly can from that which is written, *God will give us more*. (*JD* 16: <28 Dec 1873> 336)

President Brigham Young said:

It is the privilege of all Saints *to grow and increase* ***in understanding***, and to spread abroad. If they receive a little, it is their privilege *to improve upon that little*, ***and so receive more***, until they become **Perfect** (1 Cor 2:6) in the Lord — knowing and understanding perfectly His ways. Then the Manifestations of His Providence among the children of men cease to be a Mystery to them. (*JD* 2: <23 Oct 1853> 2)

A month before the Prophet's death, he made the following statement:

I advise all [the Saints] to Go On To Perfection, and ***search Deeper and Deeper*** into the ***Mysteries of Godliness***. (*TPJS* 364; *HC* 6: <12 May 1844> 363)

"The ***Mysteries of Godliness"*** are those ***Divine Secrets*** that constitute **Deity** *as a* **Godly Being**. They are the **Principles** by which God ***thinks, acts, and lives***. Not only so, but they are also those same ***Divine Principles*** which we must learn and incorporate into our being, if ever we are to become as God is (1 John 3:1–3) — They are the Cardinal Principles which we must *assimilate* into our Personal Essence, if ever we are to become 'Perfect, as our Heavenly Father is Perfect' (Matt 5:48) — And last of all, they are the Essential Principles which we must *master,* if ever our Minds are to Join in

a Union with God and His Christ, that we might become ***one with them*** as they are already *One With Each Other*. (John 17:11, 21–22)

In the Scriptures we are commanded to be one with God, but how can we be one with God if we do not know Him, or if we have no knowledge of what He is, or how He thinks or lives. Indeed, it is impossible for us to become one with God if we do not understand Him, for *no man can rise **above** his **own concept of nobility**.* Hence, the "**Mysteries** *of* **Godliness**" are the *essential ingredient* of "**Eternal Life**" — for "this is **Life Eternal**, that they might **Know Thee** *the* **Only True God**, and **Jesus Christ**, whom thou hath sent." (John 17:3) And just so the Prophet Joseph Smith admonished the Saints: "to Go On To Perfection, and ***search Deeper** and **Deeper** into the* **Mysteries** *of* **Godliness**." (*TPJS* 364; *HC* 6: <12 May 1844> 363)

The Scriptures inform us that we know the things of man by the Spirit of man, and that in contrast to this, we know the things of God by the Spirit of God. We are also informed that Man does not think as God thinks, for God's wisdom is foolishness to man and man's wisdom is foolishness to God — Hence, *it is only through God and the **Spirit of God*** that we can learn the Divine Secret *of the **Mysteries of Godliness**.* In keeping with this, the Doctrine and Covenants teaches:

If thou shalt ask, thou shalt receive ***Revelation** upon **Revelation**,* Knowledge Upon Knowledge, *that thou mayest Know the **Mysteries** and **Peaceable Things*** — that which bringeth Joy, *that which bringeth **Life Eternal**.* (D & C 42: <9 Feb 1831> 61)

On another occasion the Lord said:

For *I delight in those who Seek Diligently to Know my Precepts, **and Abide by the Law of My Kingdom**;* for **All Things** *shall be* **Made Known** *unto* **Them** in mine own due time, *and in the end **they shall have Joy**.* (*TPJS* 257; *HC* 5: <27 Aug 1842> 136)

Again, in another Revelation the Lord stated:

Seek not for Riches but for Wisdom, and behold, ***the Mysteries of God** shall be Unfolded unto you,* and then shall you be made Rich. Behold, He That Hath Eternal Life Is Rich. (D&C 6: <April 1829> 7)

In keeping with these statements, the Book of Mormon teaches:

It is given unto many to know *the **Mysteries of God**;* nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. And therefore, ***he that will harden his heart**, the same receiveth the **lesser portion** of the **word**; and he that will not harden his heart,* to him is given the Greater Portion ***of the word**,* until it is given unto him to know the **Mysteries** *of* **God** ***until he know them in full**.* And they that will harden their hearts, to them is given *the lesser portion* of the word ***until they know nothing*** concerning his mysteries; and

then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell. (Alma 12:9–11)

Howbeit we speak wisdom *among them that are perfect:* yet not the wisdom of this world . . . . But we speak the wisdom of God ***in a mystery,*** Even the Hidden Wisdom, ***which God ordained before the world unto our glory****:* Which *none of the princes of this world knew:* . . . . But it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, ***the things which God hath prepared*** For Them That Love Him. But God hath revealed them unto us ***by his Spirit****:* for the Spirit searcheth all things, yea, *the deep things of God*. For what man knoweth the things of man, save the spirit of man which is in him? even so ***the things of God knoweth no man,*** but the Spirit of God. Now we have received, not the spirit of the world, ***but the Spirit which is of God;*** that we might know the things that are freely given to us of God. Which things also we speak, ***not in the words*** *which man's wisdom teacheth,* but which the Holy Ghost Teacheth; comparing spiritual things with spiritual. But ***the natural man*** *receiveth not* the things of the Spirit of God: *for they are foolishness unto him:* neither can he know them, because ***they are spiritually discerned***. (1 Cor 2:6–14)

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . *hath not God made foolish the wisdom of this world?* For after that in the wisdom of God *the world by wisdom* ***knew not God,*** it pleased God by the foolishness of preaching to save them that believe. . . . Because *the foolishness of God* ***is wiser than men;*** and *the weakness of God* ***is stronger than men.*** For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, and not many noble, are called; *But God hath chosen the foolish things of the world* ***to confound the wise;*** and God hath chosen the Weak Things of the World *to confound the things which are mighty;* And base things of the world, and ***things which are despised****, hath God chosen,* yea, and things which are not, to bring to naught things that are (1 Cor 1:19–29)

Section One — Part Two

— Cast Not that which is Holy Unto Dogs —

The scriptures teach that he that hath been warned should warn his neighbor. They also teach that God will require at the hands of every man who knows the Truth, that he cleanse his skirts by bearing witness to the generation in which he lives (D&C 88: <27 Dec 1832> 81–82; *UPR* 79: <26 Jan 1880> 12–14). But while it is true that we have been commanded to share the Gospel, we have also been instructed not to cast that which is Holy unto dogs. As it is expressed in the Joseph Smith Translation:

And ***the mysteries of the kingdom*** *ye shall keep within yourselves;* for it is not meet ***to give that which is holy*** unto the Dogs; neither cast ye your pearls unto swine, ***lest they trample them under their feet***.

For the world cannot receive *that which ye, yourselves are not able to bear;* wherefore ye shall not give your pearls unto them, ***lest they turn again and rend you***. (JST Matt 7:10–11)

In the Gospel of Mark, the following is recorded:

And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, *Unto you it is given to know* The Mystery Of The Kingdom of God; but unto them that are without, all these things are done in parables: *That seeing they may see,* ***and not perceive****; and hearing they may hear,* ***and not understand*** (Mark 4:10–12; Luke 8:10)

Again, the Gospel of Matthew states:

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because *it is given unto you to know* the Mysteries of the Kingdom of heaven, ***but to them it is not given***. *For whosoever hath,* ***to him shall be given****,* and he shall have more abundance; *but whosoever hath not,* From Him Shall Be Taken Away ***even that*** *[which]* ***he hath***. *Therefore speak I to them in parables:* because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For *this people's heart is waxed gross,* and their ears are ***dull of hearing****,* and ***their eyes*** they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. (Matt 13:10–16)

Again, this same message is repeated in the Doctrine and Covenants:

unto you it is given to know ***the mysteries of the kingdom****,* but unto the world *it is not given to know them*. (D & C 42: <9 Feb 1831> 65)

In keeping with this directive, the Prophet instructed the missionaries that they were not to teach the Mysteries in the Mission Field:

Oh, ye elders of Israel, hearken to my voice; and when you are sent into the world to preach, tell those things you are sent to tell; preach and cry aloud, "Repent ye, for the kingdom of heaven is at hand; repent and believe the Gospel." *Declare the first principles,* ***and let mysteries alone****,* lest ye be overthrown. Never meddle with the visions of beasts and subjects you do not understand. Elder Brown, when you go to Palmyra, say nothing about the four beasts, but preach those things the Lord has told you to preach about — repentance and baptism for the remission of sins. (*TPJS* 292; *HC* 5: <8 April 1843> 344)

Even though it is true that the Higher Principles were taught privately in Nauvoo, still they were never publicly espoused until the Saints were driven

into the seclusion of the mountain wilderness of Deseret, where many of them (though not all) were finally revealed to the Saints, and declared to the world. But even then, President Young had to deal with the Swine element. As Apostle John Taylor expressed it on one occasion:

> Mankind is, more or less, fond of paraphernalia, show, pomp, and parade; *but the kingdom of God* ***does not always come with "observation,"*** as the scripture says. The Great *and* Precious Principles *of* Eternal Truth, *like pearls and precious gems,* are often hid from the view of the human family.
>
> What is the reason that the world of mankind do not appreciate the principles that are so plain . . . to us? . . . . . It is . . . because they cannot see and understand. The light shown in darkness and it comprehended it not; but to those who received it, ***it was life*** and ***salvation***.
>
> Why is it that a swine cannot discern the value of pearls, and tramples them under its feet? ***Because it does not understand,*** *— it has not the intelligence,* and does not comprehend the difference between the filth that surrounds it and precious gems. You might cast a precious jewel at a hog, and it would turn and rend you; but throw that to *a man of understanding* ***and intelligence,*** and he would Ask For More. That is the difference. God has so ordained that ["]strait shall be the gate, and narrow the way that leads to life; and ***but few there are that find it.***" (Matt 7:13–14) (*JD* 5: <23 Aug 1857> 145)

President Young made another similar statement:

> Suppose you had a diamond of the finest water, as large as my fist, and worth millions of pounds sterling, and you gave it to one who did not know its value, ***he would put it in the mud,*** *as quick as he would a potatoe* (*JD* 2: <3 June 1855> 308)

Initially one of the reasons why the Brethren of the Priesthood stopped teaching the higher principles of the Gospel was because of the invasion of the Territory by the Gentile element. Seemingly the more Gentiles that poured into the Territory, and the More Power they Gained, the Less the Higher Principles were Taught.

Heber C. Kimball made a fitting description of the invasion of the Great Salt Lake Valley by the Gentiles as he related a dream he had received. By relating this dream in conjunction with the statements previously quoted, it becomes easy to understand why some of the higher doctrines of the gospel were not perpetuated:

> I dreamed that there was an awful flood, and that the flood-wood ***had stopped up the stream***. I watched it; and after a while the flood-wood gave way, and it came down Emigration Kanyon, and went in a southwesterly direction. I then looked round to see what the effects were, and all at once *this whole city and adjacent country* ***became full of hogs***. I spoke to the President and the brethren who were with him, and said — "The country is Full of Hogs," and they were frothing at the mouth *just like mad hogs do;* and I saw them running after the brethren, who got on the walls and fences in different directions, and they were jumping up at them. . . . . (*JD* 8: <6 Oct 1860> 251)

This dream should be understood in the context of the Utah War and the entrance of the army into the Valley, the subsequent establishment of Camp Floyd west of the Oaker Mountains, and its later departure with the early beginnings of the Civil War. Nevertheless, 15 years later the hogs returned with a renewed interest in the Kingdom of God. And from that day to this the hogs have continued to gain more and more influence. Not only so but as time has past, it has become difficult to discern the difference between the Lord's "peculiar people" and the swine that have since become their neighbors and friends. In the early beginnings of this situation, the Saints found themselves obligated to adopt an attitude advocated by Christ to the Saints of his day, who were in the same predicament:

> Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. (Matt 10:16)

In other words, be discreet in what you say and do. Yet notwithstanding these many directives, according to Prophecy, the time must come when the mysteries shall be revealed to the world. As the Book of Mormon expresses it: "kings shall shut their mouths", "for that which had not been told them shall they see; and that which they had not heard shall they consider" (3 Nephi 20:45). The following statement speaks of the early beginnings of this revelatory onslaught of knowledge being poured down from Heaven upon the heads of the Latter Day Saints:

> God shall give unto you Knowledge by his Holy Spirit, yea, by the Unspeakable Gift of the Holy Ghost, that *has not been revealed since the world was* until now; Which our forefathers have awaited with anxious expectation to be revealed in *the last times,* which their minds were pointed to by the angels, as held in reserve for the fulness of their glory; ***A time to come in the which*** Nothing Shall Be Withheld, *whether there be* One God or ***Many Gods***, *they shall be manifest*. All thrones and dominions, principalities and powers, shall be revealed and set forth ***upon all who have endured valiantly*** for the gospel of Jesus Christ. And also, if there be bounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars — All the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed *in the days of the* ***dispensation of the fulness of times*** — According to that which was ordained in the midst of the Council of the Eternal God of ***all other gods*** before this world was, *that should be reserved unto the finishing and* ***the end thereof***. . . . . As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints. (D&C 121: <20 March 1839> 26–33)

We see from the above, that notwithstanding the existence of the Swine element from without, of necessity, ***according to Prophecy,*** there must come

a time when the Elect will hear the word of the Lord, and ***the Fulness of*** the Father's Gospel (3 Nephi 16:10–12). And just so, President Young expressed himself on one inspired day in October of 1854:

> I expect in my remarks I shall allude to things that you search after *as being absolutely necessary* ***for your salvation*** in the Kingdom of God. . . . .
>
> In the first place . . . . I request that I may have your faith and prayers united with mine that whatever the Lord is pleased to give to the Latter-day Saints through your humble servant this afternoon, ***He may give it****, and that He does not wish to give* He May Retain, and Keep From You. I make this request of the Saints for this reason; I know by my experience, by the visions of eternity that God reveals things to individuals ***that does not belong to the Church at large*** At Present, or that *does not* Yet *belong to the Mass*. That I know. . . . . .
>
> Again, the Lord blesses His people with temporal things in abundance, and wishes to bless them *with* Knowledge and Understanding ***that is not for the world of mankind*** *who do not believe in Him.* That I also know.
>
> I may say things this afternoon *that does not belong to the world.* What if I do? I know the Lord is able to close up every person's mind who have eyes but see not, hearts but do not understand; So I May Say What I Please *with regard to the Kingdom of God* on the Earth, ***for there is a veil over the wicked*** *that they cannot understand* the things which are for their peace.
>
> Jesus said at one time, "It is not meet to take the children's bread and give it to dogs." (Matt 15:21–28; Mark 7:24–30) This saying applies to all the dispensations that has been brought forth to the children of men from the days of Adam until now. (*TPBY* 3: <8 Oct 1844> 343–344)

— The Traditions of Men —

Aside from the inherent problems of the Swine Factor, there were also other difficulties with which the Prophet had to grapple, in establishing the higher laws of God. These, however, rather than having to do with the Gentiles, had to do with the Saints themselves. Paul speaks of this same problem in the New Testament:

> And I, brethren, *could not speak unto you as unto spiritual,* ***but as unto carnal****, even as unto babes* in Christ. ***I have fed you with milk,*** and Not With Meat: for hitherto *ye were not able to bear it,* neither yet now are ye able. (1 Cor 3:1–2)

Paul here states that the meat of the Gospel was so difficult to understand that the Saints of his day were not able to hear or bear it. We have already seen

that the Prophet expressed a strong desire for the Saints to learn the things of God. Yet just as Paul stated it above — so also it was with the Prophet. It is obvious from his speeches, that he felt reluctant to teach the deeper doctrine to the Saints. As the Prophet expressed his exasperation on one occasion: "there are so many fools in the world for the devil to operate upon, it gives him the advantage oftentimes" (*TPJS* 331; *HC* 6: <21 Jan 1844> 184). One must conclude from statements which he made that his uneasy feeling was founded in the fact that the higher principles would contradict the *traditional understanding* of the Saints — and that Steeped In Tradition as they were, *they would reject the Higher Laws of God* in order to maintain a previous understanding. That the Higher Principles of the Gospel would come in contact with the traditional beliefs of the Saints is self evident from the words of the Prophet. Consider the following:

> But I beg leave to say unto you, brethren, that ***ignorance, superstition*** and ***bigotry*** *placing itself where it ought not* is oftentimes in the way ***of the prosperity*** of this Church; (*TPJS* 138; *HC* 3: <25 March 1839> 296)

Again on another occasion the Prophet stated:

> If I was to reveal to this people *what the Lord has revealed to me* ***there is not a man or woman*** would stay with me. (Joseph Smith statement, as quoted by President Brigham Young (*JD* 9: <25 May 1862> 294)

Such statements make us wonder and question what it was that the Lord had revealed to him that was so different to the common understanding and tradition — so contrary, that were he to reveal or divulge it to others, not a man nor a woman in the Church would stay with him?

Again, on still another occasion the Prophet stated:

> Had I inspiration, revelation, and lungs to communicate what my soul has contemplated in times past, ***there is not a soul in this congregation*** but would go to their homes and shut their mouths in everlasting silence on religion *till they had learned something*.
>
> Why be so certain that you comprehend the things of God, *when all things with you* ***are so uncertain***. (*TPJS* 320; *HC* 5: <13 Aug 1843> 530)

At another time the Prophet stated:

> If the Church knew all the commandments, ***one-half*** *[of them]* ***they would condemn*** through Prejudice and Ignorance. (*TPJS* 112; *HC* 2: <6 April 1837> 477)

It was in view of this condition of things that the Lord made the following statement to the Church at large in a Revelation which he gave to the Prophet in May of 1831:

Behold, Ye Are Little Children and ye cannot bear all things now; ye must [first] grow in grace and ***in the knowledge*** *of the* Truth. (D&C 50: <May 1831> 40)

Again a year later the Lord reaffirmed the same status for the Saints:

Verily, verily, I say unto you, Ye Are Little Children, *and* ***ye have not as yet understood*** *how great blessings the Father hath in his own hands and prepared for you;* ***And ye cannot bear all things now***; nevertheless, be of good cheer, for I will lead you along. The kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours. And *he who receiveth all things with thankfulness* ***shall be made glorious****;* (D&C 78: <March 1832> 17–19)

It was in view of this same condition among the Saints and the world at large that the Prophet made the following statement on the day of his martyrdom:

It is not always wise to relate All The Truth. *Even Jesus, the Son of God, had to refrain from doing so,* ***and had to restrain His feelings*** many times for the safety of Himself and His followers, and had to conceal the righteous purposes of His heart *in relation to many things* ***pertaining to His Father's kingdom***. (*TPJS* 392; *HC* 6: <27 June 1844> 608)

Yet in spite of the Prophet's frustration, as expressed above, still he continued to affirm that:

any person who is exalted to the highest mansion *has to abide* ***a celestial law,*** *and* the Whole Law Too.

But there has been a ***great difficulty*** in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn dodger for a wedge, and a pumpkin for a beetle. *Even the Saints* ***are slow to understand.***

I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, [they] *will fly to pieces like glass* ***as soon as anything comes*** that is Contrary *to their* **Traditions**: they cannot stand the fire at all. How many will be able to abide a Celestial Law, and go through ***and receive their exaltation,*** I am unable to say, *as many are called*, ***but few are chosen***. (*TPJS* 331; *HC* 6: <21 Jan 1844> 184–185)

Again on another occasion the Prophet said:

Those who limit the designs of God as concerted by the Grand Council of Heaven *cannot obtain the knowledge of God*, and [must, therefore, remain in darkness.] I do not know [that it would be wise to say much — indeed there are some things which are not lawful to utter][†] but I may say [that] *all those who are disposed to set up stakes for the Almighty* ***will come short*** of the Glory of God — they will drink in the Damnation of Their Souls. [In order] to become a joint heir of the heirship of the Son, [a man] must put away **All his Traditions** [and live by every word that proceedeth forth from out of the mouth of God]. (New Amalgamated Text of the Prophet's 27 August 1843 Discourse on Priesthood; to be published in a future issue of *Doctrine of the Priesthood*)

[†] *TPJS* 247; *HC* 5:<15 Jun 1842> 30; *TPJS* 305; *HC* 5: <21 May 1843> 402; *TPJS* 323; *HC* 5: <27 Aug 1843> 556; D&C 76: <16 Feb 1832> 115; 2 Cor 12:4

In the *History of the Church* the word "false" is added to the text of the above speech, making the Prophet to say that a man must "put away all his *false* traditions". The Prophet's remarks were not fully reported and to be sure such a statement requires a context, but in light of the Restored Gospel and the over all contradiction which it serves to "Gentilism", what uninspired man has the wisdom to discern his "false" traditions from "true". Indeed, a thoughtful consideration of the Prophet's teachings and activities will reveal that he meant just what he said — that is, 'to become a joint heir of the heirship of the Son we must put away ***'all** our traditions'*. The all important context as manifest in other of his speeches and statements of that time, is essentially that we must let go of our traditions and allow ourselves to be Divinely led through the Guidance of the Priesthood and Revelation from Heaven. In other words, we should put away all our traditions and then as the Prophet often stated on other occasions, we should "live by every word that proceedeth forth from out of the mouth of God"‡ Or, as the Prophet expressed himself 7 months later:

> I Advise all to go on to Perfection, and search Deeper and Deeper into the Mysteries of Godliness. A man can do nothing for himself unless God direct him in the right way; and the Priesthood is for that purpose. (*TPJS* 364; *HC* 6: <12 May 1844> 363)

We can see from this that *"traditional Christianity"* is not a worthy guide for those who would obtain the "highest heaven."* Indeed, the Restored Gospel as affected through the Prophet Joseph Smith in this, the last Dispensation has changed all the parameters and for this reason we must put away our "Gentilish Traditions" and seek unto God and His Priesthood for Divine guidance. Not

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‡Deut 8:3; Matt 4:4; Luke 4:4; Moroni 7:25; *TPJS* 8; *HC* 1: <Nov 1831 — Joseph Smith> 235; D&C 84: <22, 23 Sept 1832> 44; D&C 98: <6 Aug 1833> 11; *HC* Vol. 1: <27 Feb 1834 — William W. Phelps> 483; *Evening and Morning Star* Vol 2: <Mar 1834 — William Phelps> 139; *Latter Day Saints Messenger and Advocate* Vol 1: <Sept. 1835 — John Whitmer> 187; *TPJS* 91; *HC* Vol 2: <12 Nov 1835 — Joseph Smith> 309; *TPJS* 150; *Latter Day Saints Messenger and Advocate* Vol 2: <Mar 1836 — John Whitmer> 287; *Latter Day Saints Messenger and Advocate* Vol 3: <Aug 1837 — Warren A. Cowdery> 555–557; *BYU Studies* Vol. 18: <Summer 1978 — (12 Oct 1837 — Edward Partridge)> 524; *Times and Seasons* Vol. 1 <Nov 1839 — (Benjamin Winchester — 18 June 1839)> 10; *TPJS* 150; *HC* 3: <27 June 1839 — Joseph Smith> 380; *Times and Seasons* Vol. 1: <Feb 1840 — Ebenezer Robinson & Don Carlos Smith> 58; *Times and Seasons* Vol. 2: <1 Mar 1841 — John A. Hicks> 340; *Times and Seasons* Vol.3: <1 Feb 1842 — Luman Heath> 680; *Times and Seasons* Vol. 3: <1 June 1842 — Hyrum Smith> 799; *BYU Studies* Vol. 15: <Summer 1975 — (29 June 1842 — Eliza R. Snow)> 395; *Times and Seasons* Vol.4: <15 Nov 1842 — William Clayton> 10; *Times and Seasons* Vol.4: <15 Feb 1843 — John Taylor> 108; *Times and Seasons* Vol.4: <1 April 1843 — Heber C. Kimball> 155; *HC* Vol.5: <10 April 1843 — John Taylor> 351; *Times and Seasons* Vol.4: <15 April 1843 — John Taylor> 191; *Times and Seasons* Vol.4: <15 May 1843 — Willard Richards> 199; *TPJS* 306; *HC* 5: <22 May 1843 — Joseph Smith> 404; HC Vol 5: <6 Aug 1843 — Joseph Smith> 526; *Times and Seasons* Vol.5: <1 May 1844 — Joseph Smith> 512)

**TPJS* 247, 323, 303; *WJS* 214; *HC* 5:392; 2 Cor 12:2; 1 Cor 15:39–42; D&C 131:1–4]

only so, but according to our Lord and Savior, even much of what is to be found in the Law of Moses has been fulfilled and must therefore, also be put away by those who would live the "Highest Law".

Let us consider some of the differences between the doctrine of the Restoration and that of Traditional Christianity. To begin with there is the Traditional Concept of Heaven and Hell as contrasted to the Prophet's Vision of the Three Degrees of Glory, the Celestial, Terrestrial and Telestial Kingdoms. Then there is the Traditional Doctrine of the Trinity and the Omnipresent, Omnipotent and Omniscient or all knowing God, as Contrasted to the Prophet's teachings on the Father, Son and Holy Ghost, as three separate beings who are forever going foreward into Eternal Progression in all things. There is strict Monotheism as opposed to the Polytheism of the Prophet — the whole concept of God as an Exalted Man — the concept of man as an Eternal Being and his Preexistent Life as a Spirit Child of God, together with his ultimate Exaltation as a God. Then there is the Restored doctrine of the foreordained Fall of Adam and the necessity for opposition in all things — the traditional belief in Marriage until death in contrast to the Prophet's doctrine on Eternal Marriage and even Plural Marriage. And last but not least there are the Prophet's teachings on Theocratic Government through the Priesthood. In short the whole concept of God, man, the Fall, the Judgment, Heaven and Hell is totally changed. We can therefore see how it is that we must put away ***all*** *our Traditions* and live by Every Word of God as revealed through the *inspired guidance* ***of the Priesthood***.

In keeping with the above, in 1873 President Young spoke directly to the point of the negative power of "tradition" upon the minds of those who would otherwise be recipients of the gospel:

> The Lord has revealed His Gospel and instituted its ordinances *that the inhabitants of the Earth* ***may be put in possession*** of Eternal Life. ***But few of them****, however, will accept it.* I have preached it to many thousands of them who are naturally just as honest as I am, But Through Tradition there is an overwhelming prejudice in their minds which debars them of that liberty I have in my heart. They would be glad to know the ways of God, and to know who Jesus is, and to reap the reward of the faithful, if they had the stamina, I will call it, ***the independence of mind*** *necessary to embrace the truth,* to say, "I know this is true, and *if there is no other person* on the face of this earth who will defend it, I Will To The Last." But this is not in their hearts, it is not in their organization, consequently they do not manifest it. (*Deseret News* Vol 22: <18 June 1873> 308–309; see also *Journal of Discourses* 19: <19 Aug 1877> 91)

Consider what the Prophet Joseph Smith said about angels who are damned in their progression as a consequence of their failure to put away the traditions of their fathers in their former estate:

> Angels desire to look into [the mysteries of Godliness] ***but they have set up too many stakes***. [Therefore, when they are out of their probationary state they are ap-

pointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. *For these angels* ***did not abide my law****;* therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. (D & C 132: <12 July 1843> 16–17)]

Men will set up stakes and say ***thus far will we go*** and No Farther. *Did Abraham* ***when called upon*** to Offer his Son [Isaac? (Gen. 22:1–13) No he did not!] **Did the Saviour** [when called upon to sacrifice his life]? (Matt. 26:39) No! View him . . . on the Mount transfigured before Peter, [James] and John (Matt. 17:1–9), there receiving the Fulness of Priesthood or the [Fulness of the] Law of God — setting up no stake, but coming right up to the mark in all things. . . . .

When God offers a ***blessing*** *or* ***knowledge*** *to a man* and he Refuses to Receive It, ***he will be damned*** — the Israelites pray[ed] that God would speak to Moses and not to them in consequence of which He cursed them with a carnal law (Exodus 20:18–24*). God cursed the children of Israel* ***because they would not receive*** the Last Law *from Moses* — [certain] offerings, sacrifices and carnal commandments was added [to the law] in consequence of transgression and they that did them [i.e. those that transgressed in the day of Moses — together with those today who refuse to receive ***God's highest law***] should live by them [— i.e. they should live by the Law of Moses].

The sacrifice required of Abraham by the offering of Isaac (Gen. 22:1–13), *shows that* if a man would attain ***to the Keys of the Kingdom of an Endless Life*** he Must Sacrifice All Things. View the Son of God at saying . . . "if it be possible let this cup pass from me, nevertheless Thy will be done" (Matt 26:39; Mark 14:36; Luke 22:42).

* * * * * *

The Mystery, Power and Glory of the Priesthood is so great and glorious that [without revelation, it is beyond the capacity of mortal man to comprehend. Even] the angels [have] desired to understand it and could not. [And] why? *Because of* ***the tradition*** *of them and their fathers* [— because of this, they] set . . . up stakes and . . . [refused to] com[e] . . . up to the mark [when] in their probationary state. (A New Amalgamated Text of the Prophet's 27 August 1843 Discourse on Priesthood, to be published in a future issue of *Doctrine of the Priesthood*)

In keeping with these many statements by the Prophet, President Young said the following:

I recollect, in Far West, Joseph, talking upon these matters, [when he] said — "The people cannot bear the revelations that the Lord has for them. There were a great many revelations if the people could bear them." (*JD* 18: <23 June 1874> 242)

President Heber C. Kimball once stated:

no man can speak to a congregation of people upon any subject, only according to the intelligence that is in the people. There are quite a number of this congregation who knew Joseph Smith the Prophet, and he used to say in Nauvoo that when he came before the people he felt as though ***he were enclosed in an iron case****,* his mind was

closed *by the influences that were thrown around him;* he was curtailed in his wishes and desires to do good; there was no room for him to expand, hence *he could not make use* ***of the revelations of God*** *as he would have done;* there was no room in the hearts of the people To Receive The Glorious Truths Of The Gospel ***that God revealed to him***. I refer to these things to show that this feeling has been experienced by others as well as myself, and if as great and good a man as the Prophet Joseph felt like this, no wonder that I should be affected and be wrought upon by surrounding influences. (*JD* 10: <27 June 1863> 233–234)

In keeping with this same thought, Apostle Wilford Woodruff said:

Brother Joseph used a great many methods of testing the integrity of men; and *he taught a great many things* ***which in consequence of tradition***, required prayer and faith, and *a testimony from the Lord*, before they could be believed by many of the Saints. His mind was opened ***by the visions of the Almighty***, and the Lord taught him many things *by vision and revelation* ***that were never taught publicly*** in his day; for the people Could Not bear the Flood of Intelligence ***which God poured into his mind***. (*JD* 5: <9 April 1857> 83–84)

Apostle John Taylor made another similar statement:

If we . . . look back to where we came from, examine our present position and see the depravity, ignorance and corruption that exists where we have come from and that yet exists among us, it is evident that *some great revolution,* ***some mighty change has got to transpire*** To Revolutionize Our Minds, *our feelings* and *judgment,* our pursuits and action, and, in fact, to control and influence us throughout, before anything of this kind can take place, and hence it is when the light of heaven comes to reflect upon the human mind, when we can see ourselves as God sees us and comprehend ourselves as he comprehends us, and understand our position as he understands it, we should have different views of ourselves than we have when unenlightened by the Spirit. No wonder that *Joseph Smith should say that* ***he felt himself shut up in a nutshell,*** there was no power of expansion, *it was difficult for him* ***to reveal and communicate*** The Things Of God, because there was no place to receive them. What he had to communicate *was so much more comprehensive,* ***enlightened and dignified*** than that which the people generally knew and comprehended, *it was difficult for him to speak;* ***he felt fettered and bound,*** so to speak, in every move he made, and so it is to the present time. Yet this being a fact and these being part of the things we expect to accomplish, There Must Be A Beginning somewhere; and if the chips do fly once in a while when the hewer begins to hew, and if we do squirm once in a while it is not strange, because it is so difficult for the people to comprehend the things which are for their benefit. *We have been brought up* ***so ignorantly*** *and our ideas and views* Are So Contracted ***it is scarcely possible*** *to receive the things of God* as they exist in his bosom.

It is easy for us to talk about heaven, and about going to Jackson county, and about building up the kingdom of God, &c.; *it is easy to sing about it* ***and pray about it,*** but it is Another Thing To Do It; and hence the difficulty the servants of God labor under all the day long is in consequence of the ignorance, weakness and infirmities of

those they have to do with, and yet we are more enlightened in regard to these things than any other people and have made more progress; yet how far we come short. (*JD* 10: <6 April 1863> 147–148)

Apostasy at Nauvoo Caused by the Revelation and Practice of the Higher Principles of the Gospel

In keeping with the disposition of the Saints as described above, on several occasions Joseph stated that when the Higher Principles of the Gospel became known, some of the most prominent men in the Church, even members of the First Presidency and Quorum of the Twelve, would reject it, so strongly would it cross their feelings. Nancy Tracy, who was an early member of the Church, made the following statement:

I heard [Joseph Smith] . . . say at one time on the stand in the grove on the brink of the hill where they held meetings, "if I could make known to these (turning to those that sat behind him) that pretend to be my best friends, what my God has revealed to me, they would be the first to seek my life." Among those who sat there were William Law and [William] Marks (A Short Sketch of the Life and Travels of Nancy N[aomi Alexander] Tracy, typescript p. 16, Special Collections, BYU Library)

Again as Benjamin F. Johnson expressed it:

Criticism *had already commenced* ***by those near to him in authority***, with regard to his teachings and **his doings**. And we began now, in a degree, to understand the meaning of what he had *so often publicly said*, [—] that, *should he* ***teach*** *and* ***practice*** *the* ***principles*** *that the Lord had revealed to him,* and Now Required of Him, that *those then nearest him in the stand* ***would become his enemies*** and **the First to Seek his Life**; (*Unpublished Revelations* 61: <Oct 1903> 30–31)

In keeping with Johnson's statement, consider the following remarks that were made by the Prophet:

Many men will say, "I will never forsake you, but will stand by you at all times." *But the moment you teach them some of* ***the mysteries of the Kingdom of God*** that are retained in the heavens and are to be revealed to the children of men *when they are prepared for them*, ***they will be the first to stone you*** and Put You to Death. It was this same principle *that crucified the Lord Jesus Christ,* and will cause the people to Kill the Prophets in this generation. (*TPJS* 309; *HC* 5: <11 June 1843> 424)

In continuing the Prophet stated:

It always has been *when a man was sent of God* **With the [the Fulness of the] Priesthood** and *he began to preach the fullness of the gospel*, that he was thrust out by his friends, who are all ready to butcher him ***if he teach things*** Which They Imagine to be Wrong; and ***Jesus was crucified upon this principle***. (*TPJS* 310; *HC* 5: <11 June 1843> 425)

— Those Who Will Not Learn —

The Scriptures are replete with warnings of condemnation to those who reject the Gospel because of their traditions, narrow-mindedness and lack of the Spirit of God. The Saints have generally applied these scriptures to those who were never baptized or never joined the Church when it was offered to them. However the Prophet applied them to the members of the Church, who had received the First Principles of the Gospel, but who would not receive its Fulness. Consider for example the following statement which he made on the 11th of June 1843:

Many things are insoluble to the children of men in the last days: for instance . . . forgetting ***that things have been hid*** from before the foundation of the world, which are to be revealed to babes in the last days. [But] there are a great many wise men and women too in our midst who are Too Wise to be Taught; therefore ***they must die in their ignorance***, and in the resurrection they will find their mistake***. Many seal up the door of heaven*** by saying, so far God may reveal and I will believe [but no farther]. (*TPJS* 309; *HC* 5: <11 June 1843> 424)

On another occasion the Prophet stated:

When things that are of the greatest importance are passed over by the weak-minded men without even a thought, I want to see Truth in all its bearings and hug it to my bosom. I believe all that God ever revealed, *and I never hear of a man being damned* ***for believing too much*** [of what God has revealed]; But they are **Damned for Unbelief**. (*TPJS* 374; *HC* 6: <16 June 1844> 477)

Again, in continuing with the Prophet's earlier statement, he went on to say:

Any man may believe that Jesus Christ is the Son of God, and be happy in that belief, ***and yet not obey his commandments*** (John 14:15, 21; 15:10), and at last be Cut Down **for Disobedience** (D&C 35:12) to the Lord's righteous requirements. (*TPJS* 311; *HC* 5: <11 June 1843> 426)

In keeping with this, one of the Revelations given to the Prophet states:

There are none that doeth good except those who are ready to receive the fulness of my gospel (D & C 35: <Dec 1830> 12)

On Yet another occasion, the Prophet said:

I . . . spoke to the people, showing them that to get salvation *we must not only do some things, **but everything*** which God has commanded. Men may preach and practice everything except those things which God commands us to do, and [they] will be damned at last. We may tithe mint and rue, and all manner of herbs, and still not obey the commandments of God. The object with me ***is to obey*** and [to] teach others ***to obey God*** in just what He tells us to do. *It mattereth not* Whether **the Principle** *is popular or unpopular*, I will always maintain a true principle, **Even If I Stand Alone In It**. (*TPJS* 332; *HC* 6: <21 Feb 1844> 223)

The Revelation of Things Never Before Revealed

The above statements should serve as a warning to the Saints of this generation, that they ought to prayerfully consider things before rejecting a doctrine on the grounds of tradition. Indeed, it is evident from the Prophet's own words that the Higher Principles and Doctrine of the Kingdom will not be what the Saints expect. He plainly taught that in this dispensation, there would be many things revealed to the common man which had previously been kept hid from before the foundation of the world. Obviously it is these things which will contradict the traditions of man, for many of them will not be found written in the Bible, as they have never before been revealed to the world. This is the substance of what is stated in the 9th Article of Faith:

We believe all that God has revealed, all that He does now reveal, and We Believe ***that He will yet reveal*** *many great and important things* pertaining to the Kingdom of God. (Pearl of Great Price <9th Article of Faith — March 1842> 60)

On one occasion the Prophet wrote:

We are called to hold the Keys of the Mysteries of those things *that have been kept hid **from the foundation of the world*** until now. Some have tasted a little of these things, *many of which are to be poured down from heaven **upon the heads of babes***; yea, upon the weak, obscure and despised ones of the earth. Therefore we beseech of you . . .

let honesty, and *sobriety*, and *candor*, and *solemnity*, and Virtue, and Pureness, and *meekness*, and *simplicity* crown our heads in every place; and in fine, become as little children, *without malice, guile or hypocrisy*.

And Now, brethren, after your tribulations, if you do these things, and exercise fervent prayer and faith in the sight of God always, *He shall give unto you* ***knowledge*** *by His Holy Spirit . . .* ***that has not been revealed*** *since the world was* Until Now; which our forefathers have waited with anxious expectation to be revealed ***in the last times***, which their minds were pointed to by the angels, as *held in reserve* for the fulness of their glory; a time to come in the which Nothing Shall Be Withheld . . . ***all*** . . . ***shall be revealed***, *in the days of* ***the dispensation of the fullness of times***. (*TPJS* 137–138; *HC* 3: <25 March 1839> 296)

One of the revelations given to the Prophet states:

I design to reveal unto my church ***things which have been kept hid*** *from before the foundation of the world*, things that pertain to the Dispensation of the Fulness of Times. (D & C 124: <19 Jan 1841> 41)

— An Open MinD —

President George A. Smith made the following statement:

This is the way men feel; *they are all the time* Afraid of Being Deceived; ***when the truth comes****, they dare not trust their eyes,* ***their ears,*** Or Their Understanding; they are all the day long fearing and trembling ***lest they should be deceived***. And at the same time, Infidelity, Mesmerism, Electrobiology, spiritual communications of various kinds and grades are taking hold of the minds of the human race, from those in the highest ranks of society to the lowest [and yet they will not receive the Revelations of God]. (*JD* 3: <12 Aug 1855> 27)

In the above statement, President Smith speaks to the double standard of the world. People can be skeptical and unbelieving on the one hand, while at the same time they are extremely gullible on the other. This problem exists with the people of the world and it exists among the Latter-day Saints. People can be taught to believe in the Scriptures all their life and to accept them as a matter of faith without question, while at the same time, they are taught to believe in a religion which is largely without Biblical support and for that matter, even contrary to what is plainly written therein. When in later life their faith is challenged, almost invariably they will tenaciously cling to the traditions of their fathers, while at the same time they remain extremely skeptical and hardhearted towards anything that is different. In like manner people can be

converted to the restored Gospel and believe that Joseph Smith was a Prophet of God, and yet they can deny his revelations, or turn a deaf ear on them, when they run contrary to the traditions that they have grown up with, and this too, even when they are supported by the Bible.

The experience of the Restoration has demonstrated that people are not consistent and that they must be touched or moved by the Spirit of God before they will make significant change or progress in their life. And yet without desire only rarely does the Spirit touch them, and altogether too often, they will not seek unto God with an open mind. Yet this notwithstanding, we must conclude from the Prophet's sayings, that a lack of desire to do right was not the reason the Saints would reject the higher Principles of the Gospel. The Problem for the Saints was that they refused to give anything which contradicted their Traditions a hearing. They refused to accept even the possibility that their traditions might be wrong, and consequently, in the same act, they also refused to accept the possibility that the Principles of the Fulness of the Gospel might be right. In essence, they placed themselves in a position where it was impossible for them to obtain a testimony of the ***truth*** either way on the matter. "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear" (Romans 11:8). In order to step out of this frame of mind, that we might be enabled to determine the truthfulness of an issue, it is necessary to give a question a fair hearing. Not only so, but we must do this under the influence of God and His Spirit, taking time with an open mind to examine both sides. In other words, we must do as the Lord has commanded us, and "study the question out in our minds" (D&C 9: <April 1829> 7–9). The Law of God requires that a man cannot be condemned as guilty without first receiving a fair trial. The same law also requires that "The accused, in all cases, has a right to one-half of the council, to prevent insult or injustice." (D & C 102: <17 Feb 1834> 15) Why then should we not employ the same basic principles in determining the truthfulness of a Doctrine or Principle — and This Ought Especially To Be So when it concerns ***Doctrine*** *and* ***Principle*** that have been revealed **Through the Channel** ***of the Priesthood!***

On the 17th of February 1847, the Prophet Joseph Smith appeared to President Young in a Vision and gave him a message for the Saints. The Saints were anxious to learn about the Law of Adoption and the ***Principles*** *of* ***Doctrine*** relating to the Sealing Powers of the Priesthood. They wanted to learn about things which they did not understand, but as it was in the case of Celestial Marriage, so also it was in the case of Adoption. The "Law of Adoption" or the "Sealing of Men to Men" as enacted in the Temple is predicated upon the Principles of Social Life and Government, as they exist in the Celestial Kingdom. But as it is clearly stated in scripture, the principles of Social

Life and Government as they exist in Heaven are different from those which exist here on Earth. As a consequence to this, inevitably the traditions of the Saints who had grown up under the cultural influence of "Gentilism" would come in contact with the laws of God. In other words, in some re-spects, the traditional understanding of moral right and moral wrong which the Saints had grown up with in the world would stand in the way of their consideration and comprehension of Celestial Law.

A case in point is the Prophet's effort to court Nancy Rigdon as a plural wife. Nancy had been raised to believe that a man could only have one wife, and that it would be immoral for her to become involved with a man who was already married. In the process of the Prophet's attempt to court her, it became necessary for him to break down some of her Traditions and Social Mores in order to resolve her dichotomy and so he wrote her a letter of explanation. In the process of his remarks he explained: "That which is wrong under one circumstance, may be, and often is, right under another." And then after bluntly stating that: "Whatever God requires is right, no matter what it is", he alluded to certain Biblical practices which he acknowledged "might be considered abominable to all who understand the order of heaven only in part". Finally in attempting to soft-en the impact of his message he affirmed that:

> God has designed our happiness — and the happiness of all His creatures, [and] he never has — He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances. (*TPJS* 256–257; *HC* 5: <27 Aug 1842> 134–136)

As indicated above, Celestial Marriage as taught and practiced by the Prophet Joseph Smith involved the matrimony of a man to more than one woman (D&C 132: <12 July 1843> 1–66). This in itself required a great change in Life Style and a Radical Departure from Tradition and the Social Mores of American Society. As if this were not enough, on top of the above was the fact that in accordance with Divine Law, as revealed through the Prophet, it was also mandatory for every Celestially married man and woman to be Sealed or Adopted into the Exalted Family Kingdom of God the Father. In keeping with this, entrance into the Divine Family required that the recipients take upon themselves certain Priesthood Oaths in the Temple. These Sacred Covenants involved concepts of Government and Union, which were to be instituted in the lives of all those who took upon themselves the Covenant. Indeed the living of this Covenant was inherent in the Law of Adoption and Eternal Marriage — it was at the core of all Eternal Family and the Mainspring of Eternal Power and Union among the Gods. In the Prophet's day these concepts were variously referred to as "The Principle", or "The Highest Law", or "The Law

of the Fulness of the Priesthood". It was also spoke of as "A Perfect Law of Theocracy". The Practice of the New and Everlasting Covenant of Adoption and Celestial Marriage, as instituted through the ordinances of the Temple, involved a concept of Union and Government between husband and wife and their children in the Priesthood — the living of which required an Enormous Personal Commitment and a commitment too, which was to be continued throughout all Time and Eternity. In the case of Adoption, as well as in the case of Eternal Marriage — the living and practice of the Covenant required a major change in life style and culture. Indeed, "The Principle" was a *quantum leap* away from the Traditional Social Mores of Society. To be sure, it is to be expected that Social Life in Heaven will be different from the "Gentilism" of the world. It is just as the Prophet explained it:

> [In order] to become a Joint Heir of the Heirship of the Son, [a man] must put away all his traditions [and live by every word that proceedeth forth from out of the mouth of God]. ("New Amalgamated Text of the Prophet's 27 August 1843 discourse on Priesthood", to be published in a forthcoming issue of *Doctrine of the Priesthood*)

That the Prophet had a vision of the Celestial Family cannot be denied, but the great problem for the Prophet was sharing that Vision with others — because sharing that Vision required that his listeners "put away ***all their traditions***". Against all this, the tendency of the great body of the Saints would be to turn their back on the Celestial Law. This they would do because of the influence which the Tradition of Their Fathers exerted upon their minds and the *Social Mores* with which they had been familiar since the time of their birth.

As the scriptures say, the things of God are understood by the Spirit of God, and just so understanding the Celestial Law requires *the Vision and Spirit of God* and ***a whole comprehension*** of Doctrine and Principle which the Saints Had Never Before Thought Of. Of necessity, succeeding at such a task would require the gift of the Spirit and the guidance of the Holy Ghost, otherwise they would not be enabled to receive or comprehend the Law, and ultimately their souls would be lost. It is in this context that we see the following doctrine which the Prophet imparted to the Saints when he appeared to President Young in vision. The Prophet instructed the Saints that it was very important for them to keep the Spirit of the Lord. And then he explained to them that in order to be Prepared to receive the Revelations of God, they must keep their minds open to receive "All Spirits", otherwise their minds might be closed so as not to receive the Spirit of God. After this he explained to them how to tell the difference between the Spirit of God and the Spirit of the Devil. This message was given to assist the Saints, that they might open their minds and avoid the pitfall of *rejecting* the Truth because of their Traditions. The following is Brigham's account of this Vision:

I dreamed that I saw Joseph. . . . . I told him that the Latter-day Saints was anxious to know about ***the law of adoption***, ***and the sealing powers*** &c. and desired word of council from him.

Joseph said; "do you be sure and tell the people one thing. Do you be sure and tell the brethren that It Is All Important for *Them to keep the spirit of the Lord, to keep* ***the quiet spirit of Jesus****,"*

And [then] he explained how the spirit of the Lord reflected on the spirit of man and set him to pondering on any subject, and also explained how to know *the spirit of the Lord* from *the spirit of the enemy*.

He said *"****the mind of man must be open to receive all spirits****,* In Order to be Prepared*, to receive the spirit of the Lord,* which **Always Brings Peace** and ***makes one happy*** and Takes Away Every Other Spirit. *When the small still voice speaks*, ***always receive it****,* and if the people will do these things, when they come up to the Father, ***all will be as in the beginning****,* and ***every person stand*** As At The First.*"* . . . . .

I want you all to remember my dream. For I, ***it is a vision of God*** and was revealed through the spirit of Joseph; (*Unpublished Revelations* 67: <17 Feb 1847> 8–18, 20–22)

Herein is the important *Key* for the Saints to remember — it is the *Key* which unlocks the door to Heaven, releasing with it a flood of revelation — it will open the mind of man, that the Spirit of the Lord might come upon him and thus prepare him to receive the things of God. The *Spirit of Joseph* instructed Brigham, "that the mind of man must be open to receive all spirits", both good and evil, "in order to be prepared to receive the Spirit of the Lord, *otherwise it might be bared* so as not to receive the Spirit of the Lord". *A man cannot receive Revelation with a Bared or Closed Mind.* In order for the Saints to be prepared to receive Revelation *pertaining to the Higher Principles of the Gospel,* they must keep their mind open to all Spirits, otherwise their minds may be ***bared from the Truth*** as well as the lie.

Section One — Part Three

Fair Weather Prophets
&
Trusting in The Arm of Flesh

As Latter-day Saints we often sing: "We thank thee, O God, for a Prophet To guide us in these latter days. We thank thee for sending the gospel To lighten our minds with its rays." (*Hymns the Church of Jesus Christ of Latter-day*

Saints <1979 ed> 196) To be sure, the Gift of Knowledge that Prophets have Bequeathed to humanity is priceless. All Light and Truth where it concerns God and Heaven — the Creation of Man, the Relation we sustain to Deity and the Purpose of Life here on Earth — all information which we have acquired concerning these things has been communicated to us through the Revelation and Vision of Prophets. It is just as the Bible states:

> Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7)

Yet all this notwithstanding, as sacred history attests, not all prophets have led their disciples into that "Straight and Narrow Path" which leads to God and Eternal Life. Ezekiel speaks about some of these in his thirteenth chapter:

> The word of Yhwh came to me: [Son of] Man, prophesy against the prophets of Israel "who prophesy ^(out of their own hearts), and say to the prophets . . . Thus said Lord Yhwh:
>
> Woe to the villainous prophets who follow their whims *without having seen a thing*.
>
> Your prophets, Israel, have become ***like jackals among ruins!***. . . .
>
> They utter ***idle visions*** and False Divination — who say, "delcares Yhwh," *when I never spoke,*
>
> So then, thus said Lord Yhwh: Because you have spoken ***idle things*** and uttered False Visions, assuredly, I am coming at you, declares Lord Yhwh. My hand will come upon the prophets who utter ***idle visions*** and who Divine Falsehood; . . . *For* ***the very good reason*** that they Misled My People, saying, "***All is well***," *when* Nothing ***was well***. . . . .
>
> I will spend my fury on . . . Israel's prophets who prophesy about Jerusalem, *those who utter visions of* "All is Well" for it[,] *when* ***nothing is well,*** declares Lord Yhwh. (*The Anchor Bible*, Ezekiel 13:1–16)

In the above prophecy Ezekiel indicts the Prophets of Israel, accusing them of being like jackals among ruins. They make uninspired pronouncements, speaking in Yhwh's name when Yhwh did not speak to them. They make "Fair Weather Prophecies", saying "all is well when nothing is well", and thus they "mislead" the people. In the same chapter Ezekiel impeaches the Prophets for not forewarning and thus preparing Israel against the great onslaught of their enemies. Furthermore, he accuses them of consigning the righteous to death, while at the same time they harbor the wicked and allow them to live and do not call sinners to repentance. Thus they have failed to admonish Israel to righteousness and thereby avert the great day of Yhwh's judgment, wherein Jerusalem will be destroyed and its inhabitants enslaved and carried away into captivity. In keeping with this, in chapter 34, Ezekiel prophecies doom and disaster upon the prophets, whom he characterizes as *"shepherds"* who serve and feed themselves rather than the flock:

The word of Yahweh was addressed to me as follows, 'Son of man, Prophesy Against The Shepherds of Israel; prophesy and say to them, "Shepherds, the Lord Yahweh says this: ***Disaster*** is in store *for the* ***shepherds*** *of* ***Israel*** Who Feed Themselves! Are not shepherds meant to feed a flock? Yet you have fed on milk. You have dressed yourselves in wool, you *slaughter the choice sheep*, but ***you do not feed the flock.*** You have *failed to make* ***weak sheep strong,*** or to Care for the Sick ones, or *bandage the injured* ones. You have *failed* ***to bring back strays*** or *look for the lost*. On the contrary, you have ruled them Cruelly and Harshly. For lack of a shepherd they have been scattered, to become the prey of all the wild animals . . . . My flock is astray on every mountain and on every high hill; my flock has been scattered all over the world; no one bothers about them and no one looks for them.

"Very well, shepherds, hear the word of Yahweh: As I live, I swear it — declares the Lord Yahweh — since my flock has been plundered and . . . *since my shepherds* ***feed themselves*** Rather Than *my flock*, very well, shepherds, hear the word of Yahweh: The Lord Yahweh says this: Look, I Am Against The Shepherds. I shall *take my flock* ***out of their charge*** and . . . . I shall rescue my sheep from their mouths to stop them from being food for them. (Ezek 34:1–10, NJB, RSV, NIV)

On the heels of Ezekiel's prophecy against prophets, as cited earlier in chapter 13 — in the succeeding chapter, Ezekiel again indicts the prophets, together with those who follow after them. In this case he refers to the Prophets as stumbling blocks:

Some men of the elders of Israel came to me and sat down before me. The word of Yhwh came to me [saying]: [Son of] Man, these men have raised their idols ***in their thoughts*** [i.e. their gold and silver, fine apparel, homes and comfortable living (Ezekiel 7:19–24)] and set their stumbling-blocks of iniquity before their faces [i.e. their fair weather Prophets who declare "all is well when all is not well" (Ezekiel 44:12)]; am I supposed to respond to their inquiry?

Now speak to them and say to them: Thus said Lord Yhwh: . . . . any man of the house of Israel or of the aliens [i.e. Proselytes] who live in Israel who falls away from me and raises his idols *in his thoughts* and sets his stumbling-block of iniquity *before his face,* ***and comes to a prophet*** to inquire of me by him, I Yhwh will by myself oblige him with an answer. I will set my face against that man; I will make of him a sign and a byword and cut him off from among my people Israel; and you shall know that I am Yhwh.

And if a prophet ***is so misled*** as to speak an oracle, I Yhwh have misled that prophet (2 Thes 2:10–12). I will stretch out my hand against him and destroy him from among my people Israel. *Both shall suffer* ***the same punishment,*** the Inquirer and the Prophet Alike, so that the house of Israel shall no longer stray from me, and no longer defile themselves by all their transgressions. (*The Anchor Bible, Vol. 22*, Ezekiel 14:1–11)

The above oracle from Ezekiel, states that under certain circumstances the Lord God is capable of allowing a Prophet to be misled. This idea brings to mind yet another Prophesy which is found in the 2nd chapter of 2nd Thessalonians:

And with all deceivableness of unrighteousness in them that perish; because they received not *the love of the Truth,* that they might be saved. And for this cause God shall send

them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. (2 Thessalonians 2:10–12)

From the above we learn that the great sin of the wicked is that they "*received not the **love of the truth**"*, but rather that they took "Pleasure in Unrighteousness". It is because of this that "God shall send them *strong delusion,* that they should believe a lie" and the source of this "strong delusion" is "lying spirits" or "evil spirits" which are set loose in the land.

Again as the Prophet Joseph Smith explained it, there are three sources for the spirit of revelation — that is the "Spirit of God, the spirit of man, and the spirit of Devil" (*UPR* Vol 2:41; *WJS* 74; *TPJS* 189). And even in the case of the Prophet Joseph Smith — at times he found it difficult to cease in the persuasions of men. Indeed, it was for this reason that after being told No twice by the Lord, he dared to approach him yet a third time, and all those who are familiar with the events of the Restoration know the consequences — the loss of the Book of Lehi.

In continuing in this same theme, *The Anchor Bible* commentary gives the following statement regarding the above passage from Ezekiel:

> The prophet refrains from charging his audience with open idolatry; *he reads it in their minds*. Modern commentators have interpreted this as an attribution of "syncretism," the worship of Yhwh alongside alleged deities of the popular religion, a kind of "halting between two opinions" — But The Prophet Does Not Say That. Overtly, it would appear, the people's conduct had been *blameless*; indeed had they been idolaters no reason can be found for ignoring it until this moment of recourse to Yhwh. Since when did Yhwh tolerate idolatry in Israel so long as the culprits refrained from seeking his oracles? *That the elders came to Ezekiel for an oracle* shows that ***in their own estimate*** they were True Devotees of Yhwh, worthy of his attention. *God's indignant response **shows how gravely*** he and his people Differ *in their* Conceptions *of the **religious reality***. . . . .
>
> The "idols" in the people's thoughts and "before their faces" must be a Rubric [i.e. a class or category] for *an **unregenerate state of mind***. The assurance, fed by the false prophets, That All Was Well between Israel and Yhwh, *confirmed the people in their course,* a course which, as the exile had proved, Stood Under God's Condemnation. To presume that normal relations existed between Israel and its God in these circumstances was ***infuriating obtuseness***. . . .
>
> The drastic consequences with which both parties to the offense [i.e. the people and their prophets] are threatened underlines ***the fury aroused*** *by the people's* Incomprehension of their Iniquity and their *rejected status* in the eyes of Yhwh (*The Anchor Bible Ezekiel, 1–20 A New Translation With Introduction And Commentary By Moshe Greenberg*, Vol 22:253)

Following the above rebuke, Ezekiel makes a blatant statement wherein he sets forth in certain terms the Personal Responsibility that rests upon

every individual to know and do right for himself and to save his own soul. Even a righteous Prophet will not be able to save the People. On the contrary, a righteous Prophet will only be able to save himself:

The word of Yhwh came to me: [Son of] Man, if a land sinned against me by committing trespass, and I stretched out my hand against it, and I broke its staff of bread and let famine loose against it, cutting off man and beast from it, and these three men were in it — Noah, Daniel and Job, ***by their righteousness*** **They Should Save Themselves**, declares Lord Yhwh.

If I caused wild animals to pass through the land and bereave it so that it became a desolation with none passing through it because of the animals, *these three [righteous] men being in it,* by my life, declares Lord Yhwh, *they* ***should not*** *save sons or daughters;* They Alone Should Be Saved while the land became a desolation.

Or [if] I brought a sword upon that land, and decreed, A sword shall pass through the land! and I cut off man and beast from it, and *these three [righteous] men* were in it, by my life, declares Lord Yhwh, *they* Should Not ***save a son or a daughter****; by their* ***righteousness*** *they should* ***save*** [Only] Themselves. (*The Anchor Bible* Vol 22 Ezekiel 14:12–20)

The above passage makes it clear that each and every individual will be held ***personally responsible*** for their own life and the choices which they make. Indeed, the whole of the 18th chapter of Ezekiel is devoted to the same theme. All in all, it is declared that those who are saved will be saved by their own righteousness and not simply because they had a godly parent or a prophet-friend to whom they attached themselves. Surely on the great day of Judgment no one will be found riding into the Kingdom of Heaven on the coattail of another heavenly dignitary — not on the coat tail of Noah, Daniel or Job — nor for that matter on the godly merits of the Lord Jesus Christ or the Prophet Joseph Smith.

The commentator in the *Anchor Bible* seems to doubt the accuracy of this assertion. Notwithstanding this, Ezekiel is hardly the only Biblical Prophet to teach that a righteous man, by his own righteous deeds, can only save himself. That this is so is firmly established in the whole Biblical record, for both the New and Old Testament teach the same doctrine — at the Great Day of Judgment it will be just as it is stated in the following passage from the Book of Revelations:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and *the dead were judged* ***out of those things*** *which were written in the books,* According To Their Works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man ***according to their works***. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. (Revelation 20:12–15)

Not only is the doctrine of Personal Responsibility declared by the Apostles in the later books of the New Testament, but the same teaching is

also found in the earlier books, coming right out of the mouth of Jesus. Indeed the doctrine is declared by the Savior over and over again and is to be found in unmistakable language all over the face of the Gospels. The following example consists of only one among many:

> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; ***but he that doeth*** The Will Of My Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, ***I never knew you****: depart from me,* ***ye that work iniquity***. Therefore whosoever heareth these sayings of mine, and Doeth Them, I will liken him unto ***a wise man,*** which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: *for it was founded upon a rock*. And every one that heareth these sayings of mine, and Doeth Them Not, shall be likened unto A ***foolish man***, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; *and it fell:* and great was the fall of it. (Matt 7:21–27)

Joseph Smith is another of the Prophets who taught the necessity of Personal Responsibility. Not only so, but in the process he read from the 14th chapter of Ezekiel as cited above, and then applied Ezekiel's belated message to the *modern day* Church of Jesus Christ of Latter-day Saints ***and its leaders***. The occasion was a meeting with the sisters of the Relief Society in the later part of May 1842. No doubt the Prophet's remarks were elicited by the recent exposure of the adulterous conduct of Dr. John C. Bennett with certain women in Nauvoo.

Bennett had experienced a meteoric rise to eminence in Church and City Government among the Saints. Undoubtedly this was because he had been of great assistance to the Prophet in getting the Nauvoo Charter passed through the Illinois state legislature. Among other things this Charter empowered Nauvoo to establish its own courts and to organize the Nauvoo Legion. As a consequence of his service Bennett was elected as Nauvoo's first Mayor — became Chancellor of the University — Major General of the Nauvoo Legion and even Assistant President to the Prophet.

Evidently Bennett became aware of the Prophet's secret doctrine of Plural Marriage which was much whispered about Nauvoo, and made use of the Prophet's name in order to seduce a number of women under the supposed guise of the Prophet's authority, in connection with the doctrine of "Plural Marriage".

It is evident from the Prophet's remarks that he felt bedeviled by the evil use which had been made of his name. No doubt this was especially so in Bennett's case, as he possessed high rank in the Church and was the Prophet's assistant in the Presidency. In order to avoid similar problems in the future, the Prophet resorted to the doctrine of "Personal Responsibility" by citing the revelation

of God as contained in the 14th chapter of Ezekiel. If only the Saints would be responsible enough to do their own thinking and make a personal effort to obtain the guidance of the Spirit, no further evil would be done in the name of the Priesthood. Consider the following statement from the Prophet:

> President Joseph Smith read the 14th chapter of Ezekiel — Said the Lord had declared by the Prophet [Ezekiel], *that the people* Should Each One ***stand for himself***, and *depend on no man or [set of] men* in that state of corruption of the Jewish church — *that* ***righteous persons could only deliver their own souls*** — *applied it to* the Present State of the ***Church of Jesus Christ of Latter-day Saints*** — said if the people departed from the Lord, They Must Fall — *that they were depending on the Prophet*, ***hence were darkened in their minds***, *in consequence of* Neglecting the Duties ***devolving upon themselves*** (*TPJS* 237–238; *HC* 5: <26 May 1842> 19)

It is apparent from the Prophet's remarks, that some members of the Church had actually *abdicated* their own *personal responsibility* as Adults and *delegated* that Liability to the leaders of the Church. Surely adults ought to do their own thinking. This is, after all, the whole idea of being an adult — to be old enough to know Right from Wrong and experienced enough to make wise decisions — all of which is essential for an individual to be personally responsible for their own actions. In fact, adults who are not so endowed are considered to be incompetent.

We are commanded to be like God in all things. Is God a blind follower! And what kind of Kingdom would God have were it to be filled with such individuals! To be sure, not the heavenly Kingdom of which we read in Scripture. The heavenly Kingdom is the Ultimate dwelling place of the Valiantly Righteous who have Fought the Good Fight and Overcome — not the final resting place of Mindless Puppets and Blind Followers.

It is easy to see the damning influence that blind followers exert upon an institution — especially that of the Divine Church. If the experience of history has taught us anything, surely we must acknowledge that ultimately Blind Followers lend Credence and Power to Wickedness in High Places. Indeed, it is evident that this was the precise state of affairs in the Church at the time the Prophet made the above statement.

In dealing with this problem, the Prophet found it necessary to read from the 14th chapter of Ezekiel and then deliver commentary upon it. In the process of his discourse, he applied the word and will of the Lord as revealed through the Prophet Ezekiel to the present day status of the Church of Jesus Christ of Latter-day Saints. He declared that 'members of the Church should each one stand for themselves' and that they should not 'depend upon him, nor for that matter, upon any other man or set of men in the Church for their Salvation.'

In keeping with the word and will of the Lord as revealed through Ezekiel, he affirmed that "righteous persons could only deliver their own souls" and then

indicted the Saints 'for depending upon him', saying that they 'were ***darkened in their minds,*** in consequence of Shirking the *personal responsibility* which inherently belonged to every member of the Church'. Every member of the Church ought to possess a fundamental knowledge of Good and Evil — they ought to be wise enough to recognize Right from Wrong and they ought to be Honorable enough to order their own Personal Life accordingly.

Essentially, in making the above statement, the Prophet was decrying the doctrine of Blind Faith in Church Leaders, as it was then being promoted by certain misled individuals, in conjunction with the idea that we should "Trust in the Prophet" and "Follow the Brethren". Therefore, in accordance with the Prophet's warning, we ought not to trust in the Prophet, nor for that matter, in "any other man or set of men in the Church". And yet, notwithstanding the Prophet's warning, this doctrine of Blind Faith has indeed become a pervasive tenet in the Church today. Due to what might be termed spiritual laziness, or a lack of personal responsibility, many members of the Church fail to make the effort to obtain the companionship of the Holy Ghost, or the guidance of the Spirit of God to lead them in their own private life. Rather than striving for the Spirit, these individuals opt instead to place a 'reckless confidence in their leaders, expecting others to answer all life's problems for them and ultimately to lead them forth into the Celestial Kingdom.' If they ask any questions at all, these individuals do not afterwards follow through with their own personal investigation to study out a matter in their own minds, nor do they seek confirmation from the Spirit.

When someone lives this way, it tends to dull their mind, and encourages blind faith and blind following — worst of all, they do not seek to establish a personal relationship with God. Quite to the contrary, rather than this, they channel their mind to what President Young referred to as "one of their poor weak fellow mortals". As we have seen, the 14th chapter of Ezekiel condemns individuals who follow after this kind of lifestyle and even goes so far as to say that such individuals will be shut out of the Kingdom of God and that they will not receive Salvation. It refers to the prophets of such individuals as stumbling-blocks and states that both the people and their prophets will be judged and that they will both receive the same condemnation.

It is interesting that the prevalence of this dogma in the Latter Day Church is Prophetically foretold in the Book of Mormon, where it is referred to as "Trusting in the Arm of Flesh". Without a doubt it is this very dogma of "Trust the Prophet" and "follow the brethren" which encourages men ***to trust in*** The Arm Of Flesh for their salvation; And as the Prophecy declares, when they live by this dogma, they thereby deny themselves *the power of God* in their own personal lives and ***the gift of the Holy Ghost***, which is the Gift of Revelation. As already stated, the Scriptures prophesy that this situation would exist in the latter days and give us the following warning:

Wo be unto him that is at ease in Zion! Wo be unto him that crieth: All is well! Yea, wo be unto him *that hearkeneth unto the precepts of men*, ***and denieth the power of God***, and the Gift of the Holy Ghost! . . . *Cursed is he* ***that putteth his trust in man***, or Maketh Flesh his Arm, or shall hearken unto the precepts of men*, save their precepts shall be given* ***by the power of the Holy Ghost***. (2 Nephi 28:26–31)

The above warning to the saints of our day is reminiscent of the Parable of Jesus which he gave in relation to the ten virgins:

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. (Matt 25:1–12)

It is evident from the above, that the ten virgins represent the Church and the Saints — they are the brides of Christ who have been invited to the marriage. The darkness of night represents the spiritual darkness in which the world is veiled and the present condition of life here on Earth, while the oil in their lamps represents the Spirit of God, which is to light their way through the darkness. But through neglect and lack of diligence, many of the Saints have not maintained the Divine guidance of the Holy Ghost in their life, and as a consequence, when Christ comes they will be shut out of the Kingdom of God. That this parable is about the Church and the Saints, and the Church and Saints too of the Latter Days, is self evident from a revelation which was given to the Prophet Joseph Smith:

Hearken, O ye people of my church, ***to whom the kingdom has been given*** . . . And again I say, hearken unto my voice, Lest Death Shall Overtake You; *in an hour when ye think not* the summer shall be past, ***and the harvest ended***, and Your Souls Not Saved. . . . at that day, when I shall come in my glory, shall the parable be fulfilled which I spake ***concerning the ten virgins***. For they that are *wise* and Have Received the Truth, and *have taken* ***the Holy Spirit for their guide***, and ***have not been deceived*** — verily I say unto you, They Shall not be hewn down and cast into the fire, but shall abide the day. (D&C 45: <7 March 1831> 1, 2, 56–57; see also D&C 63: <Aug 1831> 53–54; *UPR* 79: <26 Jan 1880> 71)

The Pointed direction of this warning to the Saints cannot be denied. Again as it is expressed: "Heark-en, O ye people of my church, . . . hearken

unto my voice, Lest Death Shall Overtake You; *in an hour when ye think not* the summer shall be past, ***and the harvest ended***, and Your Souls Not Saved . . . . ." The essence of this same warning is again repeated in a Prophecy which was delivered to the Saints by President Heber C. Kimball in 1867, only one year before his death:

This Church has before it many close places, through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming . . . it will be necessary for you to have *a knowledge of the truth* of this work ***for yourselves***; the difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. . . . . That is ***the word of God to you people***. Remember these sayings, for many of you will live to see them fulfilled. The time will come when *no Man nor woman* ***will be able to endure*** on Borrowed Light [i.e. Borrowed Oil]. Each will have to be guided ***by the light within himself***. If you do not have it, how can you stand? (*Conference Reports* <8 April, afternoon meeting, 1906> 76; see also, *Life of Heber C. Kimball* <1888 edition> 460–461)

In keeping with the warning as given in the New Testament by our Saviour, as also in Second Nephi, and again by the Prophet Joseph Smith and President Heber C. Kimball — in keeping with these, President Brigham Young also expressed the same concern. He worried that the Saints would place so much faith and confidence in their leaders, that they would neglect their own personal duty to obtain Divine Guidance through the Spirit of God. He feared that the Saints would rely wholly upon their leaders for their Salvation, thinking them to be infallible, and thus fall short of their Exaltation. Consider the following words of warning which President Young delivered to the Latter Day Saints:

What a pity it would be if we were led by one man to utter destruction! Are you afraid of this? I am more afraid that this people have so much confidence in their leaders *that* ***they will not inquire for themselves*** *of God whether they are led by Him*. I am fearful they [will] settle down *in a state of* ***blind self security***, trusting their eternal destiny in the Hands of Their Leaders ***with a reckless confidence*** *that in itself would thwart the purposes of God* in their salvation, and weaken [the] influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let Every Man and Woman Know, *by the whispering of the Spirit of God* ***to themselves***, *whether their leaders are walking* ***in the path the Lord dictates***, or not. This has been my exhortation continually. (*JD* 9: <12 Jan 1862> 150)

In keeping with the sentiments of the Prophet Joseph Smith and President Young, the Scriptures prophesy of the last days:

For behold, at that day shall [Satan] . . . rage in the hearts of the children of men, and ***stir them up to anger*** Against That Which Is Good [i.e. the Principles of the Fulness of the Gospel].

And others will he Pacify, *and lull them away* ***into carnal security***, that they will say: *All is well in Zion;* ***yea, Zion prospereth***, All Is Well — and *thus the devil cheateth*

their souls, and *leadeth them away* ***carefully down to hell***. . . . . Therefore, Wo Be Unto Him That Is At Ease In Zion! ***Wo be unto him that crieth:*** All Is Well!

Yea, *wo be unto him* ***that hearkeneth unto the precepts of men,*** and denieth the power of God, and the gift of the Holy Ghost!

Yea, wo be unto him that saith: *We have received, and we need no more!* And in fine, *wo unto all those* Who Tremble, and Are Angry ***because of the truth of God!*** For behold, *he that is built upon the rock* ***receiveth it with gladness***; and he that is built upon a sandy foundation trembleth lest he shall fall.

Wo be unto him that shall say: ***We have received the word of God,*** and We Need No More of the Word of God, for ***we have enough!*** For behold, thus saith the Lord God: I will give unto the children of *men line upon line,* ***precept upon precept,*** here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom*; for unto him that receiveth* ***I will give more;*** and *from them that shall say,* ***We have enough,*** From Them Shall Be Taken Away ***even that which they have***.

Cursed is he that putteth his trust in man, ***or maketh flesh his arm,*** or shall hearken unto the precepts of men, *save their precepts shall be given* ***by the power of the Holy Ghost***.

Wo be unto the Gentiles (D&C 109: <27 March 1836> 60), saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, ***they will deny me*** (2 Nephi 28:20–32)

The obvious context of this Prophecy is the Church of Jesus Christ of Latter Day Saints. Who else speaks of Zion — who else continues to affirm that *"All is well in Zion;* ***yea, Zion prospereth,*** All Is Well". It is the Latter-day Saints who continue to boast of their Financial Prosperity and the Respectable way in which they are received by the world. Indeed, not only is it preached every six months in Conference by the "Brethren", but their comfortable pleasure is sung about as well, by the world renowned Tabernacle Choir, "All is well — All is Well" (*Hymns, The Church of Jesus Christ of Latter-day Saints* 13). Of course, when this song was originally written, "All Is Well" was only real in the context of their spiritual relationship with God. Their temporal reality was a trail that was literally dotted with the graves of their men, women and children. In the most literal sense, the Saints were in dire straits — nevertheless, all was well between them and God. But the church today sings this song with a new sense of revelry. They have beautiful churches and beautiful homes and nice clothing and "fine apparel", and the borders of Zion are expanding. They have good jobs and good pay — they are comfortable and can sit back and focus their minds week after week, month after month and year after year, upon light-minded entertainment and the things of the world — and oh how the world loves them! And just so, Nephi Prophesied of our day: "Therefore, Wo Be Unto Him That Is At Ease In Zion! ***Wo be unto him that crieth:*** All Is Well!" And why is this so? Obviously, because all is not well in zion, and because those that are "at ease in Zion" are being led "carefully down to hell." (2 Nephi 28:21)

Probably among all the Presidents of the Church, Heber J. Grant has been as responsible as any for bringing about the present conditions of things, and this is especially so in the final stages of the transition which occurred during his administration. Consider well the words which he spoke at the 78th Annual Conference of the church:

I feel to rejoice in the splendid condition of the Church at home and abroad. . . . . I had the privilege, a day or two ago, of attending a little meeting . . . . On that occasion, I read the hymn on page 168, it having first been sung by the choir . . . . [and] I decided to read it to the audience here today:

"Zion stands with hills surrounded.
Zion, kept by power divine;
All her foes shall be confounded,
Though the world its arms combine;
Happy Zion,
What a favored lot is thine! . . . . . .

This hymn reminds me of another, that I did not intend to read but I will:

"ZION PROSPERS, ALL IS WELL".

O awake! my slumb'ring minstrel,
Let my harp forget its spell;
Say, O Say, in sweetest accents,
ZION PROSPERS, ***all is well.***

"Strike a cord unknown to sadness,
Strike, and let its numbers tell,
In celestial tones of gladness,
ZION PROSPERS, ***all is well.***

"Zion's welfare is my portion,
And I feel my bosom swell
With a warm, divine emotion,
WHEN SHE PROSPERS, ***all is well.***

"Zion, lo! thy day is dawning,
Though the darksome shadows swell,
Faith and hope prelude the morning;
THOU ART PROSPERING, ***all is well.***

"Thy swift messengers are treading
Thy high courts where princes dwell,
And thy glorious light is spreading,
ZION PROSPERS, ***all is well.***"

In continuing his remarks, Grant sums up his feelings with the following words:

There is no question in my mind that Zion Prospers, ***and that all is well***. . . . I believe, as was said here this morning, that the Church of Jesus Christ of Latter-day Saints **Was Never In A Better Condition** *than it is today,* ***spiritually,*** And Temporally, *and [in]* ***every way***. (Heber J. Grant — LDS Conference Reports 4th April 1908, afternoon session 26–28; see also "Oh Awake! My Slumbering Minstrel", *Hymns Church of Jesus Christ of Latter-Day Saints,* 1978 edition, p. 268; see also other editions 1863–1984)

In view of the Prophecy that is given in 2nd Nephi 28, it is incredible that such a Song could find its way into the Official Hymn book of the Church — but then again, such is the nature of Prophecy! Just as with William Clayton's song, so also in the case of this, the words were originally written by Eliza R. Snow and published in her book *"Poems, Religious, Historical, and Political, Vol I (see page* 227). They were published in 1856 (see also the *Millennial Star* Vol 18 <24 May 1856> 336), which was just prior to the Utah War, and at a time when the Church was still very much engaged in a mortal struggle with the world and the Kingdom of Satan, to bring again Zion. In 1863, when in accordance with the Prophecy of the Prophet Joseph Smith (D&C 87: <25 Dec 1832> 1–8), the great enemy of the Saints (through betrayal of its own law) turned upon its own self, and locked arm in arm in mortal combat, the North against the South in the thralls of the Civil War. At this time for a short period, the Saints experienced a time of Jubilee and Peace, and hence President Young elected to have the words of Eliza's poem composed into a song which was added to the Hymn book (see *Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-day Saints*, 12th edition Liverpool, 1863). In this context, the words of the song survived to a later time, when, after Compromise and Concession, the church and the world finally embraced one another as hail friends well met. At this point the song could be sung in view of ***a whole new idea,*** and A New Deal — indeed, temporally speaking, All Was Well in zion, and zion Did Indeed Prosper!

Consider yet another Proph-ecy from the Book of Mormon about the Latter Days, and the Latter-day Saints:

Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing. *And I know that ye do walk* ***in the pride of your hearts;*** and *there are none* ***save a few only*** *who do not lift themselves up* In The Pride Of Their Hearts, unto the wearing of very fine apparel, unto envying, and strifes, malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold, *ye do love money,* and ***your substance***, *and your fine apparel . . . .* ***O ye pollutions,*** Ye Hypocrites, ye teachers, ***who sell yourselves*** *for that which will canker,* ***why have ye polluted*** the Holy Church of God? . . . . Why do ye not think that greater is the value of an endless happiness than that misery which never dies — ***because of the praise of the world?*** (Mormon 8:34–38)

Whenever was the Roman Catholic church, or any of her Protestant offspring ever equated in scripture as "the Holy Church of God". The church, which fits this description, as being the said "Holy Church of God" on Earth in the Latter Days, is the Church of Jesus Christ of Latter Day Saints. There are, in fact, a number of prominent brethren and General Authorities in our own day and time who have acknowledged that this Prophecy is expressly written about The Church of Jesus Christ of Latter-day Saints, and not therefore about the Roman Catholics or any of her offspring. Among the General Authorities who have acknowledged this to be the case are the following: President Ezra Taft Benson of the First Presidency, Apostle L. Tom Perry of the Quorum of the Twelve, H. Verlan Anderson of the First Quorum of the Seventy, and last but not least, Professor Hugh W. Nibley of BYU.*

— The Law of Obedience —

In view of the Prophetic picture which has been presented above, as well as many other events which have transpired in our day, what is to be expected of the Saints where it concerns their duty to the Priesthood and the Law of Obedience? In answer to this question, consider the following statement from a treatise on Priesthood. This statement was written by Apostle Samuel W. Richards and published in the ***Millennial Star***. Richards asks the question: "to what extent is obedience to those who hold the Priesthood required?" In answering his own query, he acknowledged that "This is a very important question, and one which should be understood by all Saints." In continuing he affirms that "**willing obedience to the laws of God**, ***administered by the Priesthood,*** is indispensable to Salvation", but then he adds that:

a proper conservative to this power exists ***for the benefit of all****, and* None Are Required ***to tamely and blindly submit*** *to a man* because he has . . . the Priesthood. We have heard men who hold the Priesthood remark, that they would do anything they were told to do by those who presided over them, [even] *if they knew* **It Was Wrong***:* But Such Obedience as this *is worse than folly* to us; it is **Slavery in the Extreme**; and the man who would thus *willingly* Degrade Himself*, should not claim a rank* Among Intelligent Beings, until he turns from his folly. . . . .

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*For confirming statements by these brethren on this subject see: Ezra Taft Benson: ***A Witness and a Warning*** <April 1988 edition> 20; L. Tom Perry: ***Ensign*** <Nov 1992> 16; H. Verlan Andersen: ***The Great and Abominable Church of the Devil*** <copyright 1972> 182; Hugh W. Nibley: ***Since Cumorah*** < 3rd Printing 1973> 414–416, 426)

Others, *in the extreme exercise of their* **Almighty (!) Authority**, have taught that *such obedience was necessary,* and that **No Matter What** the Saints were told to do *by their Presidents,* ***they should do it*** **Without Asking Any Questions**.

When the Elders of Israel will so far indulge in these extreme notions of obedience, as to teach them to the people, it is generally because they have it in their hearts **To Do Wrong** ***themselves,*** and wish to pave the way to accomplish that **Wrong** . . . . .

We would ask, "For what is the Priesthood given unto men?" It is that they may have a right to administer the law of God. *Have they then* **a Right to Make Void that Law?** Verily No. . . . .

If a man could have as much Authority as the Almighty, **It Would Not Authorize him To Do Wrong**, *nor* [to] *counsel another to do wrong* . . . . . .

Great is the responsibility of that man who is called to give counsel which involves the salvation of another; and when such counsel is given, it should be of that pure character, that the powers above him . . . can approve. He will then have no occasion to . . .[tell] others that it will be no sin for them to [do wrong] if they are told to do it by the Priesthood, and thereby pervert the right ways of the Lord, and bring reproach upon the honour of His cause. *The Lord asks for* **no such Confidence in His Priesthood** as this, neither do good men who are under its influence. The Priesthood Never Demands A Wrong at the hands of another, though men who hold the Priesthood may make such a demand, as has sometimes been the case, and for which they have had to suffer.

Where the authority of God is, there should the **Confidence** *of all men* be reposed, sufficiently to obey its laws, **But Not To Violate Them**; *for we have not yet learned* that it has power enough to Save the Transgressor In His Sins. Some men have been so wise as to think the little authority they had was sufficient for them *to set aside* **Law** and **Revelation** . . . . But in the end they have found that responsibility to be greater than they could bear. . . . . .

Some have supposed that the more authority men have in the kingdom of God, **the Greater is their Liberty** to Disregard His Laws, and that their **Greatness** consists in their almost **Unlimited Privileges**, which leave them ***without restrictions;*** but this is a mistaken idea. *Those who are the greatest in authority,* **are under the Greatest Restrictions**; the law of their sphere is greater than that of those who are less in power, and the Restrictions and Penalty of that Law are Proportionably Great[er]; therefore they are under the **Greater Obligation** to maintain the ***Virtue*** of the ***Law*** and the Institutions of God . . . . ***(Millennial Star*** Vol 14: <13 Nov 1852> 593–596)

In view of this most emphatic statement, and the force of its message, consider yet "Another Gospel" (Gal 1:8) which found its way into the Church of Jesus Christ of Latter-Day Saints, and began to be preached and promulgated from the highest ranks, during the administration of President Heber J. Grant.

What follows is taken from the 1960 Semi Annual Conference talk of President Marion G. Romney:

I remember years ago when I was a bishop I had President [Heber J.] Grant talk to our ward. After the meeting, I drove him home. . . . . When we got to his home I got out of the car and went up on the porch with him. Standing by me, he put his arm over

my shoulder and said: "My boy, you always *keep your eye on the President of the Church,* and if he ever tells you to do anything, and **It Is Wrong**, *and you do it,* **the Lord Will Bless You For It**." Then with a twinkle in his eye, he said, "But You Don't Need To Worry. The Lord will *never let his mouthpiece* Lead The People Astray. (***Conference Report*** <Saturday, 8 October 1960> 78)

The above statement is a ***Blatant Contradiction*** to the preceding Article from the ***Millennial Star***. Not only so, but it brings certain fundamental questions to mind, such as: "How is it possible that the **Unchangable God**, can *annul* His own **Eternal Law** and give us a **Blessing** for doing that which He has commanded us not to do, or that which is "Wrong"! According to Grant, it is Right to do "Wrong" when told to do so by someone High in Authority. And yet, in sharp contrast to this, the Scriptures teach that **God is no Respecter of Persons.** (Col 3:25; Acts 10:34; Rom 2:11; Eph 6:9; 1 Pet 1:17; 1 Nephi 17:35; D&C 1:35; 38:16) Again, how is it that God can over look that which is "Wrong", and give us a "**Blessing"** for doing that which is ***"Wrong"***, simply because the person who told us to do it holds High Office in the Church. Indeed, consider the Law of God respecting *what is required of us* before He can give us a Blessing:

> There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated — And *when we obtain any blessing from God,* it is by **Obedience** *to that* **Law** *upon which* ***it is predicated.*** (D&C 130:20–21)

Again the nagging question forces itself upon the mind, *how can God* Bless us *for* ***transgressing His Law*** and Doing That Which Is Contrary to His Law, or that which is "**Wrong**"!

Of course, what President Grant and President Romney are actually talking about is the "Law of Obedience". As the Doctrine has come to be succinctly expressed among Latter-day Saints: "Obedience is the First Law of Heaven". To be sure, this catchy little phrase does sound good. But in Truth it might be better argued that "Obedience is the First Law of Hell", for in Hell there is no agency. Consequently a discussion of "the Law of Obedience" independent of the Divine Context of ***"Truth*** and ***"Righteousness"*** is a ***Moot Point***. Not only so, but according to the teachings of Jesus, ***Obedience*** is not really ***The First Law Of Heaven***.

Remember the question that was put to Jesus by the Lawyer:

> Master, which is The Great Commandment In The Law? Jesus said unto him, **Thou shalt Love the Lord thy God** *with all thy heart*, and *with all thy soul*, and *with all thy mind*. This is the First and Great Commandment. And the Second is Like Unto It, ***Thou shalt Love Thy Neighbour As Thyself.*** On These Two Commandments **Hang** *all the law and the prophets*. (Matt 22:36–40)

If we are to believe what Jesus teaches here, all other laws, including the Law of "Obedience", "Hang" on the two laws just quoted. In other words,

any other act, or supposed law, which does not fit within the parameter of the two Laws quoted above are Null and Void.

On yet another occasion Jesus said, "If Ye Love Me, **Keep My Commandments**." (John 14:15) So if the First and Greatest Law is to *"love the Lord our God* With All Our Heart*"* — and if in order to Love Him, we must "Keep His Commandments", as stated in the above passage, how can we keep the *First and Greatest Commandment*, by going Contrary to God's Law, or doing That Which Is "Wrong". In keeping with the teachings of President Grant, the Response to this question is that it sometimes becomes necessary to do that which is "Wrong" in order to be Obedient to some Man who has High Office in the Church! Nevertheless, as we have already seen, Obedience to God can not be equated with Obedience to Priesthood Leaders — **Unless** Priesthood leaders act in Concert with God, and give direction in accordance with the *Spirit of their Calling* — in which case their directive will be in Keeping with the **Mind** and **Will** of **God** and **His Law**. It is True that the Law of Obedience **was Highly Stressed** in the Early Days of the Church, yet as we have already seen, so also was the ***Doctrine of Balance*** — that where there is a question of ***Moral Right,*** or the will of God, first we must know for ourselves whether or not that which our Leaders require is Right and in accordance with the Mind and Will of God. Remember President Young's warning to the Saints:

> What a pity it would be if we were led by one man to utter destruction! Are you afraid of this? I am more afraid that this people have so much confidence in their leaders *that* **they will not inquire for themselves** *of God whether they are led by Him*. I am fearful they [will] settle down *in a state of* **Blind Self Security**, trusting their *eternal destiny* in the Hands of Their Leaders with a **Reckless Confidence** that in itself would *thwart the purposes of God* in their salvation . . . . Let Every Man and Woman Know, *by the Whispering of the Spirit of God* **to themselves**, *whether their leaders are walking* in the **Path the Lord Dictates**, or not. This has been my exhortation continually. (*JD* 9: <12 Jan 1862> 150)

Such statements make one wonder if President Young did not foresee some Dark Omen in the Future of the Church. We have already seen that President Heber C. Kimball did. It is interesting that before his death, President Young gave instructions that his casket should be made large enough so that he could roll over in his grave. Again, consider the words which President Young spoke in his last sermon, only 10 days before his death:

> And with regard to the conduct of this people — *if an angel should come here* and speak his feelings as plainly as I do, I think he would say, "O, Latter-day Saints! why don't you see, why don't you open your eyes and behold the great work resting upon you and that you have entered into? *You are blind,* You Are Stupid, **You Are In The Dark**, in the mist and fog, wandering to and fro like the boat upon the water without sail, rudder or

oar; [i.e. in other words by and large, you are without the Spirit of God] and you know not whither you are going." (***Journal of Discourses*** Vol 19: <19 Aug 1877> 93–94)

In view of President Young's warning, let us again review what is being taught to the Church in our day. Like a bad penny which continues to turn up, the same doctrine which was taught by Romney, was again repeated only six months later, when Apostle Harold B. Lee spoke of it at BYU, on the 19th of April 1961:

One thing that I would like you to get out of this is what President Grant used to say to us **Time and Again**: "Brethren, keep your eye on the President of this Church. *If he tells you to do anything* **And It Is Wrong** *and you do it,* the Lord Will Bless You For It. But *you don't need to worry*; the Lord will never let his mouthpiece lead this people astray." (Address Given to the Brigham Young University Student Body <19 April 1961> 9)

This same statement was published again eleven years later, in the ***Ensign*** Magazine (***Ensign*** <October 1972> 7). It will be noticed that in both the Romney statement, as well as in that of Harold B. Lee, President Grant instructed them saying that, "you don't need to worry, the Lord will never let his mouthpiece lead this people astray". The doctrine that "the Lord will never let his mouthpiece lead this people astray" is a doctrine that began to be taught by Wilford Woodruff after signing the "Manifesto". In fact one such statement has been canonized and added to the 1981 edition of the Doctrine and Covenants. Consider the following:

The Lord will Never Permit me or Any Other Man ***who stands as President of this Church*** to **Lead You Astray**. ***It is not in the programme.*** It is not in the mind of God. *If I were to attempt that,* ***the Lord would remove me out of my place,*** and so He will *any other men* who attempts to lead the children of men astray from the oracles of God *and from their duty*. (Doctrine and Covenants — Declaration 1; see also Sixty-first Semiannual General Conference of the Church, Monday, October 6, 1890, Salt Lake City, Utah, Reported in ***Deseret Evening News,*** October 11, 1890, p. 2)

Woodruff said this in order to ***assure*** the members of the Church that **Signing the Manifesto** did not Constitute an act of ***Apostasy***, for "the Lord" said Woodruff, ***"would take his life"*** before He would allow him to **Lead the People Astray**. What Woodruff means to convey by this, is just what President Grant Stated, that the people don't need to worry.

In keeping with the sentiment that "you don't need to worry" as stated by Romney and Lee — when "you don't need to worry", you don't need to ***"think"*** or be ***"concerned"***. Or expressed in other more brazen terms, *it becomes* ***unnecessary*** for the Saints to "**do their own thinking**" when there are others among the *"Brethren"* who are far better qualified to do it for them. And just so, this doctrine also began to be taught and promulgated during Grant's administration. Consider the following counsel which was sent out from Church Headquarters, only two weeks after Grant died:

[Satan] wins a great victory when he can get members of the Church to speak against their leaders and to "DO THEIR OWN THINKING." . . . . . *When our leaders speak,* **THE THINKING HAS BEEN DONE**. When they propose a plan — *it is God's plan*. When they point the way, there is no other which is safe. WHEN THEY GIVE DIRECTION, it should mark *the end of controversy*. **GOD WORKS IN NO OTHER WAY**. To think otherwise, without immediate repentance, may cost one his faith, may destroy his testimony, and leave him a stranger to the Kingdom of God. (***Ward Teachers Message** for June, 1945*, "Sustaining the General Authorities of the Church", Church Historical Department, Salt Lake City, Utah)

The above statement was published and sent out to the Church only two weeks after Grant's death. It is therefore, not at all unlikely, that it was prepared for publication before he died, and that it was written in view of his teachings. It was sent out as the Message from the Leaders of the Church, which the **HOME TEACHERS** were to deliver to the families that they were appointed to Visit and Teach. Not only so, but it was published by the Church in two different publications during the month of June 1945 — first as a single sheet of paper which was given as a hand out to church members, by the ***Ward Teachers** for the month of June, 1945"*, and then again in the same month, in the June 1945 issue of the Church organ: *"**The Improvement Era*** (Vol 48: <June 1945> 354). This article directly affirms that "When our Leaders Speak, the thinking has been done" and that it is not thereafter necessary for the common members of the church to "do their own thinking". But how can a man or woman *know God,* or even the simple things of **RIGHT** and **WRONG** if they don't *"**Do their own thinking?**"* (Heb 5:11–14) Indeed, knowing right from wrong requires that you learn how to "**QUESTION**", and learning how to ask questions is fundamental to doing your own thinking. Once again how does Grant's doctrine fall in line with what the Prophet Joseph Smith taught respecting "Teaching the Saints Correct Principles to Live by" and then expecting them to "Govern themselves".

Consider the following statement by Apostle John Taylor:

We would here remark, that the Love and Fear of God is the Foundation of All Our Actions, Spiritual or Temporal — that this Work was commenced, and the organization of this Church was given, by Revelation, and by that it has been sustained to the present time.

Concerning government: Some years ago, in Nauvoo, a gentleman in my hearing, a member of the Legislature, asked Joseph Smith how it was that he was enabled to govern so many people, and to preserve such perfect order; remarking at the same time that it was impossible for them to do it anywhere else. Mr. Smith remarked that it was very easy to do that. "How?" responded the gentleman; "to us it is very difficult." Mr. Smith replied, "I TEACH THEM CORRECT PRINCIPLES [TO LIVE BY] AND THEY **GOVERN THEMSELVES**."*

*The statement cited above is taken from an article written by Apostle John Taylor, on "The Organization of the Church" — see *The Millennial Star* Vol 13: <15 Nov 1851> 339. For other references to this Statement and Doctrine, see: *JD* 10: <John Taylor 18 May 1862> 57; *JD* 12: <Geo A. Smith–2 June 1867> 26; *JD* 13: <Geo A. Smith–6 April 1869> 20; *JD* 24: <Erastus

When we contrast the above statement from the Prophet with that quoted in the *Improvement Era* and *Ensign* we are confronted with the question as to how a man can "govern himself" if he doesn't "do **HIS OWN THINKING**"? Again, the 2nd Article of Faith states that we will be "punished for our own sins and not for Adam's transgression." (Pearl of Great Price <1981 ed.> pp 60, Article 2) — but how can we be responsible for our own actions if we do not "Do our own thinking"? When the above statement was first published by the Church it created considerable stir among the people. One of those who responded to the Message was Reverend J. Raymond Cope of the First Unitarian Society in Salt Lake City, who addressed a letter to President George Albert Smith. Among other things he stated the following:

Last June there was delivered to my door a short religious editorial, prepared by one of your leaders, entitled "Sustaining the General Authorities of the Church." Its message amazed me a great deal, and with the passing of weeks my distur[b]ance became very acute. It might have passed, except that several members of your Church have come to me to discuss the subject. The most recent was a prominent doctor, who, because of this tract, he affirms, is losting [sic] his religious faith. He is a large man, and I became impressed with his deep sincerity as he broke down and wept like a boy. I am convinced that he is undergoing a very dangerous experience.

Permit me to quote the passages which seem to be brought most in question:

"He (Lucifer) wins a great victory when he can get members of the Church to speak against their leaders and to 'do their own thinking[.]' "

"When our leaders speak, the thinking has been done. When they propose a plan — it is God's plan. When they point the way, there is no other which is safe. When they give direction, it should mark the end of controversy. . . ."

I do not know who is responsible for this statement, but I am sure it is doing inestimable harm to many who have no other reason to question the integrity of the Church leaders. Many people are suffering because of this. My reply to each of those who have spoken to me is "please do not become disturbed [sic], for this cannot be the position of the true leaders. And, from my knowledge of the early writings of your leaders, I must assume this to be non-representitive [sic].

Several years ago, when I first became acquainted with the L.D.S. Church, I read extensively in the texts, and there are many passages which may be used to give a better expression to the vision and genius of your Faith. I cite but one, although there are many others which are familiar to you.

Quoting from the *Discourses of Brigham Young*, as Selected and Arranged by John A. Widtsoe, in the Chapter on "The Priesthood":

Snow–24 June 1883> 159; *JD* 26: <Franklin D. Richards–30 Aug 1885> 297; *Doctrine of the Priesthood* Vol 7: <Benjamin F. Johnson–Apr–Oct 1903> 25; *JD* 10: <Brigham Young–31 May 1863> 190; *JD* 14: <Brigham Young–4 June 1871> 162; *JD* 13: <Brigham Young–25 Sept 1870> 244; L. John Nuttall Journal <Erastus Snow–11 Aug 1881>; *TPJS* <Joseph Smith–22 Jan 1834> 49)

"I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by him. I am fearful that they [will] settle down in a state of blind self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwa[r]t the purposes of God in their salvation, and weaken that influence they could give their leaders did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whisperings of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates, or not."

This quotation from Brigham Young is a wonderful passage, and it has been on the basis of such freedom that persons like myself have grown to have a deep feeling of kinship with the L.D.S. Church. It is in keeping with the high traditions of my Unitarian background that the gains made by my fellow workers are seen as gains for us all. It is a source of regret to all of us when one stone is discovered to bar the way to deeper faith within any soul.

With an assurance of my continued good-will and friendliness,

Most cordially yours,
J. Raymond Cope. [typed]

President George Albert Smith responded to Cope's letter as follows:

Church of Jesus Christ
of
Latter Day Saints

Office of the First Presidency
Salt Lake City, Utah
December 7, 1945

Dr. J. Raymond Cope
First Unitarian Society
13th East at 6th South Street
Salt Lake City, Utah

My dear Dr. Cope:

I have read with interest and deep concern your letter of November 16, 1945, in which you make special comment on "a short religious editorial prepared by one of your (our) leaders entitled "Sustaining the General Authorities of the Church". You say that you read the message with amazement, and that you have since been disturbed because of its effect upon members of the Church.

I am gratified with the spirit of friendliness that pervades your letter, and thank you for having taken the time to write to me.

The leaflet to which you refer, and from which you quote in your letter, was not "prepared" by "one of our leaders." However, one or more of them inadvertently permitted the paragraph to pass uncensored. By their so doing, not a few members of the Church have been upset in their feelings, and General Authorities have been embarrassed.

I am pleased to assure you that you are right in your attitude that **the passage quoted does not express the True Position of the Church.** *Even to imply* that members of the

Church **are not to do their own thinking** is grossly to misrepresent the true *ideal* of the Church, which is that every individual must obtain for himself a testimony of the truth of the Gospel, must, through the redemption of Jesus Christ, work out his own salvation, and is personally responsible to His Maker for his individual acts. The Lord Himself does not attempt coercion in His desire and effort to give peace and salvation to His children. He gives the principles of life and true progress, but leaves every person free to choose or to reject His teachings. This plan the Authorities of the Church try to follow.

The Prophet Joseph Smith once said: "I want the liberty of thinking and believing as I please." [*History of the Church* 5: <8 April 1843> 340] This liberty he and his successors in the leadership of the Church have granted to every other member thereof.

On one occasion in answer to the question by a prominent visitor how he governed his people, the Prophet answered: "I teach them correct principles, and they govern themselves."

Again, as recorded in the ***History of the Church*** (Volume 5, page 498 [i.e. 499] Joseph Smith said further: "If I esteem mankind to be in error, shall I bear them down? No. I will lift them up, and in their own way too, if I cannot persuade them my way is better; and I will not seek to compel any man to believe as I do, only by the force of reasoning, for truth will cut its own way."

I cite these few quotations, from many that might be given, merely to confirm your good and true opinion that the Church gives to every man his free agency, and admonishes him always to use the reason and good judgment with which God has blessed him.

In the advocacy of this principle leaders of the Church not only join congregations in singing but quote frequently the following:

Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given
That God will force no man to heaven.

Again I thank you for your manifest friendliness and for your expressed willingness to cooperate in every way to establish good will and harmony among the people with whom we are jointly laboring to bring brotherhood and tolerance.

Faithfully yours,
Geo. Albert Smith*

It will be noticed that in his response to Cope's letter, President Smith endeavored to ***disassociate*** the church and its Leaders from the substance of the ***Ward Teachers Message***. Yet this notwithstanding, it must be remembered that this "Message" was published by the Church on two different occasions in

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*The Cope and Smith letters are in Special Collections, Marriott Library, University of Utah, Salt Lake City, Utah — the J. Raymond Cope Collection (Association no. 691) and the George A. Smith Papers (Manuscript no. 36, Box 63–8A), respectively; *Dialogue*, Vol.19: <Spring 1986> 37–39)

the same month, one of which was in the ***Improvement Era***. Not only so but regardless of what President Smith wrote in his *private letter*, still the Church made no Public Retraction of the Statement or the Doctrine which it contained. The implication of this, is that the "Message" as originally sent out by the Church, was indeed issued by the Church for a reason — and the reason it was not retracted was because the leaders of the Church fully intended that the statement should have its desired affect upon the members of the Church. That this is so is manifest by the Church's continued emphasis on "**Unquestioned Obedience**" to its leaders, as stressed in the years that followed — a blatant example of which is to be found in the two afore quoted statements by Marion G. Romney and Harold B. Lee. If we are to acknowledge the ***Ward Teachers Message*** for all that it frankly states, while at the same time we accept President Smith's Private letter as a sincere statement, and this too, not only for what it does say, but also for what it does not say; Then we must believe that it was the hope of the "Brethren" that the members of the Church would, of their own free will, chose to "**Stand down**" or "**Abdicate**" their own ***position***, whenever their *personal* ***beliefs*** or ***convictions*** came in contact with the directive of Church Leaders.

As we have seen, teaching such a Doctrine to adults can be difficult, and for this reason in the future the brethren would find a more palatable way to express their thoughts. Indeed, as they finally came to realize, it is far easier to teach such ideas to Children than to Adults. This is after all what the Scriptures teach:

> Train up a child in the way he should go: and when he is old, he will not depart from it. (Proverbs 22:6)

Again, as the above passage succinctly states, the things which you teach children will stay with them when they become mature adults. This then is how you teach adults to render **Unquestioned Obedience To Their Leaders** — by teaching them to be obedient when they are children. Bearing this in mind consider the following song which was added to ***The children's Song Book.*** This book was copyrighted by the Church in 1989, and is published for the use of the Junior Sunday Schools of the Church. As might be guessed, the name of this song is *"Follow the Prophet"*:

Follow the Prophet

1 Adam was a prophet, the first one we know. In the Garden of Eden he helped things to grow. Adam served the Lord by following his ways. We are his descendants in these latter days.

Follow the prophet, follow the prophet, Follow the prophet; and you won't go astray. Just follow the prophet, follow the prophet, Follow the prophet; because the Prophet knows the way.

2 Enoch was a Prophet, he taught what was good. People in his city did just what they should. When they got righteous and did away with sin, Heavenly Father took them and they went to live with Him.

Follow the prophet, follow the prophet, Follow the prophet; don't go astray. Follow the prophet, follow the prophet, Follow the prophet; he knows the way.

3 Noah was a Prophet, he was called to Preach the word, he tried to cry repentance, but nobody heard. They were busy sinning — so Noah preached in vain. But they wished they had listened once they saw the rain.

Follow the prophet, follow the prophet, Follow the prophet; don't go astray. Follow the prophet, follow the prophet, Follow the prophet; he knows the way.

4 Abraham the Prophet who prayed to have a son, and the Lord sent Isaac to be the chosen one. Isaac begat Jacob, known as Israel; Jacob had Twelve sons, just like the Bible tells.

Follow the prophet, follow the prophet, Follow the prophet; don't go astray. Follow the prophet, follow the prophet, Follow the prophet; he knows the way.

5 Moses was a prophet sent to Israel. He led them to the Promised land to dwell. They were slow to follow, or so it would appear. For they Wandered in the wilderness for all of forty years.

Follow the prophet, follow the prophet, Follow the prophet; don't go astray. Follow the prophet, follow the prophet, Follow the prophet; he knows the way.

6 Samuel was a Prophet chosen as a boy. Hannah promised God her son would serve with joy. In the tabernacle Samuel heard his name; he was called by God and answered Here I am!"

Follow the prophet, follow the prophet, Follow the prophet; don't go astray. Follow the prophet, follow the prophet, Follow the prophet; he knows the way.

7 Jonah was a Prophet who tried to run away, but he later learned to listen and even to obey. When we really try, the Lord won't let us fail; that is what Jonah learned deep down inside the whale.

Follow the prophet, follow the prophet, Follow the prophet; don't go astray. Follow the prophet, follow the prophet, Follow the prophet; he knows the way.

8 Daniel was a prophet. He refused to sin; so the king threw Daniel in the lion's den. Angels calmed the lions, and the king saw Daniels power was great for he obeyed Gods law.

Follow the prophet, follow the prophet, Follow the prophet; don't go astray. Follow the prophet, follow the prophet, Follow the prophet; he knows the way.

9 Now we have a world where people are confused. If you don't believe it go and watch the news. We can get direction all along the way, if we heed the prophets and follow what they say.

Follow the prophet, follow the prophet, Follow the prophet; don't go astray. Follow the prophet, follow the prophet, Follow the prophet; he knows the way.

It goes without saying that a song such as this would have a big influence on the mind of a *Small Child*. It is nothing less than a **Brainwash**. All together, counting the title, in one singing of the song, there are seventy five affirmations that we should follow the President of the Church. Again it is important for

us to realize, that even though the name of Adam is mentioned, this song does not really say that we should follow Adam. Nor for that matter does it suggest the idea that we should follow the Prophets Enoch, Noah, Abraham, or Moses — for these Prophets are all dead. Nor does it suggest the idea that we should follow Samuel, Jonah or Daniel, for they are also dead.

In keeping with this, it is also significant, that the song does not even so much as mention Jesus, nor his Death and Atonement, or the fact that he is the ***Resurrection and the Life,*** and that we should follow him. The reason for this is obvious, because he also died, and although he was ***resurrected,*** still he does not currently live with us here on Earth.

The song does mention the Seventh Dispensation, but this notwithstanding, there is no mention made of the Restoration of the Gospel, the Prophet Joseph Smith, President Brigham Young or President John Taylor, much less that we should follow them or their teachings. Again, the reason for this is also obvious, because they too are dead, and because they all taught Doctrine which the church no longer teaches and no longer practices. Consequently the song passes on without mentioning either the Restored Gospel or the founding Prophets, but rather alludes to "the confusion in the world today and all the bad news" — and then finally it affirms that "we can get direction all along the way, if we heed the [living] Prophets and follow what they say".

However simplistic this matter may be to the mind off a *small child,* yet thinking adults understand that things are not quite so simple. As we have already learned, with all the complexities of life in Mortality, just following the Prophet is not Good enough! Indeed as the Saviour has taught us, if we do not have ***"Oil in our Lamps",*** at the great and last day we will not be allowed to go into the Wedding! (D&C 45:56–59; Matt 25:1–13) Not only so, but as we have already seen, the Scriptures are replete with warnings against "Trusting in the Arm of Flesh" (2 Nephi 28:26, 31) — and this too, even if they are "Prophets" (Isa 28:7).

When you bring all this home, and combine all its pieces into a concerted whole, it becomes a Grand-Slam *Circular Argument* for **Unquestioned Confidence** and **Obedience** to the leaders of the church — and this too, even if their directive is ***"Wrong"***. "You can get direction all along the way" — just "Follow the President of the Church and you won't be led astray":

> Now we have a world where people are confused. If you don't believe it go and watch the news. We can get direction all along the way, if we heed the brethren and follow what they say.
>
> Follow the Brethren, follow the Brethren, Follow the Brethren; don't go astray. Follow the Brethren, follow the Brethren, Follow the Brethren; they know the way!

As of today this doctrine has become so pervasive, that many devout members of the church, in expressing their consternation, have begun to say that the church is full of "Lemmings"!

It is self-evident from the church's repeated publication of the statements made by Presidents Romney and Lee, to say nothing of the repeated publication of the ***"Ward Teachers Message",*** and the repeated publication and regular singing of the Primary Children's song — it is self-evident from all of these, that the leaders of the church have decided to Establish and Implement Grant's Doctrine as a Fundamental precept of the church.

Let us review our sources once again and see just where all this leads. As Grant emphasized the doctrine:

> Brethren, keep your eye on the President of this Church. *If he tells you to do anything* **And It Is Wrong** *and you do it,* the Lord Will Bless You For It.

In the above statement Grant, admonishes the Saints to "keep your eye on the President of the Church". However in contrast to this, the ***Home Teachers Message,*** which was published only two weeks after Grant's death, lays *an even broader foundation* — for therein, not only is the doctrine of **Unquestioned Obedience** applied to the President of the Church, but to other General Authorities as well. Indeed, in the ***"Ward Teachers Message"***, it is brazenly stated that:

> [Satan] wins a great victory when he can get members of the Church to . . . "do their own thinking." . . . . . *When our* **Leaders** *speak,* **The Thinking Has Been Done**. When **They** propose a plan — *it is God's plan*. When **They** point the way, there is no other which is safe. When **They** Give Direction, it should mark *the end of controversy*. **God Works In No Other Way**. To think otherwise, *without* **Immediate Repentance**, may *cost one his faith,* may ***destroy his testimony,*** and leave him **a Stranger to the Kingdom of God**.

You will notice the word "**They**" as it is repeatedly used in the above statement as a reference to the "General Authorities". As constructed above then, not only is the idea of **Unquestioned Obedience** to be applied to the direction given by the President of the Church, but to other General Authorities as well — and not only to General Authorities, but ultimately even to Bishops and Stake Presidents. That this is so is an unavoidable conclusion, because **Direction and Government** in the Priesthood follows down, from the Higher to the Lesser, just as it does in a Military Government.

Again, be it Remembered, the Saints are persuaded that even if they are told by their "leaders" to do something which is "Wrong", if they will "follow council", and do what they are told, "God will bless them for it". In keeping with this, at times this doctrine has been used to persuade members of the Church to believe, that if there should ever be a question regarding the ***Moral Right*** or ***Wrong*** of anything that is required by the brethren — that they are to "**Surren-**

der" or "**Abdicate their Own Moral Compass**", and follow the direction of their leaders! In substance then, when a member of the church is acting ***under the direction*** of **church leaders,** the Doctrine of **Unquestioned Obedience** leads to **Spiritual Decapitation,** and the **Abdication** of **Personal Responsibility** for the commission of **Immoral Acts** and *"**Wrong Doing**"*. That this is so is established by the fact that *at times* members of the church have been told, that if wrong doing is required by church leaders, the responsibility for the wrong will be placed upon the leader who required it, and not upon the individual who committed the act. It cannot be denied that there is **Truth** in this idea. Indeed church leaders will be held responsible before God for ***Wrong Doing*** which they require of members of the church! However it is **Equally True** that if a member of the church is *"**Of Age**"* and can be adjudged to be *"**Mentally Competent**"*, that he will also be held responsible before God for those things which he does — and this too regardless of the "Priesthood Rank" of that person who gives him direction! Indeed, even at law, when a person becomes of age to know ***Right*** from ***Wrong,*** he becomes Legally Responsible for his own acts. How much more then should this be *true* for "Citizens" in the "Kingdom of God". Indeed, by the law of God an individual must be old enough to know right from wrong before he can be Baptised, and hence the minimum age limit for Baptism, which was set by God to be at the age of 8 years.

Let us now consider some of the **Consequences** which have come as a result of this doctrine, at times when **Obedient** members of the Church were "**Misled" by** their "**Less than Perfect Leaders**". The **Truth** be told, the Ugliest **Episodes** in Church History can be explained by this doctrine, and among these is the "Massacre at Mountain Meadows"**.** In the past Latter-day Saints have been utterly appalled by this event, and in an effort to separate themselves from it, many have lived in Total Denial. Yet all this notwithstanding, the facts speak for themselves — the Masacure at Mountain Meadows did occur — and not only did it occur, but it took place under the direction of Ward and Stake leaders.

It is not my intention to harrow up the minds of my readers with morbid descriptions of this event, but only to make the Fundamental Point of the grave danger that the Doctrine of **Unquestioned Obedience** poses for the Church and its members, and then we will pass on. In the case of the Massacre at Mountain Meadows, it took place at the behest of Isaac Haight, who was doubling up as the Stake President at Ceder City and the Commanding Military Officer of the local Militia — Haight, together with the willing assistance of John D. Lee (who was a prominent member of the Church, and whom Haight had stirred up and called into action) made it happen.

To begin with it must be remembered that the Massacre took place under the extenuating circumstances of the Utah War. Yet this notwithstanding, it

is nonetheless true that helpless men and women who had surrendered under a flag of truce — and even innocent children, some of whom were below the age of eight, were put to death under the direction of the Stake President at Cedar City. In order to do away with the witnesses, and thereby *"cover their sins"* (D&C 121:37), the order was given that all those who were old enough to remember had to be put do death, and this included some small children, some of whom were below the age of 8 — in other words "Innocent Blood"! As the Doctrine and Covenants expresses it:

> The "blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant [i.e. Baptism] (D&C 22:1; 101:39), saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord. (D&C 132:27)

After giving up their arms and surrendering under a flag of Truce, nearly 120 defenseless men, women and children were fired upon and shot to death. When it became known, President Young summmoned John D. Lee to Salt Lake City, to answer for what he had done. In making his defense, Lee assured President Young that "not a drop of innocent blood was shed." In utter exasperation President Young Retorted: "Even the women and children John! I don't want to hear another word of it!"*

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*I first heard this statement from Dr. Don Moorman, who was a professor of History at Weber State College.

As he would say, it is true that my name is "Moorman, but I am not a "Mormon". I met Dr. Moorman at someones home one day in the early 70s when out checking leads south of the College and below the hill in South Ogden. Evidently an acquaintance of his had come into Sears to look at a Vacume or Sewing Machine, and I had written down her name as a lead for a future sale. However, when I knocked, it was Dr. Moorman that opened the door. I did not then know who he was, but 2 or 3 days later I ran onto him again in the History Department at Weber State College, when I learned that he was a Professor of History, and that his special interest was "Brigham Young". It was at that point that I realized I had met someone special and with whom I had a great deal in common.

One day a week Dr. Moormon would go to the Church Archives in Salt Lake City and spend 8 hours typing out documents which had to do with the life of President Young. As of the time that I met him, he had been doing this for 10 years. He considered himself to be the Churches "Token Gentile", because they allowed him acess to the Brigham Young papers, which in those days was very unusual, especially for a Gentile.

There were records at the Church Archives, to which I had been denied acess, and some of these I had tried to get copies of for years, and after meeting Professor Moorman, he gave me some assistance.

For example there was a speech given by President Young on the 19th of February 1854, which had never been published. I knew what was in this speech, because Wilford Woodruff had recorded part of it in his journal. From Woodruff's account I knew that this speech contained one of the most significant statements on Adam-God that President Young ever made. Later I learned that George D. Watt had recorded the whole speech, and that it was in the Brigham Young papers

Since the very beginning the Church had been maligned by the Press — and now in an effort to protect the Church against bad press, President Young endeavored to silence all talk and suppress the flow of information regarding the ugly deed. However in spite of his effort, as time would ultimately prove, this was not to be, for in later years the federal government would endeavor to convict President Young of the massacre, and with it the whole Church.

It is worthy of note, that it is possible that President Young succeeded in frustrating the governments effort to malign the Church by Sacrificing his own life. This he may have done by suffering himself to have small doses of Arsenic administered to him, until he finally died — and by this means put an end to the Governments effort to prosecute him and bring the Church into disrepute. Years ago Samuel W. Taylor gave a Pathologist the "attending physician's report" of President Young's gradual demise and death. After having studied it, the conclusion which was arrived at, was that President Young had been given small doses of Arsenic in his coffee, and that he had been given this on a regular basis, until he finally died.

A solid argument that President Young would never have ordered the Massacre at Mountain Meadows, is demonstrated by the things that he did,

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However George D. Watt had a descendant named Ron Watt who worked in the archives, and inasmuch as I had told him what was in this speech, on his own hook he decided that I should not have it, and so he put a note on the file that it was not to be checked out to me, and after several years of this, finally Professor Moormon made a typescript of it for me, and years after this I finally obtained a photo-copy of the original manuscript.

Initially Professor Moorman's interest and intent with regard to President Young was to expose him for all the wicked things which he had done. Such things, for example as the Mountain Meadows Massacure, and different killings which President Young had been accused of. However, as it turned out, the more Moormon reasearched the life of President Young, the better he got to know him. And as he got to know him, he began to admire and respect him. In the end, as Doctor Moormon told me, he felt that he knew President Young better than he did his own father. Not only so, but he also told me that through his research he had cleared President Young of 2 different killings, and not only did he clear him, but he also proved who it was that did them and for what motive.

One of the interesting things which Moormon told me, was that when he first came into the Church archives in the 1960s, there was a file on the Mountain Meadows Massacre, and that the statement which I cited above was in it. However, as he then told me, after having seen and read in this file, one day the whole of it disappeared, as though it had never been. Moormon supposed that this file had been culled together, by gathering documents from other collections, and that at a later time someone decided to disassemble the file, and to refile the documents back into the collections from which the documents had originally been taken.

This is one possibility, however another is that the whole file disappeared into Joseph Fielding Smith's roll around safe, of which Michael Quinn has spoken.

In any case, Moorman felt that in view of the above statement, together with others which he had found, that of all the participants, John D. Lee was the most responsible, and hence if someone must die for what took place, Lee was the person who aught to die.

both as Governor of Utah and President of the Church. Consider for example what he chose to do in another similar situation at Nauvoo, when circumstances were far worse than they were in Utah with the family wagon train that was passing through Cedar City.

After the murder of the Prophet Joseph Smith, a gang of mobsters with painted faces who numbered in the 100s, rallied together and began to raid the homes of Church members who lived on the outskirts of Nauvoo. They would forcefully evict members of the Church from their homes, and then burn them to the ground — forcing the occupants to leave their property and flee to Nauvoo for shelter. These mobsters had succeeded in burning the homes of 200 families, but for some reason, only rarely did they fire upon the occupants. President Young sent an armed Posse out after them, with Bishop George Miller at their head. On one occasion the whole gang of mobsters and their camp was located by Miller and his Posse. George Miller wanted to make a surprise attack on the mob, and likely would have killed the whole lot of them — however before acting a currier was sent to President Young asking for approval. President Young had learned from experience in Missouri what happens when you fight back, consequently he sent a message and forbid the attack. Here we have a mob that had burned the homes of 200 different families, all of whom were members of the Church. Not only so but this same mob was continuing in their hostile crusade against the Church and its members — and yet even though President Young would have been justified, when he had the perfect opportunity, he refused to shed blood.

Again, let us consider the case of the Utah War. A Hostile Invasion, composed of an Army of 3000 soldiers was en route to Utah. They had been sent out under orders by the Federal Government of the United States to put down a supposed rebellion. President Young decided against allowing this armed force into the valley, and when he commisioned his officers, he gave them strict orders that they were not to fire upon the enemy, but rather that they were to attack and destroy their supply wagons. This was a dangerous task to accomplish, for the army was both hostile and heavily armed, and the fact that they were not to fire upon the enemy compounded the danger to those who were enlisted to oppose the invasion. In the end the United States Army was left stranded in the Wilderness, a 1000 miles from help, without food or supplies. This was true with the exception of the food and supplies that President Young was pleased to allow them to have. President Young saw to it that they did have the bare necessities which were necessary in order for them to survive the Winter. In the end the war was over, and this too without the shedding of blood.

Now if President Young was so bold as to Wage War against the army of the United States — while at one and the same time he gave orders forbiding his men from firing upon the enemy. If he was willing to go this far in an effort

to avoid bloodshed, why would he then turn around and order the senceless killing of helpless men, women and children, who had been disarmed under a flag of truce. President Young was not stupid. What could he possibly have thought to gain by such an ***insane*** act! In view of the choices which President Young made during his tenure as Governor and President of the Church, the idea that he would order the killing of helpless men, women and children is utterly absurd. Indeed not only is this accusation without foundation, but it is also out of character.

The Mountain Meadows Massacure was **InSane**, and those who made it happen were **InSane** — and People who are InSane Often Do InSane Things — and this too, even if they are Members of the Church. We need to remember that many of those who perpetrated the Massacre at Mountain Meadows had themselves been the victims of bitter persecution, and this too, not just once. Indeed, some of them had been driven from their homes, as many as 7 times. During their persecutions they had to watch while members of their own family and friends were forced out into the cold, where many of them would freeze, starve and die. Think for a moment how you would feel after being driven from your home just once — but think again — how much worse would you feel after having been driven 7 times. And now, after experiencing all this, here are these Gentiles, who in their drunken stuper have assalted citizens and defied local law officials, and all this too, right in the middle of the Utah War. Indeed, the United States Government had effectively declared War on Utah — Utah Territory was in the process of being invaded by an Armed force composed of thousands of soldiers, with the declared intent of administering to the Saints another dose of their "Justice"!

Inasmuch as Utah was in the midst of an invasion, President Young had issued orderes that no supplies be sold to outsiders — the reason being that they would likely be needed before the War was over. Yet this notwithstanding, the wagon train from Arkansas was in bad need of grain for their animals and other supplies. However as they passed from one town to another, the locals consistently refused to sell, and for this reason there were those among them who had developed a bad attitude. When the wagon train passed through Cedar City, they once again pressed for their needs, only to be refused again. This left some members of the wagon train in a state of anger, and through drunken misconduct during their stay in Cedar City, they defied local law officials and succeeded in encuring the wrath of some of the residents, among whom was Isaac Haight. Haight in turn aroused John D. Lee, and it was through this means that the powder keg was ignited that ultimately led to the Massacure at Mountain Meadows.

Even though it is true that Isaac Haight had ordered the Massacure, still by and large, as far as active participation was concerned, John D.

Lee was the most guilty — and notwithstanding President Young's effort to supress the flow of information regarding the whole affair, ultimately the federal government pressed for trial and finally Lee was given up, placed on trial and convicted, and then condemned to be shot to death.

By now Lee was in denial and turned apostate. He reminded President Young that he had always been an avid diarist and record keeper, and that there was not a little in what he had written that could be used to publish against the Church. In response to this, President Young arranged to have Lee executed while sitting on the edge of his coffin. To say the least, this is an unusual way to be shot by a firing squad. Is it possible that Lee was wearing a steal plate under his shirt, when he sat on the outer edge of his open casket, and asked the Firing Squad to aim true? When they fired Lee fell backwards into his coffin, supposedly dead — whereupon certain men came foreward, and without an examination of the body, they put the lid on the coffin and carried him away.

Reportedly three days after his execution, Lee was seen by the father of Price Johnson while crossing Lee's Ferry, enroute for Old Mexico. Price Johnson was a resident of Cainbeds, Utah, and his father worked at the crossing of Lee's Ferry. I was told this story in the early 1970s by Hal Bjorkman of Salt Lake City. As a follow up, in 1979, I went to visit Price Johnson for the purpose of an interview, and among other things, I asked him questions about the story related above. As he then told me, he did not recall having ever said such a thing. However as of that time Price Johnson was about 93 years old. In any case about 32 years later I learned that sometime after the supposed execution, Lee's Lawyer found himself in financially desperate times. Consequently he decided to publish Lee's Anti-Mormon book, and he let it out that in fact Lee was not executed. If anyone would know about any deals being made with President Young, to be sure it would have been Lee's Lawyer, as he would have been the man who made the deal with President Young. All this aside, I have been told that there is a picture of Lee's body, which shows that he was shot in the heart — and as I understand, in the not so distant past, records have surfaced which say that Lee's family saw his body after his execution. In any case, Lee's Gentile Lawyer let it out that Lee was not executed, and in the end Lee's anti-Mormon book was published — the question is "How much did he change in the text before he had it Printed".

It might be asked, what would have happened on the eventful day of September 11, 1857, had those who did the deed followed their own Conscience, rather than obeying orders from their Stake President, which they knew to be Morally ***"Wrong"***. Haight and John D. Lee could not possibly have carried out the plan by themselves — consequently the "Massacure at Mountain Meadows" never would have happened. What happened at Mountain Meadows occured during a War and bad things happen in war. Yet this notwithstanding, at the

time it occured, those who did it knew that it was wrong. In the end even Lee came to his senses — when finally he had to look into the faces of the dead and dieing. It was at this Gut Wrenching Moment when finally the veil of **Insanity** was lifted from off his mind and he saw the Truth of what he had done.

Think what would have happened, had those who did the deed stood up as valient men of God and honored their own Conscience, and refused to follow orders — with the resolute decision that it was better to die for insubordination, than to fire upon and kill helpless men, women and children!

In view of all this, it can honestly be said: So much for the Doctrine of President Grant!!!

> Brethren, keep your eye on the President of this Church. *If he tells you to do anything* **And It Is Wrong** *and you do it,* the Lord Will Bless You For It. But *you don't need to worry*; the Lord will never let his mouthpiece lead this people astray.

President Grant's affirmation be damned, all thinking Adults can rest Assured that those who participated in the Massacure at Mountain Meadows were not blessed by God for what they did on that day. Again, so much for the doctrine which "The Brethren" sent out to the members of the church two weeks after Grant's death:

> [Satan] wins a great victory when he can get members of the Church to . . . "do their own thinking." . . . . . *When our* **LeaderS** *speak,* **The Thinking Has Been Done**. When **They** propose a plan — *it is God's plan*. When **They** point the way, there is no other which is safe. When **They** Give Direction, it should mark *the end of controversy*. **God Works In No Other Way**. To think otherwise, *without* **Immediate Repentance**, may *cost one his faith,* may ***destroy his testimony,*** and leave him **a Stranger to the Kingdom of God**.

Once again, we need to realize that even though the Massacure at Mountain Meadows was perpetrated under the direction of the local "Brethren" at Cedar City, yet even still it was not in accordance with the mind and will of God. Not only so, but those who committed the act have to share in the responsibility along with those who gave direction. This is True of those who participated in the Massacre at Mountain Meadows, just as it is also True of the Military Personal who participated in the Meli Massacre in Veitnam, together with the many, many, many other similar acts which have been perpetrated by the Unites States Military in other countries since then — and hence the common mental problems of Soldiers who come home. For they must live with the guilt of what they have done every day of their life, for the rest of their lives — and on the day that they die, most surely they will go to stand before God for Judgment — to be judged "By their Works":

> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: *and the dead were judged out*

of those things which were written in the books, According To Their Works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: ***and they were judged*** every man **According To Their Works**.

And death and hell were cast into the lake of fire. This is the second death. And *whosoever was not found written in the book of life* **Was Cast Into The Lake Of Fire**. (Revelation 20:12–15)

If not before, most surely, on the day of Judgment, all men will learn that notwithstanding the responsibility of others who give bad direction — this will not relieve individuals of their own personal responsibility to know and "do what is right".

Indeed, rather than believing that adults can pass the responsibility of their actions on to their leaders, they ought to take a gander at the following warning which was given by the Prophet Joseph Smith to the Saints on a similar day:

Behold, there are many called, but few are chosen? And why are they not chosen? Because . . . they do not learn this one lesson — **That the Rights of the Priesthood are Inseparably Connected with the Powers of Heaven**, and that *the powers of heaven Cannot Be Controlled Nor Handled* ***only upon the principles of righteousness.*** That they may be conferred upon us, it is true; but *when we undertake to cover our sins,* or to gratify our pride, our vain ambition, or to **Exercise Control or Dominion or Compulsion** upon the souls of the children of men, ***in any degree of unrighteousness,*** behold, **The Heavens Withdraw Themselves**; the Spirit of the Lord is grieved; *and when it is withdrawn,* **Amen to the Priesthood or the Authority of that Man**. (D&C 121: <20 March 1839> 34–37)

You will notice that the above passage speaks of those who undertake to "cover their sins". Before the Massacre occured there were three men who separated from the main party of the wagon train. Lee endeavored to have these individuals killed, however one escapted and returned to the main body of the wagon train, at which time the others were informed that it was actually the whites who were trying to kill them. Consequently Lee and Haight decided that all those who were old enough to remember had to die, not only the men and women, but also the children. And by this means they endeavored to ***"cover their sins"***. So much then for the Priesthood Authority of Isaac Haight and John D. Lee.

At the time of the Massacre, the above passage of scripture was not yet Canonized as part of the Doctrine and Covenants. It would be a few years yet to come before President John Taylor would make the decision to have section 121 canonized, and this too for good reason — as there were men in the Church who had used their Priesthood to exercise "unjust dominion" and during the administration of President Taylor, these individuals were sought out and ***Excommunicated***. Once again let us remember another similar statement

which was made by the Prophet, and this too, due to other similar problems he was having within the Church:

President Joseph Smith read the 14th chapter of Ezekiel — Said the Lord had declared by the Prophet [Ezekiel], *that the people* Should Each One ***stand for himself,*** and *depend on no man or [set of] men* in that state of corruption of the Jewish church — *that* ***righteous persons could only deliver their own souls*** — *applied it to* the Present State of the ***Church of Jesus Christ of Latter-day Saints*** — said if the people departed from the Lord, They Must Fall — *that they were depending on the Prophet*, ***hence were darkened in their minds***, *in consequence of* Neglecting the Duties ***devolving upon themselves*** (*TPJS* 237–238; *HC* 5: <26 May 1842> 19)

In the above statement the Prophet makes this whole issue clear. He quoted from the 14th chapter of Ezekiel, wherein he said that "the Lord had declared by the Prophet Ezekiel, that the People Should Each One Stand for Himself, and *depend on no man or [set of] men* ***in that state of corruption of the Jewish church****".* In continuing he quoted Ezekiel as saying that: "Righteous Persons Could Only Deliver Their Own Souls". But this is not all that the Prophet said, for in closing he applied . . . the same situation *"****to the Present State*** *of the Church of Jesus Christ of Latter-day Saints".* In so doing the Prophet affirmed that Latter Day Saints ought to "Stand for Themselves", and that they ***ought not to blindly*** "**Depend On Any Man or Set of Men** *in the* **Church**" to lead them. Finally the Prophet stated that "if the people departed from the Lord, **They Must Fall** — that they were ***depending on the Prophet,*** hence were **Darkened In Their Minds**, in consequence of **Neglecting the Duties** ***devolving upon themselves****".*

In substance then, what the Prophet is saying, is that the Saints need to be responsible for themselves — that they need to "**Do Their Own Thinking**" — and contrary to the *Home Teachers Message,* that they should not "Depend Upon Any Man or Set of Men" to do their thinking for them. The Prophet stated that the people "***were*** . . . Neglecting the Duties ***devolving upon themselves***". And what duties were they neglecting? They were Neglecting the **Duty** *and* **Personal Responsibility** *of* **Knowing Right** from **Wrong** and of **Thinking For ThemSelves**, and because of this they had ***fallen into sin.***

Let us now take another look at some of the statements which were made by President Young and consider well his warnings and teachings to us in our day, and how what he then said applies to us. Indeed, consider once again the following warning from President Young:

What a pity it would be **if we were led by one man to utter destruction**! Are you afraid of this? I am more afraid that this people have so much confidence in their leaders *that* ***they will not inquire for themselves*** *of God whether they are led by Him*. I am fearful they [will] settle down *in a state of* ***blind self security***, trusting their eternal destiny in the Hands of Their Leaders ***with a reck-***

less confidence *that in itself would thwart the purposes of God* in their salvation . . . . Let Every Man and Woman Know, *by the whispering of the Spirit of God* ***to themselves***, *whether their leaders are walking* ***in the path the Lord dictates***, or not. This has been my exhortation continually. (*JD* 9: <12 Jan 1862> 150)

The Mountain Meadows Massacure occured in 1857, and the above statement was made 5 years later. Do we not see in this a warning which President Young is trying to give to the people. As he bluntly stated: "*What a pity it would be* **if We were Led by One Man to Utter Destruction**!" Where do you suppose those who followed Lee and Haight went! Again only a few months before the masacure President Young warned the people:

. . . in the midst of all that we hear from this stand with regard to counsel and **Implicit Obedience** to **Counsel**, you and I must have **the Testimony of Jesus** *within us,* or it is of *but little use* for us to ***pretend to be servants if God***. We must have **That Living Witness Within Us**. We need ***the light of the Holy Spirit*** **Continually**, *day by day,* as you have been told hundreds of times. **How Easy It Would Be for Your Leaders to Lead You to Destruction**, *unless you actually know* the ***mind and will of the Spirit yourselves***. That is your privilege. (*JD* 4: <28 June 1857> 368)

Again on still another occasion, 3 years after the massacre President Young said:

I wish to impress upon the minds of the Saints the importance of so living ***that they will always know*** the *voice of the Good Shepherd*. When they hear the voice of the *Spirit of inspiration* — the power of God, through any person, let the feelings and sensibilities of every one who professes to know anything of the things of God, *be in a state* ***to know and discern*** *between that which is of God* ***and that which is not***. I have exhorted the brethren, all the day long, in this way. My Whole Study is Employed *and my whole soul is drawn out* to induce this people *to live their religion*.

How often has it been taught that ***if you depend entirely*** upon the voice, judgment, and sagacity of those appointed to lead you, and neglect to enjoy the Spirit for yourselves, *how easily* ***you may be led into error,*** and Finally Be **Cast Off** *to the* ***left hand?*** (*JD* 8: <20 May 1860> 59)

The above statement, together with the many other statements which were made by President Young, would argue hard for the idea that he was deeply concerned that the Latter-Day Saints would be led astray by their leaders — and this too, not only in his day, as was the case at Mountain Meadows, but he was also concerned about the future after his passing. Indeed, that this was so was directly stated by Huge Nibley to his students. Consider the following:

Well its like Brigham Young says — "the damned pride and foolishness of the brethren will make sure that most people get kicked out of the Church." You see, you can't let the brethren affect you — you can't let them affect your testimony — that's the way I feel about it, because President Young did say that. In fact, Hugh Nibley

mentioned to us that his grandfather was told by Brigham Young himself, as they got through with a meeting with the Twelve — they were walking down the dusty main street — he just looks over to him and says, "Charles it's going to be the damned pride and foolishness of the brethren — most of the Saints are going to leave the Church because of that. It won't be because of the plagues, the pestilences, or the mobs — they'll leave because of the foolishness of the brethren" — you can't let the brethren affect you — I mean, I don't let them [affect me] — I let them do their thing, and I keep my testimony, because its on God — it's not affected by other men and whatever. (Russel Peak, as stated in a meeting 16 Feb 1987, "So You Want Celestial Glory, ***Doctrine of the Priesthood*** Vol 5: <March 1988> No.3

Once again, let us consider what Apostle Franklin D. Richards had to say with regard to Obedience and Cooperation with the Priesthood:

According to examples which are recorded in sacred writ, and which have actually been witnessed by many of the Saints of the present dispensation, men are called to receive the Priesthood, and in virtue of it, perform a certain work for which they seem adapted, *and afterwards they are suffered to* **Dishonor that Priesthood** by using the influence which they have gained, *to lead others astray;* and thereby **Dishonor** and **Reproach** have at times been brought upon those who considered it *a duty to listen to their counsel.* By being enabled thus to accomplish their . . . unlawful ends, they have brought disgrace and suffering upon others, ***incurred the wrath of God*** and the disapprobation of His people upon themselves, and *the power of the Priesthood* **has Altogether Departed** *from them,* for **its Virtue Will Not Abide With Those Who Violate Its Laws**.

Because of these facts, and the apparent imperfections of men on whom God confers authority, the question is sometimes asked, — to What Extent is Obedience to Those Who Hold the Priesthood Required? *This is a very important question,* and one which should be understood by all Saints. In attempting to answer this question we would repeat, in short, what we have already written, that ***willing obedience*** *to the* ***laws of God,*** *administered by the Priesthood,* is **Indispensable to Salvation** but we would further add, that a proper conservative to this power exists ***for the benefit of all,*** *and* None Are Required ***to tamely and blindly submit*** *to a man* because he has . . . the Priesthood. We have heard men who hold the Priesthood remark, that they would do anything they were told to do by those who presided over them, [even] *if they knew* **It Was Wrong***:* But Such Obedience as this *is worse than folly* to us; it is **Slavery in the Extreme**; and the man who would thus *willingly* Degrade Himself, *should not claim a rank* Among Intelligent Beings, until he turns from his folly. . . . .

Others, *in the extreme exercise of their* **Almighty (!) Authority,** have taught that *such obedience was necessary,* and that **No Matter What** the Saints were told to do *by their Presidents,* ***they should do it*** **Without Asking Any Questions**.

When the Elders of Israel will so far indulge in these extreme notions of Obedience, as to teach them to the people, it is generally because they have it in their hearts **To Do Wrong** ***themselves,*** and wish to pave the way to accomplish that **Wrong** . . . . .

We would ask, "For what is the Priesthood given unto men?" It is that they may have a right *to administer* **The Law Of God**. *Have they then* **a Right to Make Void that Law?** Verily **No**. . . . .

If a man could have as much Authority as the Almighty, **It Would Not Authorize him To Do Wrong**, *nor* [to] *counsel another to do wrong* . . . . . .

As we have seen, what Apostle Richards has written is in keeping with scripture — and not only with the teachings of scripture, but also with the teachings of the founding Prophets of this Dispensation. And this being so, the Truth of the following statement is Self-Evident:

With Regard to the Laws of the Land — We should be Subject to God and His Law, and His children should observe to do all things whatsoever He shall command them. (D&C 98:4)

In keeping with this, it is also True that a man's First and Primary Obligation *is forever* to his Own Conscience — To Thine Own Self be True. Of necessity, all Governments and all Godly endeavors at Union and Cooperation must hold sacred this **Fundamental Principle of Freedom** and **Free Agency**.

The above statement represents the **True** *and* **Unadulterated Doctrine** *of the* **Priesthood** — *it is the* **Doctrine** *of* **God**, *and the* **Doctrine** *of* **All True Prophets**, *and it is found written* **Everywhere in Scripture**. And while it is True that ***Salvation*** and ***Exaltation*** in the Kingdom of God *does require a certain* **Union** and **Cooperation** with the **Priesthood** — Yet it is also True that "**No Amount of Authority Gives a Man the Right To Do Wrong!!!** Not only so, but as far as the **Kingdom of God** and the *Law of* **Obedience to the Priesthood** is concerned, *a man's* ***First and Primary Obligation*** *must forever be* ***to his own*** **Conscience**. Indeed, *it was never intended by God* that the Union *of the* Saints *or the* Union *of the* Priesthood *should be* **Predicated Upon the Compromise of Principle**!

Section One — Part Four

— A Warning —

Before concluding this introduction, a warning is appropriate. In the pages that follow there will be many ***Doctrinal Principles*** many of which you may

never have heard. Some of these have not been publicly taught and espoused by the church for over a hundred years. Some of them never were taught in simple plainness before the public and most of them never were accepted and voted upon as doctrine of the Church. The fact that these doctrinal Principles are not espoused and voted as doctrine by the church today does not prove that they are wrong, or that they are not of God, for the voice of the majority has never had power to sway the path of Truth. Truth is Truth regardless of who believes or disbelieves it — opinion does not change the Truth. President George Q. Cannon assures us of this in the following words:

"I have received a very interesting communication from a gentlemen in Michigan, in which he asks some questions, the answers to which, I think, may be of interest . . . He says: . . . . .

"'It is alleged by [certain] men . . . that when Joseph, the Seer, gave a revelation it must be tested in this way — that is, it must first be presented to the High Council or the Twelve Apostles, for their approval, and then pass on to the next quorum below for their approval, and so on down to the Deacons' quorums, and if it pass down to all the quorums of the Priesthood 'without meeting a snag,' it must then be taken as true. . . . It is astounding to me that when Joseph himself testified to anything as revelation from God, it could not be credited at once as from God, without going through such an ungainly formula. . . . It seems strange in the extreme that the anointed Prophet of God, who was the only authorized revelator to the Church, ordained and set apart to stand in the presence of God, and carry His word from His own mouth to mankind, the man who is of all others supposed to know that he is not deceived *cannot be sure that he is right* until he is tested in this way by men who are supposed to know the *least about such matters*. Surely such a process as the above cannot be true. Please, if you know anything about such a rule, tell me the particulars about it'."

The writer's reasoning upon this point seems quite conclusive, and it would be difficult to state it better than he has stated it. It seems nonsensical that the Prophet of God should submit to such a test as this, and not deem the revelations he received authentic until they had the approval of the different quorums of the Church. *They were authentic and divinely inspired,* whether any man or body of men received them or not. Their reception or nonreception of them *would not affect* ***in the least*** their Divine Authenticity. But it would be for the people to accept them after God had revealed them. In this way they have been submitted to the church, to see whether the members would accept them as binding upon them or not. Joseph himself had too high a sense of his prophetic office and the authority he had received from the Lord to ever submit the revelations which he received to any individual or to any body, however numerous, to have them pronounce upon their validity. (*Juvenile Instructor* Vol 26: <1 January 1891> 13–14)

A Personal Responsibility

As we have seen, the Prophets have ever expressed a desire for the Saints to obtain a personal knowledge of the Truth directly from the Lord, that they might know for themselves *the truth in their own right.* The Scriptures prophecy that the day will come when no man need say 'Know yea the Lord; for all shall know him who remain' (Jer 31:31–34; Heb 8:10–11).

Joseph admonished the Saints:

> Search the scriptures — search the revelations which we publish, and *ask your Heavenly Father,* in the name of His son Jesus Christ, **to Manifest the Truth unto you,** and if you do it with an eye single to His glory *nothing doubting,* He will answer you by the power of His Holy Spirit. You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation . . . . . fellow sojourners upon earth, it is your privilege to purify yourselves and come up to the same glory, *and see for yourselves,* and know for yourselves. Ask, and it shall be given you; *seek and ye shall find;* Knock, **and It Shall Be Opened Unto You**. (*TPJS* 11, 13; *HC* 1: <Aug 1832> 282, 284)

Years later the Prophet stated:

> The best way to obtain Truth and Wisdom is not to ask it from books, but to **Go to God in Prayer**, and Obtain Divine Teaching. (*TPJS* 191; *HC* 4: <2 Oct 1841> 425)

Here Joseph affirms that God is the best source from which to obtain knowledge, saying in essence that it is better to trust in God rather than the works of man. He does not however undertake to explain the manner and method which we must follow in order to approach God. Nor does he explain the personal task which we as individuals must first undertake in order to be worthy of Divine Communion.

In the early history of the Church, Oliver Cowdery sought revelation without qualifying himself, and thus failed in obtaining it. The following is the response which the Lord gave to Oliver:

> Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner. Behold, *you have not understood;* you have supposed that I would give it unto you, when you took no thought *save it was to ask me.* But, behold, I say unto you, that You Must Study It Out In Your Mind; *then you must ask me* if it be right. (D&C 9: <April 1829> 6–8)

Here the Lord states that in order for a man to obtain divine teaching he must first study his questions out in his mind. From these words it is evident that a personal knowledge of the things of God requires *a diligent effort* from the individual. He must have a burning desire in his own heart to learn the things of God and demonstrate it by "pondering upon the things of God continually" (2 Nephi 4:16). An inquiring mind is the most basic factor in

obtaining revelation. As the Prophet expressed it, "Seek and ye shall find" — "Knock and it shall be opened unto you". This same doctrine is affirmed in the Book of Mormon:

For he that ***Diligently Seeketh*** *shall find;* and the Mysteries of God *shall be unfolded unto them,* by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round. (1 Nephi 10:19)

On yet another occasion the Prophet expressed the same feeling to the Saints:

the things of God are of deep import; and *time*, and ***experience***, and Careful and Ponderous and Solemn thoughts *can only find them out*. Thy mind, O man if thou wilt lead a soul unto salvation, must stretch *as high* as the Utmost Heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity — Thou Must Commune With God. (*TPJS* 137; *HC* 3: <25 March 1839> 295)

President Young's method of learning is explained in his own words:

I used to Think *and* Pray, *to* Read *and* Think, until I knew and fully understood it for myself, *by the Visions of the Holy Spirit*. (*JD* 6: <29 Aug 1852> 281)

These statements all focus on the need for *sincere desire* and an *inquiring mind* in order to obtain Revelation. If the Saints will keep their minds open to God and His Spirit with a heart full of desire and an enquiring mind, it will prepare the way for the Spirit of God to do its Work. The Spirit will set their minds to ponder upon a subject, and after a sufficient length of time, the individual will be prepared to receive revelation, and a Knowledge of the Truth. The Prophet described the fulfillment of the *revelatory process* as follows:

The Spirit of Revelation is in connection with these blessings. A person may profit by noticing *the first intimation of the spirit of revelation;* for instance, When You Feel Pure Intelligence *flowing into you,* it may give you sudden strokes of ideas, so that by noticing, you may find it fulfilled the same day or soon; those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus. (*TPJS* 151; *HC* 3: <27 June 1839> 381)

The Book of Mormon adds another dimension in the struggle for knowledge, saying that we must "repent", and "exercise faith" and "bring forth good works":

Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing — *unto such it is given to know* the Mysteries of God*;* yea, unto such it shall be given to reveal things which never have been revealed; yea, and it shall be given unto such to bring thousands of souls to repentance (Alma 26:22)

In keeping with this, one of the Prophet's revelations states that it was necessary to keep the commandments of God in order to obtain a fulness of Knowledge and Truth:

And no man receiveth a fulness *unless he keepeth his commandments.* He that keepeth his commandments receiveth Truth and Light, Until he is Glorified in Truth and Knoweth *all things*. (D&C 93: <6 May 1833> 27–28)

Again, on another occasion the Prophet stated:

we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received. (*TPJS* 256; HC 5: <27 Aug 1842> 135)

— We must Live the Gospel —

If a man is to obtain a Fulness of Exaltation he must make the effort to learn the Truth, and then live his life in accordance therewith. Where much is given much is expected. When a man is given a knowledge of the Gospel, he is then under obligation before the Lord to live it or be damned. The Doctrine and Covenants teaches:

prepare thy heart to receive and obey the instructions which I am about to give unto you, for *all those who have this law revealed unto them* Must Obey The Same. . . . or he shall be damned saith the Lord God. For *all those who will have a Blessing at my hands* Shall Abide The Law Which Was Appointed For That Blessing, and *the Conditions thereof,* as were instituted from before the foundation of the world. (D & C 132: <12 July 1843> 3, 6, 5)

The Prophet iterated this same Doctrine on the evening of the 2nd of April 1843:

There is a Law, *irrevocably decreed* in heaven before the foundations of the world, Upon Which All Blessings Are Predicated; and when we obtain *any blessing from God*, it is by Obedience To That Law *upon which it is* Predicated. (D & C 130: <2 April 1843> 20–21)

The Prophet added further to the dimensions of this doctrine when he stated:

All men who become **Heirs of God** and **Joint Heirs** *with Jesus Christ* will have to receive the Fulness of the Ordinances [and enter into all the laws and Covenants] of his kingdom; and those who will not receive all the ordinances [and live the laws and Covenants thereof] **Will Come Short** of the Fullness of that Glory, *if they do not lose the whole.* (*TPJS* 309; *HC* 5: <11 June 1843> 424)

Apostle Joseph F. Smith made another similar statement:

While sitting listening to the singing, it occurred to me that, in making a few remarks on this occasion, I would read part of a revelation given to the Church of Jesus Christ of Latter-day Saints on the 27th of December, 1832 . . . .

He then read section 88 [of the] Doctrine and Covenants . . . from the 3rd to the 32nd verses inclusive.

[". . . . . the spirit and the body are the soul of man. And the resurrection from the dead is the redemption of the soul. And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

Therefore, [the earth]must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

And *they who are not sanctified through the law which I have given* unto you, **even the Law Of Christ**, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For **he who is not able** *to abide the law of a celestial kingdom* Cannot Abide a Celestial Glory. *And he who cannot abide the law of a terrestrial kingdom* **cannot abide a terrestrial glory**. *And he who cannot abide the law of a telestial kingdom* **cannot abide a telestial glory**; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, *the earth abideth the law of a celestial kingdom,* for it filleth the measure of its creation, and transgresseth not the law — Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the Righteous Shall Inherit It. *For notwithstanding they die,* they also shall rise again, a spiritual body. *They who are of a celestial spirit* **shall receive the same body** which was a natural body; even ye shall receive your bodies, and your glory shall be that glory *by which your bodies are quickened*. . . . .

And again, verily I say unto you, *that which is governed by law* **is also preserved by law** and Perfected and Sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still.

All Kingdoms Have a Law Given; And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. And *unto every kingdom* **is given a law**; and Unto Every Law *there are certain bounds* also and conditions. All beings *who abide not in those conditions* **are not justified**. (D&C 88: <27 Dec 1832> 14–39)]

These are the words of God unto us, words that were not spoken in some remote period of the world, and handed down to us by the traditions of our fathers, but they are the words of the Almighty spoken directly to our brethren chosen by God to be his mouthpiece and revelators to the people of this time. They are, therefore, **Words of Truth**, and of Eternal Life, words upon which we may rely with the utmost confi-

dence, without doubt or misgiving, or fear of yielding to the caprice of vain philosophy, for they are not the words of man, but of God. . . . . It is necessary for us to understand these things and bear them in mind, *in order to abide* **the Law Which Has Been Given Unto Us**, a portion of which I have read to you; and which is necessary for us to obey, in order to be found keeping the Celestial Law, and in order to be quickened by that glory, that our souls, which are our bodies and spirits, may be redeemed and restored to life and immortality, to possess *crowns of glory and exaltation,* which are to be had **Only In The Celestial Kingdom**; in other words, that we may be quickened by the *celestial glory* and receive a *fullness thereof*, according to this revelation.

God has given laws to govern all his works, *and especially has he given laws* **to Govern His People**, who are His Sons and Daughters. . . . The object of our earthly existence *is that we may have a fullness of joy,* and that we may become the sons and daughters of God, **in the Fullest Sense Of The Word**, being Heirs of God and Joint Heirs with Jesus Christ, to be **Kings** *and* **Priests** (Rev. 1:6; D&C 76:54–58) unto God, to inherit glory, dominion, exaltation, thrones, and every power and attribute developed and possessed by our heavenly Father (Matt 5:48; Psa 82:1, 6; Lev. 11:44–45; 19:2, 18; 20:7, 26; 21:8; John 13:34; 15:12, 17; 1 John 3:23; 4:7–21). This is the object of our being on this earth. In order to attain unto this exalted position, it is necessary that we go through this mortal experience, or probation, by which we may prove ourselves worthy, through the aid of our elder brother, Jesus. . . . We are foreordained to become conformed to the likeness of the Lord Jesus Christ (Rom. 8:29); and in order that we may become like unto him, we must follow in his footsteps, even until we sanctify ourselves by **the Law of Truth** and **Righteousness**. This is the Law of the **Celestial Kingdom**; and when we die, its power will bring us forth in the morning of the *first resurrection*, clothed with glory, immortality, and eternal lives. Unless We Do Keep the Law That God Has Given Unto Us **In The Flesh**, which we have the privilege of receiving and understanding, *we cannot be quickened by its glory,* **neither can we Receive the Fullness thereof** and The Exaltation of the Celestial Kingdom.

"There is a law, irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

We Must, Therefore, Learn the Laws of Heaven, **which are the Laws of the Gospel**, *live and obey them with all our hearts,* **and in Faith Abide in Them**, Perfecting Ourselves thereby (Matt 5:48), in order to receive the Fulness of the Glory *of that kingdom.* (*JD* 19: <11 April 1878> 258–260)

If We are to Become — Heirs of God & Joint Heirs with Christ — We Must Sacrifice All Things

If we are to obtain Exaltation in the Celestial Kingdom, we must be willing to sacrifice all that we have in **Obedience** and **Devotion** to God, and this

too, not only in *life*, but also in *death*. Certainly this is the doctrine which has been given to the Latter-day Saints: that "we must forsake all Evil and Cleave unto all Good" and in following through with this edict, we are commanded to "live by *every word* which proceedeth forth from out of the mouth of God". All this we must do regardless of *consequences* — and if in so doing, the price should be the cost of our lives, then we are commanded to pay the Price and *thereby* prove ourselves worthy of Gods Blessing.

This is what the Lord commanded the Saints on the 6th of August 1833, only 17 days after the Saints had been attacked by a Mob in Jackson County Missouri. The Mob had drawn up a document wherein they insisted that the Saints leave the county, *peaceably* if they would, **By Force** if they wouldn't and it had been signed by most of the prominent State Officials in the County. On the other hand, Divine Revelation had commanded the Saints that they must gather in Jackson County and build up Zion. Consider the unequivocal directive that the Lord gave to His people at this crucial time:

> And I give unto you a Commandment, *that ye shall forsake all evil* **and cleave unto All Good**, that ye shall live By Every Word **Which Proceedeth Forth** Out Of The Mouth Of God. For he will give unto the faithful *line upon line, precept upon precept;* and I Will Try You **and Prove You** herewith. And whoso layeth down his life in my cause, for my name's sake, shall find it again, Even Life Eternal. Therefore, *be not afraid of your enemies,* for I have decreed in my heart, saith the Lord, **that I will Prove You In All Things**, *whether you will abide in my covenant,* **Even Unto Death**, that you may be found worthy. For *if ye will not abide in my covenant* **Ye Are Not Worthy Of Me**. (D&C 98: <6 Aug 1833> 11–15)

This Revelation declares in certain terms that we must reverence and obey God in all things — and should circumstances require it, we must be willing to Sacrifice our lives for Him and His **Great Cause**. But as is clearly stated above, this is not all that God requires of us. Indeed not only must we be willing to *Die* for Him, but we must also be willing to **Live** for Him and to devote our lives to Him, which is by far the greater task. To be sure, this is the substance of the life and living of a True Saint — that we "forsake all evil and cleave unto all good" and that we "live by every word of God" — all this we must do regardless of the consequences which may follow from the Evil world from without. This is the doctrine which was set forth in the Restoration and not only so, but it is also the doctrine which was established by Christ. And hence, as he predicted, many early Christians were persecuted and fed to lions, for as he explained himself, "the servant is not above his master":

> And ye shall be hated of all [men] for my name's sake . . . . The disciple is not above [his] master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? (Matthew 10:22–25)

This Doctrine of Complete Devotion and Total Commitment is found **Everywhere** in the scriptures, especially in the New Testament. Therein it is found on the lips of Jesus in many different passages, including his parables. Consider for example, the Parable of the "Hidden Treasure" and that of the "Pearl of Great Price":

> Again, the Kingdom of Heaven is like unto **Treasure** hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth *and selleth* All That He Hath, **and Buyeth That Field**.
>
> Again, the Kingdom of Heaven is like unto a merchant man, seeking goodly **Pearls**: Who, when he had found one **Pearl of Great Price**, *went and sold* All That He Had, **And Bought It**. (Matt 13:44–46)

The first point to be taken from the parable of the Hidden Treasure, and that of the Merchant Man seeking for Pearls, is that the Kingdom of Heaven is *"hidden"* and finding it will require a diligent search, for it's presence is not necessarily obvious. According to the scriptures, this search will involve both an *internal* and *external* process that will require complete devotion. Secondly as the Savior stated, in order to lay legitimate claim to Heirship in the Kingdom of Heaven, not only must we search for the Kingdom, but once we have found it, we must also give ourselves completely in Sacrifice in order to obtain it. In other words, it is not enough to just simply know *where* the Kingdom of God is — before we can possess it for ourselves personally, **We Must First** Pay The Price Of It, and according to Jesus, the price of the Kingdom is *"all that we have",* including the **Consecration** of our own Lives. This is precisely what is stated in the Parable of the Treasure which was "hid" in a field — once the **Treasure** was located, the man went and sold *"all that he had"* in order to obtain the necessary means to buy the field and then in following through, he went and bought it. It was this last act that gave him *legitimate* Title to the Treasure. Again in the case of the Pearl of Great Price, once the merchant man found it, he went and sold *"all that he had"* in order to obtain the means to purchase the Pearl and then, as in the case of the former, the merchant man followed through and Paid the Price of it. In other words he *sacrificed* all that he had in order to *Obtain the Kingdom of Heaven*. All this most positively demonstrates what Jesus said on another occasion, namely: "where your Treasure is, there will your heart be also":

> Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. (Matthew 6:19–21)

The Lectures on Faith teach this same Principle. These Lectures were originally delivered at Kirtland in "The School of the Prophets", commencing

in late November and ending in December 1834. Later they were canonized by the Prophet and published in the 1835 edition of the *Doctrine and Covenants*. They remained as an integral part of the Standard Works until the administration of President Heber J. Grant, who took it upon himself to remove them from the Cannon. With respect to the Principle of Sacrifice, the Sixth lecture teaches the following:

> Let us here observe, that *a religion that does not require the sacrifice of all things,* **Never Has Power Sufficient To Produce The Faith** [which is] Necessary Unto Life and Salvation; for from the first existence of man, the faith necessary unto the enjoyment of Life and Salvation never could be obtained *without the sacrifice* **of All Earthly Things**: it was through this sacrifice, And This Only, that God has ordained that men should enjoy **Eternal Life** . . . . **It Is In Vain** *for persons to fancy to themselves* that they are heirs with those, **Or Can Be** *heirs with them*, Who Have Offered Their All **in Sacrifice**, and by this means obtained faith in God and favor with Him so as to obtain Eternal Life, *unless they in like manner* **Offer Unto Him the Same Sacrifice,** and through that offering obtain the Knowledge that they are **Accepted of Him**. (*Unpublished Revelations* Vol. 1:6: <Nov—Dec 1834> 7–8)

As the above statement so forcefully expresses it, we need not expect to inherit the blessings of Eternal Life in company with the Faithful, unless we first pay the same price that the Faithful have paid. Years later, during the Nauvoo period, the Prophet reaffirmed his belief in this same teaching, however at this time he went even further by connecting it to the doctrine of Godhood and Heirship with Christ in the great Kingdom of the Father. Essentially what the Prophet taught was that the trial that God put upon Abraham in the Sacrificial Offering of his son Isaac, proves beyond doubt that those who would inherit the blessings of Eternal Family and Exaltation must sacrifice *all things* and that as with Abraham, this sacrifice might include that of either wives or children. In actual fact, during the Nauvoo Period the Prophet established this doctrine of *Personal Sacrifice* and **Total Commitment** as **Mandatory** for the Highest Temple Blessings and an *essential* Doctrine of the Priesthood (*Doctrine of the Priesthood* Vol 8:4 <April 1991> 2–9, 59–72). As he then expressed himself:

> The sacrifice required of Abraham in the offering up of Isaac, shows that *if a man would attain to the keys of the kingdom of an endless life;* **He Must Sacrifice All Things**. (*TPJS* 322; *HC* 5: <27 Aug 1843> 555)

Stated in other words, before a man can obtain the Keys of the Familial Priesthood or those Sealing Powers that bestow the blessing of Eternal Family and Everlasting Life with God — before a man can attain to these Keys and Blessings in company with Abraham, first "he must sacrifice all things." No doubt the above statement is connected to certain cryptic passages which are to be found in a Revelation that the Prophet received only one month before — namely the Prophet's 12 July 1843 Revelation on Celestial Marriage:

Abraham received promises Concerning His Seed, and of *the fruit of his loins* — from whose loins ye are, namely, my servant Joseph — which were to continue, so long as they were in the world; and as touching Abraham **and His Seed**, out of the world they should continue; *both in the world* and **Out Of The World** should they continue As Innumerable As The Stars; or, if ye were to count the sand upon the seashore, ye could not number them. This Promise Is Yours Also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of ***the works of my Father,*** wherein he glorifieth himself. Go ye, therefore, and Do the Works of Abraham; *enter ye into my law* [i.e. the Principle] and ye shall be saved. But if ye Enter Not Into My Law, [i.e. the Principle] **Ye Cannot Receive The Promises** of my Father, *which he made unto Abraham*.

* * * * * *

I am the Lord thy God, and will be with thee [i.e. the Prophet Joseph Smith] even unto the end of the world, and through all eternity; for verily I seal upon you your Exaltation, and prepare a throne for you In The Kingdom Of My Father, *with Abraham your father*. Behold, I have seen **Your Sacrifices**, and will forgive all your sins; I have seen Your Sacrifices, in obedience to that which I have told you — go, therefore, and I make a way for your escape, *as I accepted the offering* **of Abraham of His Son Isaac**. (D&C 132:30–33, 49–50; *The Seer* Vol 1<January 1853> 9, 10)

You will notice the continued references to Abraham in the above Revelation — and not to Abraham only, but it also speaks of the Promises which God made to him. This revelation speaks of the "Blessings of Abraham" and the "Works of Abraham" — and in keeping with this, it also speaks directly to the point of "the Sacrifice of Abraham", as in the case of the "Offering of his son Isaac". In continuing it goes on to state that the Prophet Joseph Smith was a descendant of Abraham and that in keeping with the "Everlasting Covenant" which God made with Abraham, he was therefore entitled to the same **Promises** and **Blessings** as **Abraham**. However, as the revelation states in unequivocal terms, before the Prophet could obtain the Promises and Blessings of Abraham, **First** he must do the *"Works of Abraham"*.

It is evident from the context of the whole Revelation, that the *concept* of "the Works of Abraham" which the Prophet was working on, included **More** *than just one particular aspect* of Abraham's life. Indeed, as it has already been pointed out, in the end of the Revelation it speaks of the "Sacrifices" which had been made by the Prophet *"in obedience to what the Lord had* Commanded *him"* and it states that the Lord accepted his "sacrifices" even as He had accepted "the offering of Abraham in the case of his son Isaac".

We can gather from this that whatever it was the Lord "told" him, it was still on the Prophet's mind a month later when he spoke to the Saints regarding the Laws of God and the Fulness of the Priesthood. On the occasion of this speech, he spoke openly and frankly to the point stated above. He told the Saints that: *"in order to become* a Joint Heir in the Heirship of the Son, we

must put away *all our traditions* and Live **By Every Word** which proceedeth forth *from out of the mouth of God."* In building on this same theme, he further explained that in the case of those "angels" who received not exaltation, that the cause of their great failure was centered in the fact that they could not free their minds from the influence of the "traditions of their fathers" while in their mortal probation and in consequence of this they rejected the Revelations of God. Finally, in continuing on with his speech, the Prophet stated that: "The sacrifice required of Abraham in the offering up of Isaac, shows that *if a man would attain to the keys of the kingdom of an endless life;* **He Must Sacrifice All Things** *"* (*TPJS* 322; *HC* 5: <27 Aug 1843> 555). At this point it should come as no surprise to learn that "The Keys of the Kingdom of an Endless Life" constituted the major theme of the Prophet's discourse, and this discourse required no less than 3 hours and 15 minutes to deliver.

The "Blessings" and "Works of Abraham" constitute the central theme, not only in the Prophet's Revelation on Celestial Marriage, but also in this speech that he delivered the following month. In both cases a whole package of doctrine is succinctly tied together, and in both cases, the central theme focuses on the Life and Works of Abraham. The idea is continually presented, that if we want the Highest Blessings we must *live* the Highest Laws and keep all of God's *Celestial Commandments*. In no place do the Scriptures say that God only requires us to keep some of His Commandments. On the contrary, we are *commanded* to keep all of them! We are not told that it is only necessary for us to become a little like God, but rather, as the Savior has told us, we must become '**Perfect even as God our Father is Perfect**'. Over and over again, the Savior has instructed us, that both in heart and mind, we must become all that is of God and Godliness! Certainly the ultimate accomplishment of this great polishing work of personal perfection will require that we keep all of God's Celestial Laws (D&C 88: <27 Dec 1832> 21–24). It is just as the Prophet has taught us:

> Here, then, we have this part of our subject immediately before us for consideration; God has in reserve a time, or period appointed in His own bosom, when He will bring all His subjects, *who have obeyed His voice* and **Kept His Commandments**, into His celestial rest. This rest is of such perfection and glory, that man has need of a Preparation before he can, according to the laws of that kingdom[,] enter it and enjoy its blessings. — This being the fact, God has given *certain laws* to the human family, which, If Observed, are sufficient *to prepare them* **To Inherit This Rest**. This, then, we conclude, was the purpose of God in giving His laws to us: *If not,* Why, or For What Were They Given? If the whole family of man were as well off without them as they might be with them, for what purpose or intent were they ever given? Was it that God wanted to merely show that He could talk? This would be nonsense, to suppose that He would condescend to talk in vain; for it would be in vain, and to no purpose whatever: because, *all the commandments* contained in the law of the Lord, *have the sure promise* annexed of a Reward To All Who Obey — predicated upon the fact that

they are really the promises of a Being who cannot lie, and who is abundantly able to fulfill every tittle of His word: and if man were as well prepared, or could be as well prepared, to meet God without their ever having been given in the first instance, why were they [i.e. the Laws of God] ever given? for certainly, in that case they can now do him no good. (*The Evening and Morning Star* Vol 2: <Kirtland, Ohio Feb 1834> 126; *TPJS* 54; *HC* 2: <22 Jan 1834> 11–12)

The Divine mandate, that we must become "Perfect, even as our Father which is in Heaven is Perfect" and this too by faithfully observing *all of God's Celestial Laws* — this Divine fiat may intimidate us and lead us to feel discouraged, so that as with Jesus' disciples in ancient days, we are led to exclaim, "who then can be saved?" But while maintaining in our heart a Faith In God, together with a righteous *Hope of Salvation,* we must ever remember the response which the Lord gave to this question: "With men this is impossible; but with God All Things Are Possible" (Matt 19:26). As Jesus expressed it on another occasion, God has sufficient power that of these stones He is able to raise up Seed unto Abraham (Matt 3:9; Luke 3:9; Gen 2:7; *TPJS* 319), and just as God has the power to raise up children unto Abraham from stones, just so, God has Almighty Power to Exalt those children, if only they will Obey His Laws and keep His Commandments! This is the substance of what is taught in the Book of Mormon. As the doctrine is set forth by Nephi:

I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which He commanded them. (1 Nephi 3:7)

Our Lord and Savior has commanded us that we should be "Perfect, even as God our Father is Perfect", and just so if we will abide in the Celestial Law and diligently strive to keep His commandments, surely Our Divine Father will prepare the way for us, that we may accomplish that which He has commanded — that ultimately *we might become* Perfect even as Our Divine Father is Perfect. In Truth, God is our Great Heavenly Parent, and as with all worthy Parents, He expects that ultimately His Children will grow up to become All That He Is, but first we must learn to keep His Commandments! This is the Divine Promise to the Children of the Obedient. If we want to be blessed of God, we must live for the Blessing. In keeping with this, if we want the "Blessings of Abraham", we must abide by the Law upon which the blessings of Abraham are "Predicated" (D&C 132: <12 July 1843> 5, 24, 32–33). Again the Scriptures teach that, 'Now, *in this life*, is the Time to Prepare to Meet God!' (Alma 34:31–35; 12:24; Rom 13:11; 2 Cor 6:2; Alma 13:21; 34:31) In other words, if we want to receive the **Highest Blessings**, we must **Live** and **Abide** by the "**Highest Law**" and we must do it in this life (D&C 132: <12

July 1843> 22). It is just as the Savior has taught us, if we are the disciples of Christ, we must do the works of Christ, for by our works shall we be known (Matt 7:16, 20), and in the end when the dead are raised up to stand before God, by their works shall they be judged (Rev 20:12).

It is the calling of our Divine Father to see to it, that His Children have the necessary opportunity for growth and development, that ultimately, they might become like Him, and this too, even to that extent that they become "Perfect as He is Perfect". As Christ has said, with men this is not possible, but with God, **All Things Are Possible!** (Matt 19:26) But before we can achieve this, first we must make the wholehearted effort. Indeed, before the Divine Plan can be accomplished, we must learn to abide with God and Live in His Law. God will give us the time and the experience that we need for our growth and development, but this does not prove that we need not prove ourselves worthy of that time and experience which He gives us.

In keeping with this, the Scriptures have set Abraham before us as a great example of Piety and Perfection. These Scriptures do not say that it is only necessary for us to do some of Abraham's works but not all! They do not say that it is important for us to live Plural Marriage, but that we need not concern ourselves with the other High Laws that God required of him. On the contrary, they tell us that if we are to inherit the blessings of Abraham, we must "do the works of Abraham" and Surely there was more to the life of the Godly man Abraham than the simple fact that he had more than one wife! And this being the case, if we are to *Inherit the Blessings of Abraham*, then we must live all the High Laws of God, just as did Abraham! It is precisely as it is stated in prophesy by Isaiah:

> Hearken to me, Ye That Follow After Righteousness, *ye that seek the Lord*: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look Unto Abraham Your Father, *and* **Unto Sarah that Bare You** (Isaiah 51:1–2)

This Prophetic passage of scripture speaks of our day and time and specifically alludes to those in our day and time who "Follow After Righteousness" and those that "Seek The Lord". Following this it admonishes them that they should 'look unto Abraham their Father and unto Sarah their Mother.' Again as it is stated in the New Testament:

> They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's Children, ye would do the Works of Abraham. (John 8:39)

A reading of John Chapter 8 will reveal that Jesus does not really deny that those with whom he spoke were the descendants of Abraham. What he said is that if you do not live and abide by the same High Law that

Abraham did and thereby do *"the Works of Abraham"*, that ultimately you will be disinherited — you relegate yourself to the status of a bastard and you become numbered with the children of the disobedient. Essentially the problem for the Jews in the day of Jesus was one of misunderstanding. As the Jews well knew, Abraham received certain promises and blessings from God the Father, and in accordance with the Everlasting Covenant which God then made with Abraham, these same promises and blessings were to be passed down and bestowed upon Abraham's posterity after him. Because of this, many Jews presumed that simply being one of Abraham's descendants and being of the circumcised entitled them to all the blessings of Abraham (Luke 3:9; Matt 3:9). But Jesus corrects this misunderstanding and explains that even though they may be descendants of Abraham, still before they could inherit the blessings of Abraham, they must first prove themselves worthy by "Doing the Works of Abraham".

It is evident that the Jews in the days of Jesus had the same problem that the "Born Again Christians" and "Latter-day Saints" do in our day. This is particularly true where it concerns being "Born Again" or "Born under the Covenant of Temple Marriage" or being "Baptized". As with these, the Jews supposed that inasmuch as they were born under the Abrahamic Covenant, that they had it made in the shade. But actually being circumcised is an outward ordinance, just as is baptism, and simply being circumcised in the flesh does not prove that you are circumcised in heart, any more than being baptized proves that you have repented of your sins. And as for those who are "Born Again", it is necessary that "Good Works" continue to follow after them, for we are what we think and do. As Solomon expressed it, "as [a man] thinketh in his heart, so is he" (Proverbs 23:7).

All this brings us back to where we started. As the Prophet stated it: "The sacrifice required of Abraham in the offering up of Isaac, shows that *if a man would attain to the keys of the kingdom of an endless life;* **He Must Sacrifice All Things**" *and this too, in complete obedience and devotion to God — it is this whole package that constitutes "the works of Abraham"* and not just one aspect thereof. According to this then, among other good works, "the Sacrifice of all things", constitutes "The Works of Abraham". Not only so, but this is a doctrine of which the Savior spoke and spoke often. Indeed, the words of the Savior as recorded in the New Testament, repeatedly vouch for the necessity of the doctrine of the Personal Sacrifice of all things. Consider the following demands that he put upon his disciples who would follow after him:

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to *set a man at variance* **Against His Father**, and *the daughter* **Against Her Mother**, and *the daughter in law* **Against Her Mother In Law**. And *a man's foes* **Shall Be They of His Own Household**. He That Loveth Father or

Mother **More Than Me** Is Not Worthy Of Me: and he that loveth son or daughter more than me is not worthy of me. *He that findeth his life shall lose it:* and *he that loseth his life* **For My Sake** *shall find it*. (Matthew 10:34–39)

Jesus is the "perfect" person to make such demands upon his disciples, for he is our Savior and in this capacity he paid the ultimate price for us. On top of this, he is our great example of *perfection* and *piety* and we ought therefore to emulate him in our own personal lives. In the capacity of his calling as the Savior of the World he was indeed commanded of his Father to sacrifice all things and in this sacrifice it was required of him that he offer up his own life. This we all acknowledge, but what is often forgotten by his disciples is that he also taught that "The disciple is not above his master, nor the servant above his lord." (Matthew 10:22–25). As disciples of Christ we often hear that we should "pick up our cross and follow after him", but do we really comprehend what this means? As it is expressed in Romans:

The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then Heirs; Heirs of God, and Joint-Heirs with Christ; if so be **That We Suffer With Him**, *that we may be also glorified together".* (Romans 8:16–18)

As the above passage expresses it, we are to become "Joint-Heirs with Christ; but in order to do so we must first **Suffer With Him**, and if we do this then it is possible for us that *"we may be also glorified together".* This statement has much in common with the Prophet's statement wherein he said that "the sacrifice required of Abraham in the offering of Isaac shows that if a man would attain to the Keys of the Kingdom of an Endless Life *he must sacrifice all things*. Both the passage in Romans and the Prophet's statement state that the sacrifice of all things is essential in order to obtain Exaltation or Godhood. As the Prophet stated it, if he were to teach the same doctrine that Jesus taught, they would cry treason and put him to death. In keeping with this, the Prophet was commanded to teach what Jesus taught, and they did cry treason and he was put to death.

The statement in Romans, together with many other passages that are to be found throughout the New Testament make it clear that the Prophet Joseph Smith was not alone in teaching the necessity of "the sacrifice of all things". Not only so but the above passage from Matthew demonstrates that the Prophet Joseph Smith was in good company when he taught that it might be necessary to sacrifice wives or children in order to inherit Eternal Life. Indeed the Lord Jesus makes the same doctrine very clear in the above statement. The Lord clearly states that the Gospel would not bring peace but a sword — that the daughter would be turned against her mother, and the son against his father, and that a man's enemies would be those of his own household. On yet another occasion he said that a "Prophet of God is not without honor save in his own home." (Matt 13:37; Mark 6:4; John 4:44)

But why is it that the Gospel of Peace would bring a sword — why would it cause division and contention in a home? t is because of the great Sacrifice and Commitment, and the High Law of **Love** and **Union** that is required by God between members of a Celestial Family — because of this, many will rebel.

On top of this, not all of a family will repent and be converted, and of those who do, not all will remain steadfast. There will be sons and daughters and fathers and mothers who will not abide in the High Law of God's Kingdom — a "**Perfect Law of Celestial Theocracy**"! Wherever the Gospel goes, the legions of the Devil are sure to follow. Those who do not receive a Testimony and the Love of the Truth (2 Thes 2:10–11) shall be within the Power of Satan and he shall *"rage in the hearts of the children of men,* and Stir Them Up To Anger Against That Which Is Good . . . . And thus the devil Cheateth Their Souls, and leadeth them away, carefully . . . down to hell." (2 Nephi 28:20–21)

As the Scriptures explain, *those who are not converted*, together with Those who Loose their Faith, will **Hate** the Truth, causing daughter to be turned against mother and son against father. At times those who accept the Gospel are placed in a position where they must make a choice, between the Gospel and their family. The Lord has said "He that loveth father or mother more than me is not worthy of me." But consider what the Lord has promised to those who place all on the altar for the Gospels sake, and who go forward in righteousness and abide in God's law:

> And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and [many that are] last shall be first. (Matt 19:29–30)

The Prophet's Revelation on Celestial Marriage enlarges on this same point:

> I will bless him and multiply him and give unto him an hundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds . . . *for I will magnify my name* **Upon All Those** Who Receive and Abide In My Law. (D & C 132: <12 July 1843> 55)

Again another passage in the same Revelation states:

> Ye shall come forth in the First Resurrection; and *if it be after* the First Resurrection, in the next resurrection; *and shall inherit thrones, kingdoms, principalities, and powers, dominions,* all heights and depths . . . and they shall pass by the angels, and the gods, which are set there, *to their* **Exaltation** *and* **Glory** *in all things* . . . which glory shall be a **Fulness and Continuation of the Seeds** *forever and ever*. Then Shall They Be Gods, because they have no end; therefore shall they be *from everlasting to everlasting,* because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because *they have all power,* and the angels are subject unto them. Verily, verily, I say unto you, *except ye abide my law* ye Cannot Attain To

This Glory. For *straight is the gate, and narrow the way that leadeth unto* the Exaltation and Continuation *of the lives,* and **Few There Be That Find It**, because *ye receive me not in the world* Neither Do Ye Know Me. But *if ye receive me in the world*, then **Shall Ye Know Me**, and shall receive your *exaltation*; that where I am ye shall be also. This is Eternal Lives — to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive Ye, Therefore, My Law. Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, **Neither Do They Abide In My Law**. (D&C 132 <12 July 1843> :19–25; see also verses 55, 64; *see also* Matt. 19:29; Mark 10:29–30; Luke 18:29–30)

The Scriptures have clearly testified of our day. A day in which a man can not stand on borrowed light — a day in which a man would have to stand by virtue of the oil within his own lamp (D&C 45: <7 March 1831> 56–57). This is the day for which "our forefathers have waited with anxious expectation to be revealed in the last times . . . . a time to come in the which nothing shall be withheld . . . all . . . shall be revealed, in the days of the dispensation of the fulness of times". (*TPJS* 138; *HC* 3: <20–25 March 1839> 296; D&C 121: <20 March 1839> 27–31) "The *mysteries* of those things that have been kept hid from the foundation of the world until now . . . . are to be poured down from heaven upon the heads of babes, Yea upon the weak, obscure and despised ones of the Earth." (*TPJS* 137) But what are the responsibilities of those to whom the Lord should give this knowledge. In answer to this the Scriptures teach:

> And now, how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe and falleth into transgression? (Alma 32:1)

As the old adage says, "Where much is given much is expected" (Luke 12:47–48). When a man is given the knowledge of God and the Gospel, he is then placed under obligation to embrace it. The Doctrine and Covenants makes the following statement:

> For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. (D&C 82: <26 April 1832> 3)

As the Prophet Joseph Smith expressed it, "When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned" (*TPJS* 322; *HC* 5: <27 Aug 1843> 555). Once a man has been given the knowledge of the Truth, should he then turn aside, and follow after the Materialistic World and the *Lusts of the Flesh*, he is then placed in that same situation as the *"Wicked and Unprofitable Servant"* to whom the Lord gave "One Talent", and who then buried it in the ground (Matt 25:15; D&C 82:3). As the Lord expressed this concept in the New Testament:

> For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave Five

Talents, to another Two, and to another One; to every man according to his several ability; and straightway took his journey. Then he that had received the Five Talents went and traded with the same, and made them *other five talents*. And likewise he that had received Two, he also gained *other two*. But he that had received One went and digged in the earth, and *hid his lord's money*. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received Five Talents came and brought ***other five talents,*** saying, Lord, thou deliveredst unto me ***five talents:*** behold, I have gained beside them **Five Talents More**. His lord said unto him, *Well done, thou good and faithful servant:* ***thou hast been faithful over a few things,*** I will make thee Ruler Over Many Things: enter thou into the joy of thy lord. He also that had received Two Talents came and said, Lord, thou deliveredst unto me Two Talents: behold, I have gained *two other talents* beside them. His lord said unto him, Well done, good and faithful servant; *thou hast been faithful* ***over a few things****, I will make thee ruler* **Over Many Things**: *enter thou into the joy of thy lord.* Then he which had received the **One Talent** came and said, Lord, I knew thee that thou art *an hard man,* reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and **Hid Thy Talent** *in the earth:* lo, there thou hast that is thine. His lord answered and said unto him, **Thou Wicked and Slothful Servant**, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. *Take therefore the* Talent ***from him***, and ***give it unto him which hath ten talents.*** For **Unto Every One That Hath Shall Be Given**, ***and he shall have abundance:*** but *from him that hath not* Shall Be Taken Away **Even That Which He Hath**. And *cast ye the* **Unprofitable Servant** *into* **Outer Darkness**: there shall be weeping and gnashing of teeth. (Matthew 25:14–30)

God our Father has offered us the greatest of all gifts. He has offered us the gift of Eternal Life. He has made us to be His Sons and His Daughters and has offered us **Joint Heirship** in His Kingdom in company with His Beloved Son Jesus Christ. As it is expressed in the New Testament:

For as many as are led by the Spirit of God, they are the Sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, **That We are the Children of God**:

And *if children*, then Heirs; Heirs of God, and **Joint-Heirs with Christ**; *if so be that we suffer with him* [i.e. Sacrifice], that we may be also *Glorified Together*. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (Rom 8:14–17).

Again as it is stated in John chapter three:

Behold, what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we **the Sons of God** [the Father], and it doth not yet appear what we shall be: but we know that, when He [i.e. the Father] shall appear, we shall

be like him; for we shall see Him as he is. And every man that hath this hope in him Purifieth Himself, *even as he is pure*. (1 John 3:1–3)

Again as the Prophet Joseph Smith expressed it: "If you wish to go where God is, you must be like God, or possess the Principles which God possesses" (*TPJS* 216). In other words we must search out our God and the *Mysteries of Godliness* (*TPJS* 364) and learn to become **What God Is** (*TPJS* 346–347). When God the Father appeared to Abraham as is recorded in Genesis chapter 17, His first Com-mandment was for Abraham to walk before God, and "be thou perfect!" (Gen 17:1) Again in the days of Christ, he commanded his disciples to "Be yea therefore Perfect *even as your Father which is in Heaven* is Perfect!" (Matt 5:48) Not only was this *Commandment* given to Abraham and the Disciples of Christ in the New Testament, but it was also given time and time again to the children of Israel at the time of Moses:

For I am Yahweh your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy . . . . For I am Yahweh that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. (Lev 11:44–45)

And Yahweh spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I Yahweh your God am holy. . . . . And ye shall be holy unto me: for I Yahweh am holy, and have severed you from other people, that ye should be mine. (Lev 19:1–2, 26; see also 20:6–8)

Again in New Testament times, Peter admonished the Saints:

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But *as he which hath called you* is **Holy**, *so be ye* **Holy** in all manner of conversation; Because it is written, Be Ye Holy; for **I Am Holy**. (1 Peter 1:13–16)

From these passages of Scripture we gather that God the Father is our Great Prototype — just as is His Beloved Son! But as it is stated above, before we can inherit *the most sacred of all blessings*, first we must **Open Our Minds and Hearts** and *reach out to God* and *His Spirit*. We must do this *wholeheartedly* — "with all our heart, might, mind, strength and soul". We must open our minds and reach out to our Divine Father for the Knowledge of God and Godliness, and then we must follow after what He gives us with *single mind-edness* and *full purpose of heart,* and then, according to the promises — happily **We Shall Find Him** (Acts 17:27), for what man if his son doeth ask for bread shall give him a stone. How much more then shall our Father which is Heaven give good gifts unto them that ask Him! (Matt 7:11)

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

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Section Two:

Section Two — Part One:

The Church of the Firstborn
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Section Two — Part Two:

An Introduction to The Restoration
of
the Holy Order — the Kingdom of God
and the
Church of the Firstborn
by the
Prophet Joseph Smith
at
Nauvoo
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The Prophet Joseph Smith Admonishes the Saints

[**The**] **Priesthood** . . . ***is the channel*** through which **All Knowledge**, **Doctrine**, the Plan of Salvation and ***every important matter*** *is revealed from heaven.* . . . . . It Is The **Channel** *through which* the **Almighty** *commenced revealing* **His Glory** at *the beginning* ***of the creation of the earth,*** and *through which* He has **Continued** to Reveal Himself to the children of men ***to the present*** *time,* and *through which* He Will Make Known His Purposes ***to the end of time.*** (***Teachings of the Prophet Joseph Smith*** 166–167)

"When ever men can find out the *Will of God* and find an Administrator Legally Authorized from God, *there* is the Kingdom of God; but *where these are not,* the Kingdom of God *is not*. All the Ordinances, Systems, and Administrations on the Earth are of *no use* to the children of men, unless they are Ordained and Authorized of God; for nothing will save a man but a Legal Administrator*;* for *none others* will be Acknowledged either by God or angels."

"There could not anything be given, pertaining to *Life and Godliness,* without Knowledge." "Without Knowledge we cannot be Saved." "It is necessary for men to receive an *understanding* concerning the Laws of the Heavenly Kingdom, before they are permitted to enter it: we mean the *Celestial Glory* . . . . the Conditions of God's Kingdom are such, that all who are made Partakers of that Glory, are under the necessity of Learning something respecting it Previous to their entering it." "If you wish to go where God is, you must be *like God,* or *possess* the Principles which God Possesses."

"The Principle of Knowledge is the *Principle of Salvation*. This Principle can be comprehended by the Faithful and Diligent; and *everyone* that *does not* obtain Knowledge *sufficient* to be Saved *will be* Condemned." "Knowledge is Power; and the man who has *the Most Knowledge* Has the Greatest Power." "The *best men* bring forth the *best works*. The man who tells you Words of Life *is the man who can save you*." (*History of the Church* 5: <22 Jan1843> 259; 5: <21 May 1843> 403; 4: <10 April 1842> 588; 2: <22 Jan 1834> 8; 4: <10 April 1842> 588; 5: <14 May 1843> 387; 5: <17 May 1843> 392; 6: <7 April 1844> 315)

Introduction to Section Two

Most students of the Restored Gospel are aware that the "Church of the Firstborn" is the proper name of the Celestial Church, or that Church which exists in the Celestial Kingdom. Yet this notwithstanding, very few are aware of the fact that the Prophet Joseph Smith *Formally Organized* and *Restored* the Church of the Firstborn as a viable organization here on earth — and that it was a Church which was to be *sought after* and *joined* by mortals during their sojourn in mortality. Indeed, in accordance with the History of the Prophet Joseph Smith, this Celestial Church was an inherient part of the *"Restoration of All Things"*.

As established by Joseph Smith, the Church of the Firstborn was possessed of a Priesthood Order and Hierarchy which was unique to itself, together with a special set of Ordinances, Laws and Doctrinal Precepts, all of which were Fundamental to the nature of its own Calling and Organization. Not only so, but in accordance with the teachings of the Prophet, Obedience to these Ordinances and Doctrinal Precepts was Required, if one was to avail himself of Exaltation in the Highest Degree of Glory in the Celestial Kingdom.

This then constitutes the focus of this Section — an introduction to the fact that the Prophet did organize the Church of the Firstborn here on Earth — and that this Celestial Church is distinct and set apart from the organization of the Church of Jesus Christ of Latter Day Saints.

I Advise all to go on to Perfection, and
Search Deeper and Deeper into the Mysteries of Godliness.
(*The Teachings of The Prophet Joseph Smith* 364)

The Nineth Article of Faith

We believe all that God has Revealed, all that He does now Reveal, and we believe that He will yet Reveal Many Great and Important things Pertaining to the **Kingdom of God**. *(Joseph Smith — Pearl of Great Price)*

The Church of the Firstborn
and
The Holy Order of God

by
Fred C. Collier

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Section Two — Part One

(Written in 1971)

The Purpose of
The Church of the Firstborn

Membership in the Church of the Firstborn and a knowledge of the opportunities and responsibilities which are associated therewith are essential if man is to avail himself of all that God has offered him in this life.

> Man is that he might have joy! It is the ultimate desire of all mankind to obtain a fulness of joy in their existence. In the eternities of the past it was discovered that a fulness of joy was the harvest of Exaltation, that Exaltation can be won only through Organization, and that Organization required Government. It was in fulfillment of the needs of organization and government and as a solution to the problems encountered in the path of progress that the Church of the Firstborn and its governing authority were established in the Eternities of the Past. The

> Church of the Firstborn was established to Organize and thus Exalt man, that he might obtain a Fullness of Joy in his Existence, and it is in fulfillment to these basic desires that this Church exists today both in Heaven and on Earth.
>
> *How can a man see except he have eyes?*
> *How can he seek that which he has not conceived?*
> *How can he achieve unknown ambitions?*
> *Joy is no accident, but the prize of lifes struggle!*

It is the purpose of this series concerning the Church of the Firstborn to convey a clear understanding thereof, thus furnishing food for thought and prayer, that those who are prepared might obtain a personal testimony of the truthfulness and importance of these things.

The Church of the Firstborn is Not Another Name for the Church of Jesus Christ

A great deal of controversy exists over what is meant when the scriptures refer to the Church of the Firstborn. Many have supposed it to be another name for the Church of Jesus Christ, as in the scriptures Christ has been declared the Firstborn (D&C 93:21; Rom. 8:29; Col. 1:15–18). Still others have confused the issue even more by assigning the ordinances of the one Church to the other, thus they have failed to comprehend the need for the other church and the full opportunities which the Father has offered to man on this earth if he would obey His laws.

Those who are more informed however, know this to be incorrect; that these two names not only refer to different organizations, but that their missions are also different. That they have the same ultimate goal may be said in truth, even as the Father and the Son are one in purpose; yet still these two beings are separate and each has a different mission to perform in the accomplishment of their ultimate goal. Even so it is with these two churches. As Christ's mission is to bring man again into the presence of the Father, so the Church of Christ is to prepare man for the higher opportunities of Exaltation which are offered in the Church of the Father. In short, the Church of Christ was established to prepare the saints for membership in the Church of the Firstborn, which is the Celestial organization that will stand in eternity.

For many it is hard to accept the idea that God would sanction the existence of two distinct organizations. They do not see any purpose in God having more than one church which he would honor and call his own, but this is because they do not understand the nature of the difference between these two orders or churches.

Their difference, when coupled with their unity of purpose do not conflict, but instead serve as a compliment to each other, with each church helping to fulfill the divine purpose of the other.

Those who refuse to believe that the Church of the Firstborn is a separate church from the Church of Christ often refer to a verse in the Book of Mormon:

> Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth. (1st Nephi 14:10)

Those who use this scripture go to great lengths to show how plainly it states that there is only one church of God, but they neglect to realize that just as this scripture says there is only one church of God, it also says there is only one church of the Devil. Yet we all know that there are many different churches that would fit into this later category. They go by different names and often refuse to acknowledge the authority of the others, and in the most literal sense of the word they are each a separate and distinct church from the others. But all of these separate organizations may be classed in one of two groups. They are either of God, or of the Devil. If God does not acknowledge it as His church, then we may rest assured that the Devil will sponsor it as his. But now the question arises, while there are many churches which will be classified in this one group as being of the Devil, is there to be one only to qualify in that group as being of God? We must conclude that the scripture quoted above does not say this, and there are other scriptures which teach differently.

Contained in the New Testament is a record of the ministry of Christ, and also of a church which he established. He ordained twelve apostles and other officers for this church and after Christ was gone Peter, James and John became the head of the Church and were directed by revelation from heaven.

After Christ had ascended into heaven, he came down to the Nephites and set up another church as is recorded in the Book of Mormon in 3rd Nephi. Christ ordained twelve disciples, gave them the necessary authority and instructions and then left them to carry on the work which he had called them to do. These twelve disciples governed the Church by direct revelation from heaven. They had no communication with Peter, James and John on the other continent and thus we have two organizations on the earth at the same time, both separate from each other and yet still of God. Actually they were the same church for they were both the Church of Christ, but each was independent from the other. When Christ appeared to the Nephites he also spoke of other peoples which he must visit, to whom he would bring the gospel:

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen: Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. *And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem. Neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land.* This much did the Father command me, that I should tell unto them: That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And now, because of stiffneckedness and unbelief they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were separated form among them because of their iniquity; therefore it is because of their iniquity that they know not of you. And verily, I say unto you again that the *other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them*. And verily I say unto you, that ye are they of whom I said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching. And they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice — that I should not manifest myself unto them save it were by the Holy Ghost. . . . . And verily, verily, I say unto you that *I have other sheep which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister. For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father that I shall go unto them,* and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them. (3rd Nephi 15:11–23, 16:1–3)

We may assume then that Christ not only set up a church among the Nephites on the American continent and among the Jews at Jerusalem but also that there were other peoples that he must visit among whom he would also establish a church. The scriptures inform us that John the Beloved is among the lost tribes of Israel preparing them for their return and they would also have the priesthood and a church. It is obvious from the above quote that these churches would be completely independent of the others which were already established. We can see from this that while in one sense there is only one church of God and one fold, in another sense there are many. As far as organizations are concerned, from what we can learn, the determining factors are whether they exemplify the true principles of the Gospel and do they have the Priesthood or the authority to act in the name of God?

So far we have merely been discussing the fact that there may be more than one organization of the "Church of Jesus Christ" upon the earth at the same time. But in the examples which have been given it is apparent that the reason these organizations were separate was because of their geographical separation. The distance between these countries was so great and the natural boundaries (the sea) made it necessary for these churches to be separate. This would seem to be the main reason for their separation. Today however this problem has in large measure been alleviated. Modern technology has made communication between the Old and New worlds a simple matter, thus the need for a separation of organizations on this basis is done away.

We have been talking about there being more than one of the same kind of organization (i.e. the Church of Jesus Christ) being in existence upon the earth at the same time, the main reason being separation by Geographical Boundaries. Now we are going to discuss the separation of two churches both of which are of God, with the separation being upon another basis. The reason being that they are not the same type of organization. While they are both of God, and have the same ultimate purpose, they do not serve the same function. They are One in Purpose but not in Organization. They were both established to help man fulfill his Destiny, but each plays a different role in that goal, as do the Father and Son.

The scriptures make it plain that the Church of the Firstborn is not the Church of Jesus Christ. When Christ appeared to the Nephites and set up his church he commanded them to call the church after his name. The following are the words of the Savior on this occasion:

> *Therefore ye shall call the church in my name* . . . and how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel. (3rd Nephi 27:7–8)

The command which the Lord gave to the Nephites was again reiterated in this dispensation in a revelation given to Joseph Smith:

> Verily thus saith the Lord unto you, my servant Joseph Smith, Jun. . . . *thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints.* (D&C 115:1, 4)

The name by which Christ's church should be called is given in great plainness in the scriptures, that it should be named after Christ even The Church of Jesus Christ of Latter-day Saints. Yet still we find reference in the scriptures to a church which goes by another name, (i.e. the Church of the Firstborn).

Probably all of our readers are familiar with the Church of Jesus Christ. We are acquainted with the nature of its Organization and understand its basic Principles, but what is the "Church of the Firstborn"? For most when they hear the name of this church a blank appears in their mind. They do not know anything about its Function, the nature of its Organization, its Priesthood or Ordinances. It is the object of the Several Sections which follow to explain these things.

The scriptures associate the Church of the Firstborn in a most powerful and dramatic way with Celestial glory, and with God the Father and His Work. The following are some of these scriptures:

We, Joseph Smith, Jun., and Sidney Rigdon, being in the Spirit on the sixteenth day of February, in the year of our Lord one thousand eight hundred and thirty-two — By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God . . . and this is the testimony of the gospel . . . concerning them who shall come forth in the Resurrection of the Just . . . .

They are they who are the ***Church of the Firstborn***. They are they into whose hands **the Father** has given all things — They are they who are *Priests* and *Kings*, who have Received of His Fulness, and of His Glory; And are Priests of the Most High after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are Gods, even the Sons of God — Wherefore . . . they are Christ's, and Christ is God's. *And they . . . shall dwell in the Presence of God and His Christ forever and ever.* These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people. These are they who shall have part in the First Resurrection . . . . These are they who are come unto Mount Zion, and unto the City of the Living God, the Heavenly Place, the holiest of all. These are they who have come to an innumerable company of angels, to the general assembly [of God's Children] and [to the] church of Enoch, and [the Church] of the Firstborn. These are they whose names are written in heaven, where God and Christ are the Judge of All. These are they who are Just Men Made Perfect through Jesus the Mediator of the New Covenant, who wrought out this Perfect Atonement through the Shedding of his own Blood. These are they *whose bodies are Celestial*, whose glory is that of the Sun, Even the Glory of **God**, the Highest of All . . . these are they who are . . . of the **Church of the Firstborn** who have Received the Fulness **of the Father** . . . And thus we saw the glory of the Celestial, which excels in all things — where **God**, even the **Father**, reigns upon His throne forever and ever; Before whose throne all things bow in humble reverence, and give him glory forever and ever. *They who dwell in his presence are* **the Church of the Firstborn** . . .[1]

Verily, verily, I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you; And ye cannot bear all things now; nevertheless, be of good cheer, for I will lead you

[1] D&C 76:11–12, 50, 54–71, 92–94

along. The kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours. And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more. Wherefore, do the things which I have commanded you, saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you; For ye are THE **CHURCH OF THE FIRSTBORN**.[2]

Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the HOLY SPIRIT OF PROMISE; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. This Comforter is the promise which I give unto you of ETERNAL LIFE, even the glory of the ***Celestial Kingdom***; Which glory is that of THE **CHURCH OF THE FIRSTBORN**, EVEN [THE CHURCH] OF **GOD [THE FATHER]**, THE HOLIEST OF ALL, through Jesus Christ His Son.[3]

The scriptures make it clear that the Church of the Firstborn, along with its laws, doctrines, ordinances, and Priesthood, constitute the Celestial order of life, and in so doing they help one to understand the difference between the Church of the Firstborn and the Church of Jesus Christ. The function of the Church of Jesus Christ is to prepare the Saints for the higher blessings of Exaltation which are to be obtained in the Church of the Firstborn.

Perhaps none have made this distinction between the Church of Jesus Christ and the Church of the Firstborn plainer than did Joseph Fielding Smith. The following are his words on this matter:

Who among us wants to be satisfied by merely entering the Celestial Kingdom? The Lord did not say that baptism would exalt us. Are we going to be satisfied with merely an entrance? Evidently there are many members of the Church who are going to be so satisfied, because they will not prepare themselves, or do not prepare to receive the exaltation. What will happen to those who are baptized, who are satisfied thus far? They will enter into that kingdom to be servants, to wait upon those who are worthy of a far more and exceeding weight of glory. The Lord says they will be angels, ministering servants, but they will not be Gods, and that will be their destiny, for he says it will endure worlds without end. So we cannot be satisfied merely with baptism. The Lord expects us to be worthy to go on and receive the fulness of his kingdom, to be clothed with the power of perfection and become like him. That can only be done by observing the ordinances and receiving the covenants in the house of the Lord, each of us individually . . .[4] Do you desire to enter into the Celestial Kingdom and receive eternal life? Then be willing to keep all the commandments the Lord may give you. Baptism and confirmation are the ordinances by which we come into the kingdom of God. But these ordinances of themselves will not grant us a place of exaltation!

Each person baptized into the Church is under obligation to keep the commandments of the Lord . . . . . When he has proved himself by a worthy life, having

[2] D&C 78:17–21 [3] D&C 88:3–5 [4] *Seek Ye Earnestly* 62

been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations *which will make of him an* **Heir**, and he will become a Member of the "**Church of the Firstborn**."[5] The Lord speaks in . . . the revelations of the Church of the Firstborn. What is the difference, if there is a difference between the Church of the Firstborn and the Church of Jesus Christ of Latter-day Saints, or of any day saints? Well, the members of the Church of the Firstborn are members of the Church of Jesus Christ, but not all those who are members of the Church of Jesus Christ become members of the Church of the Firstborn . . .[6] As I understand it, those who become members of the Church of the Firstborn are those who have kept the commandments of the Lord in their fulness. I do not understand that every member of the Church of Jesus Christ of Latter-day Saints is to become a member of the Church of the Firstborn; for there are many who are not willing to walk in the light of truth and continue in God obedient to every ordinance and commandment. These will fall short of this great glory for they have not overcome by faith.[7] Those who gain exaltation in the celestial kingdom are those who are members of the Church of the Firstborn; in other words, those who keep all the commandments of the Lord. There will be many *who are members of the Church of Jesus Christ of Latter-day Saints who shall never become members of the Church of the Firstborn*.[8] Brethren and sisters, we cannot be satisfied with just membership in this Church. We should live to be Worthy of and Pray for the Fulness of the Blessings of Our **Father's** Kingdom.[9]

There is no exaltation in the kingdom of God without **the Fulness of the Priesthood**. How could a man be an **Heir** in that kingdom without priesthood? . . . . These blessings are obtained through obedience to the ordinances and covenants of the House of the Lord. The Prophet Joseph Smith once said: "If a man gets **a Fulness of the Priesthood** of God, he has to get it . . . by keeping all the commandments and obeying all the ordinances of the house of the Lord." To obtain the fulness of the priesthood does not mean that a man must become president of the Church. Every Man **who is Faithful** and will Receive These Ordinances and Blessings Obtains a Fulness of the Priesthood, and the Lord has said that "he makes them equal in power, and in might, and in dominion." . . . the Lord has made it possible for every man in this Church, through his obedience, to receive the Fulness of the Priesthood *through the ordinances of the temple* of the Lord. This cannot be received anywhere else.

So being ordained an Elder, or a High Priest, or an Apostle, or even President of the Church, is not the thing that brings the exaltation, but obedience to the laws and the ordinances and the covenants required of those who desire to become members of the **Church of the Firstborn** *as these are administered in the House of the Lord. To become a member of the Church of the Firstborn, as I understand it, is to become one of the inner circle*. We are all members of the Church of Jesus Christ of Latter-day Saints by being baptized and confirmed, and there are many who seem to be content

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[5] *Seek Ye Earnestly* 147 [6] *Seek Ye Earnestly* 63 [7] *Take Heed to Yourselves* 95 [8] *Doctrines of Salvation* Vol. 2:41 [9] *Seek Ye Earnestly* 64

to remain such without obtaining the privileges of exaltation. *The Lord has made it possible for us to become members of the Church of the Firstborn by receiving the blessings of the House of the Lord*, and "overcoming all things." Thus we become heirs, "priests and kings, who have received of his fulness, and of his glory," who shall "dwell in the presence of God and his Christ forever and ever," with full exaltation. Are such blessings worth having?

I have said that only one man at a time on the earth holds the keys of this sealing power of priesthood, but he may, and does, delegate power to others and they officiate under his direction in the temples of the Lord. . . . All the authority exercised in the temples, is then, after all, the authority centered in one man. He has the power and calls upon others to officiate and *they seal upon us the keys and powers which, through our obedience, entitle us to become* Sons *and* Daughters, *and members of the* Church of the Firstborn, *receiving all things in the kingdom. This is what we can get in the temple, so that we become* members of the Family, Sons and Daughters of God, *not servants*.[10]

The Church of the Firstborn
A Part of the Restoration of All Things

That the Church of the Firstborn and the Church of Jesus Christ are two separate churches is made plain beyond disputation for those who accept the words of Joseph Fielding Smith as an authority, but still the confusion continues. Some people are willing to concede that the Church of the Firstborn and the Church of Jesus Christ are two distinct churches, but are unwilling to accept the idea that the Church of the Firstborn would exist on this earth during Mortality. In the writings of some it has been like pie in the sky, so far into the clouds that it is entirely out of reach. These people make it appear that the Church of the Firstborn as an organization exists only in the Celestial kingdom and not on this earth and that therefore it would have no bearing or calling on them in this life.

While it is conceded that the Church of the Firstborn along with its laws, doctrines and ordinances constitute the Celestial way of life, that is by no means grounds for drawing the conclusion that this order of life cannot also be established on this earth to bless our lives here and now during mortality. Heber C. Kimball believed such to be the case. He taught that the Church of the Firstborn was established on this earth by Adam in the very beginning, the same as Adam's father had done on the earth where he lived in mortality, this evidently being a pattern for every earth:

Let me explain what the **Church of the First Born** is. It is the first Church that ever was raised up upon this earth; that is, the first born Church. That is what I

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[10] *Take Heed to Yourselves*. 112–114

mean; and when **God our Father** Orgaanized that Church, He Organized it Just as His Father Organized the Church on the Earth **where He Dwelt**. (*Journal of Discourses* 5:129)

Now many will be ready to say, "Just because the Church of the Firstborn was established in Adam's day does not mean that it should be established in this dispensation!" Oh yes, but it does mean just that! All the scriptures testify that in this, our day, God would restore *all things* pertaining to the higher law that had been in other dispensations including Adam's. The following are some of Joseph Smith's teachings on this subject:

The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day; but they died without the sight; we are the favored people that God has made choice of to bring about the Latter-day glory; it is left for us to see, participate in and help roll forward the Latter-day glory, "The Dispensation of the Fulness of Times, When God will gather together **All Things That Are In Heaven**, *and all things that are upon the earth," "even in one."*[11]

It is necessary in the ushering in of the dispensation of the fulness of times, *which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed* **From the Days of Adam even to the Present Time.** And not only this, but **Those Things Which Never Have Been Revealed** From the Foundation of the World, but have been kept hid from the wise and prudent, shall be Revealed unto babes and sucklings in this, **the Dispensation of the Fulness of Times.**[12]

Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: *that in the dispensation of the fullness of times he might gather together in one all things in Christ,* **Both which are In Heaven**, *and which are on earth; even in Him.*" (Ephesians 1:9–10)

Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations.[13]

All the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty in any of the dispensations, shall all be had in the last dispensation, *therefore all things had under the authority of the Priesthood at any former period*, **shall be had again, bringing to pass the Restoration spoken of by the mouth of All the Holy Prophets.**[14]

John Taylor also spoke at considerable length upon this subject. The following are some of his teachings:

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[11] *Teachings of the Prophet Joseph Smith* 231 [12] D&C 128:18 [13] *Teachings of the Prophet Joseph Smith* 168 [14] *Teachings of the Prophet Joseph Smith* 171–172

Our ideas are, that the time has come to favor God's people; a time about which Prophets spoke in pathetic strains, and poets sung. These men of God looked through the dark vista of future ages, and being wrapped in prophetic vision, beheld the latter day glory — the time of the dispensation of the fulness of times, spoken of by all the holy Prophets since the world began; for they all looked forward with joyful anticipations to the things which have commenced with us . . . .

We have come into this world to accomplish a certain purpose, and we have come in the Dispensation of the Fulness of Times, *when God decreed to gather all things together into one*, **whether they be things In Heaven or On Earth**; *and everything that has been in existence in any age of the world, or that is, or will be, which is calculated to benefit and exalt man,* we shall have; consequently it is for us to look after anything and everything that ever has been true, or that has ever been developed in any period of the history of man, for it all belongs to us, and has got to be restored, for restitution means bringing back that which is lost. *If the Antediluvians enjoyed anything that was good, true, and eternal, which is not yet made known to us, it has to be restored; or if anything existed* **Among the Ancient Patriarchs** and Prophets, that has been lost, it has to be restored. (*Journal of Discourses* 1:229, 230)

We occupy a peculiar position on the earth at the present time, perhaps a little different from that of any other people that have existed on the earth — our thoughts, our ideas, our principles, our organization, our doctrines, our ordinances, and everything connected with our religious matters are different from those of other people; and it is our opinion, and not only our opinion, but a certainty — in fact, it amounts to knowledge among a great many of the Latter-day Saints, that the influences and principles that we have received have been communicated to us by the Almighty. *We were not the originators of the principles we believe in; neither was Joseph nor Hyrum Smith, nor President Brigham Young, nor the Twelve;* neither was any individual nor any people associated with the priesthood or the organization of the Church at the present time. We believe that these things have ben communicated to us by the Lord; that they are in strict harmony with principles that have existed heretofore, to a certain extent, with this difference however, that in the various dispensations that have existed upon the earth since its formation, each one has had its peculiar role to fulfill, with certain duties devolving upon those operating to attend to. *We are living in the dispensation which is emphatically called* the Dispensation of the Fulness of Times, which we are informed from the scriptures has been "spoken of by all the holy prophets since the world was;" and this being the case, *the dispensation in which we live embraces necessarily* all that was contained in any and all of the other Dispensations that have Existed in All the ages Preceding ours; *and that consequently whatever organizations, manifestations, revelations or communications that have ever come from God to the human family in their times and dispensations, we may consistently expect to be embodied in this one.* And, therefore, in some respects, as I stated before, the dispensation or time in which we live differs in many particulars from those in which God has communicated to man.

We have, for instance, what is called the **Patriarchal Dispensation**, which existed **Before** and **After** the **Flood**. . . . . .

The Bible does not give us a very extensive history of these matters; in fact, it is very, very brief. Referring to that great man, Enoch, it tells us that he was not for God took him; and that is all. This is a very short history for so important a subject. . . . . .

. . . Noah steps forward in a prominent position, and he had his work to perform, which he did perform, and began to raise up another seed; and they lived also in what may be termed a **Patriarchal Dispensation**. And among them were many of his leading posterity. There was Melchizedec, for instance, who was called the King of Salem and the Prince of Peace, of whom Paul makes some curious remarks, among which was that Christ was a priest forever, after the order of Melchizedec. If he was, then of course Melchizedec was a priest after the order of Christ. And as Christ introduced the Gospel, so Melchizedec had the Gospel, and had and held and administered in the same priesthood that Jesus did. . . . . .

Associated with this priesthood there were certain powers and privileges. *These Abraham possessed* and enjoyed. . . . . In giving his history he tells us that "He sought for the blessings of the Father[s] and the right whereunto he should be ordained to administer the same." He further says: — "Having been myself a follower of righteousness, desiring also . . . to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God I became a Rightful Heir, a high priest, Holding the Right Belonging to the Fathers; *it was conferred upon me from the fathers;* it came Down from the Fathers, from the beginning of time. Yea, even from the beginning, *or before the foundations of the earth,* to the present time, even the **Right of the First-Born, on the First Man**, who was Adam, our first father, through the fathers unto me." *Times and Seasons*, Vol. iii, p. 704. [Abraham 1:2–4] His father however was an idolator; but had probably possessed a record of his genealogy, for Abraham in his record continues: — "I shall endeavor hereafter to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold until the present time." And having found out that He Had a Right to the Priesthood, he, therefore, *sought an ordination,* and he was ordained by Melchizedec to the Melchizedec priesthood. And the Lord gave unto him certain privileges and powers that were very great . . . . . And, furthermore, I would state that he went *still further*. He asked God for certain blessings and privileges and powers which belonged to him and which he considered were within his reach, and which were his privilege to obtain. And the Lord revealed himself to him and communicated unto him *certain eternal principles — that no man can comprehend unless God does reveal them* . . . . .

Now, this was the kind of a man that Abraham was. And his heart and feelings and affections were drawn out after God. And God blessed him and said unto him, "That in blessing I will bless thee, and in multiplying I will multiply thee and thy seed shall be as the stars of heaven," &c. And further the Lord told him, "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my word." And hence he occupied a very important position. And, as I before said, *being a patriarch he had the gospel and the priesthood belonging to it*, namely, the Melchizedec priesthood. . . . . .

Now, that was a peculiar dispensation; it was under the dispensation that was introduced . . . by Noah . . . . . .

The Dispensation of the Fulness of Times has got to be Restored to Introduce *all that has been spoken of by all the holy prophets* since the world was. . . . . *The same Gospel that Adam had,* the same Gospel the *Seth* had, the same Gospel that *Enoch* had, the same Gospel that **Noah** had, the same Gospel that **Abraham** had, the same Gospel that Jesus had; the Gospel that brings life and immortality to light, and that places men in communion with their Heavenly Father — the everlasting Gospel. . . . . .

Now, then, All of These Dispensations ***had*** *to be Restored.* (*Journal of Discourses* 21:241–242, 243, 244, 245, 246, 251–252, 253)

The Restoration of the Church of the Firstborn

It is apparent then from these statements that if the Church of the Firstborn was established on the earth in the days of Adam, then according to prophecy we may expect it to be restored and functioning in this our day the same as in Adam's. And not only do we expect the Church of the Firstborn which Adam established in his day to be restored, but also the Church of Jesus Christ which Christ established when he was on earth. Both of these churches as well as the Laws and Ordinances of each have been on the earth at various times in the ancient past, and according to prophecy they were both to be ***Restored*** in this Dispensation. The Prophet Joseph Smith clarified this in the inspired version of the Bible:

And God spake unto Noah, and to his sons with him, saying, And I, behold, I will establish my covenant with you, which I made unto your father Enoch, concerning your seed after you. . . . . And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; And the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch. (Inspired Version, Genesis 9:15, 22–23)

The Church of Jesus Christ was "organized and established agreeable to the laws of our country, by the will and commandments of God" on April 6th, 1830 (D&C 20:1; 21:3). But according to Heber C. Kimball the Church of the Firstborn was not restored until a later date in Kirtland, Ohio. President Kimball told of this restoration as follows:

This people here are the people of God. Here, in the Territory of Deseret, is the **Kingdom of God**, and here are all the *officers pertaining to that kingdom;* and here is an *organization* that is *organized* **After the Order of God**, and it is organized after the Order of **the Church of the First Born**.

Let me explain what the **Church of the Firstborn** is. It is the first Church that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and *when* **God our Father organized that Church**, *He organized it just as* **His Father** *organized the Church on the earth* **Where He Dwelt**; *and that same order is*

organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God **Organzed in the Beginning in Kirtland, Ohio**. Brother Brigham Young, myself, and others *were present when that was done;* and when those **Officers** received their **Endowments**, they were Together in One Place. *They were organized,* and received their endowments and blessings, *and* **Those Keys** *were placed upon them, and that* **Kingdom** will Stand Forever.

Now mark it — that **Kingdom** *will never be overthrown;* although they may kill, that is, if they can, brother Brigham and me, and brother Daniel H. Wells, *and they may kill the Apostles,* if they can, and so they may keep on from this time to all eternity, and they never can obliterate this work. I know it. They may kill, and destroy, and waste a great many *limbs* that are upon this Church; but let me tell you, they never can kill the tree nor destroy the root from whence we have sprung; for Our Father and Our God is That Root, *and Jesus Christ, the Son of God, is the tree or vine,* **and we spring out of that vine.** (*Journal of Discourses* 5:129–130)

For those who want more evidence than the words of Joseph Fielding Smith regarding the separation of the two churches under discussion, the above words of Heber C. Kimball should end all controversy. President Kimball clearly stated that the Church of the Firstborn was established in Kirtland, Ohio. And there is no way that his words can be interpreted as referring to the Church of Christ under another name, for he said the Church he was referring to was organized in Kirtland, Ohio; The Church of Jesus Christ was organized at Fayette, New York and it was not until a later date that there were any saints in Kirtland.

I once met a man who refused to believe that these two churches were separate organizations. When I read him the above discourse he tried to explain it away.

"Well," said he "Apostle Kimball is merely referring to the Church of Christ only under another name. The scriptures teach that Christ is the Firstborn you know, and so referring to the Church of Christ as the Church of the Firstborn would not be incorrect." "Well," I answered "let us take a closer look at this discourse. In this discourse President Kimball said, 'Let me explain what the Church of the Firstborn is.' If he was going to explain what the Church of Christ was why didn't he do it? Why didn't he start telling about Apostles and Seventies, Elders and High Priests, Stake Presidents and etc.? Why didn't he tell about Baptism by immersion and the atonement of Christ and the church which Christ set up while on earth? Instead he acted like the Saints did not know about the Church of which he spoke, and he went on to tell of a Church which **God the Father** set up at the beginning of this earth's history. If the "Church of the Firstborn" is just another name for the "Church of Jesus Christ" why didn't he take this opportune time to say so, instead of talking about a church that was organized After the Order of God, which he called the 'Church of the Firstborn'? If these are two names for the same organization, why is it that there *is not* one word to that effect in all the sacred scriptures, nor in the

teachings of any of the first Prophets of this dispensation including those of Joseph Smith, Brigham Young, Heber C. Kimball or John Taylor? Besides all this we have the words of Joseph Fielding Smith which say just the opposite. And why would the scriptures be so explicit in giving the proper name by which the Church of Christ should be called, and then be guilty of a flagrant violation of its own law, in going by an altogether different name? President Kimball in explaining the Church of the Firstborn did not say a word about the Church of Christ! Instead he spoke of other things. Did he not say that the Church about which he was speaking was organized in Kirtland, Ohio? And we know that the Church of Christ was organized somewhere else don't we?"

"Yes" he said "but he actually meant Fayette, New York. Apostle Kimball said Joseph organized it in the beginning in Kirtland. When he said 'Beginning' he meant New York for that is where the church started. Apostle Kimball merely made a mistake of speech when he said Kirtland."

"If it was a mistake of speech," said I, "the whole discourse must have been one big mistake, for he said in the very next sentence that Brigham Young and himself were present when the church about which he was speaking was organized, and we all know that Brigham and Heber were not among the six men present on April 6th, 1830 when the Church of Christ was organized in New York. In fact those two gentleman did not show their faces around the saints for a few years yet did they? In fact they first met the Prophet Joseph and joined the Church in Kirtland. It seems as though Kirtland was the beginning place for Brigham and Heber, and even when considering church history, the Kirtland period was in the beginning era wasn't it? I can see that there is a possibility that President Kimball could make one mistake like saying Kirtland instead of Nauvoo or something like that, but then to make the mistake of remembering he was there when he was not, which would be the case if he were referring to the organization of the Church of Christ in New York, I think that is trying awful hard. The entire discourse on the Church of the Firstborn would have had no meaning except that he referred to a separate church."

This discourse was given at a time of trouble. The Utah war was in process. Johnston's Army was headed for Utah and it was rumored that they would execute Brigham Young, and his counselors and the Apostles. President Kimball was undoubtedly trying to comfort the saints and preparing them for what might come. He wanted the saints to know that if the government should succeed in what had been rumored and kill all the leaders of the Church who were all public figures, *that there was another* Organization *which the government knew not of, called* "the Church of the Firstborn" *and that there were* Officers *in this Church who had* all the Keys of the Priesthood *and the necessary authority to continue the work*. That no matter what happened to the leaders of the Church there would still remain at least some of the officers of the Church of the Firstborn who would

continue the work. The government could not kill them for they did not know who they were. This same thought was also expressed at another time of crisis by President Kimball. It was after the death of the Prophet Joseph that he said:

> Elder Rigdon after he came from Pittsburg never attended council only when he could not avoid it. He has no authority only what he receives from the Church. . . . . *He was not in the* Council Pertaining to the High Priesthood *until just before he started for Pittsburgh*. Brother Phelps was the means of bringing him in, but he has not got the same authority as others; *there are* **More** *than thirty men who have got* Higher Authority *than he has . . . . . There are men here brethren who have got authority, but we don't want to mention their names,* for the enemy will try to kill them. (*Times & Seasons* 5:663–664)

Here again President Kimball plainly makes reference to the fact that there were men who had keys that no one knew of. And later it shall be clearly demonstrated that the men to whom he referred were the members and officers of the Church of the Firstborn.

In his discourse President Kimball stated that the Church of the Firstborn was organized on the earth in this dispensation by Joseph Smith, never again to be taken away, that there were officers of that Church who were given "*those Keys*" "*and that Kingdom* will stand forever." I would ask my readers, "Where is that Kingdom? Where are those Keys? Where is that Church?" Look around and answer these questions for yourselves, for if you cannot, then according to the Prophet Joseph you have got problems:

> Whenever men can find out the will of God and find an administrator legally authorized from God, there is the kingdom of God; but where these are not, the kingdom of God is not. All the ordinances, systems, and administrations on the earth are of no use to the children of men, unless they are ordained and authorized of God; for nothing will save a man but a legal administrator; for none others will be acknowledged either by God or angels.[15] The best men bring forth the best works. *The man who tells you words of life* is the man who can save you.[16] There could not anything be given, pertaining to life and godliness, without knowledge.[17] Without knowledge we cannot be saved.[18] It is necessary for men to receive an understanding concerning the laws of the heavenly kingdom, before they are permitted to enter it: we mean the celestial glory . . . . the conditions of God's kingdom are such, that all who are made partakers of that glory, are under the necessity of learning something respecting it previous to their entering it.[19] If you wish to go where God is, you must be like God, or possess the principles which God possesses.[20] The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent; *and everyone that does not obtain knowledge sufficient to be saved will be condemned.*[21] Knowledge is Power; *and the man who has the most knowledge* Has the Greatest Power.[22]

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[15] *Teachings of the Prophet Joseph Smith* 274–275 [16] *TPJS* 358 [17] *TPJS* 305 [18] *TPJS* 217 [19] *TPJS* 51 [20] *TPJS* 216 [21] *TPJS* 297 [22] *History of the Church* 5:392

Regarding the Formal Organization of the Church of the Firstborn by the Prophet Joseph Smith

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Heber C. Kimball: *This people here are the people of God. Here, in the Territory of Deseret, is the kingdom of God [i.e. the Council of Fifty], and here are all the officers pertaining to that kingdom [i.e. the Fifty Princes of the Kingdom]; and here is an organization that is organized after the order of God [i.e. the Holy Order of God D&C 77:11], and it is organized after the order of the Church of the First Born.*

Let me explain what the Church of the First Born is. It is [the Church of Adam, or] the first Church that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and when God our Father [who is Adam] organized that Church, He organized it just as His Father [God] organized the Church [of the Firstborn] on the earth where He dwelt [in mortality]; and that same order is organized here in

the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio [i.e the Keys of the Church of the Firstborn were organized at this time in the Kirtland Temple by Moses, Elias and Elijah (D&C 110:11–16)]. Brother Brigham Young, myself, and others were present when that was done; and when those officers [i.e. the Officers of the Church of the Firstborn] received their endowments [(these Endowments commenced ;6 years later in Nauvoo)], they were together in one place [in the upper brick store at Nauvoo]. They were organized [into a Family Kingdom, as the Adopted sons of the Prophet Joseph Smith, or the Fifty Princes of the Kingdom], and received their endowments and blessings, and those keys [i.e. the Keys of the Church of the FirstBorn] were placed upon them [through the said Endowment and Ordinances which they then received and the Last Charge in the month of April 1844],and that kingdom [i.e. the Order of the Ancient of Days] will stand for ever (Dan 7:9–28).

Now mark it—that kingdom will never be overthrown; although they may kill, that is, if they can, brother Brigham and me, and brother Daniel H. Wells [i.e. the First Presidency], and they may kill the Apostles [i.e. the Quorum of the Twelve], if they can, and so they may keep on from this time to all eternity and they never can obliterate this work. I know it. They may kill, and destroy, and waste a great many limbs that are upon this Church; but let me tell you, they never can kill the [family] tree nor destroy the root [of that Family Tree] from whence we have Sprung; for [Adam who is] our Father and our God [is that Root, and Jesus Christ, the Son of God, is the Tree or Vine, and we Spring out of that Vine; and if we keep His commandments and receive the Spirit of God, the Holy Ghost, it is that nourishment that comes down directly from the Father, from Jesus Christ, the true Vine. (Journal of Discourses Vol 5: <2 Aug 1857> 129)

The Bright Prospects for the Year of 1842

The Building of the Temple

The Completion of the Restoration
of
the Fulness of the Gospel
&
A Fulness of the Dispensation of Dispensations

The Restoration
of
the Ancient Order of God's Kingdom
&
The Restoration of a Celestial Kingdom
Composed of
Kings & Priest's to God & the Lamb
&
The Return of Christ

¶The new year has been ushered in . . . and the Saints . . . [are blessed with] means to rear the *Temple Of The Most High God* (Gen. 14:18 – 19) . . . . . Truly this is a day long to be remembered by the Saints . . . a day in which the God of heaven has begun to restore the Ancient Order Of His Kingdom . . . a day in which all things are concurring to bring about the *completion of the Fulness of the Gospel, A* ***Fulness*** *Of The Dispensation Of Dispensations,* even the Fulness of times . . . . a day . . . which *Jehovah* has promised . . . to prepare the earth for the *return of his glory,* even a Celestial Glory, and a Kingdom Of Priests And Kings To God and the Lamb . . . and with him the Hundred And Forty And Four Thousand whom John the Re-velator saw, all of which is to come to pass in the *Restitution Of All Things*. (*History of the Church* 4:492 – 493; see also 599)

Regarding the Relationship of Temple Ordinances to The Church of the Firstborn

President Brigham Young: *The sectarian world, as we call them, is a professed church of God, without the Priesthood. Sectarians have not the Priesthood; but all of them who live according to the best light and intelligence they can obtain through faithfulness to what they believe, as taught unto them, will receive a kingdom and glory that will far transcend all their expectations, imaginations, or visions in their most excited moments. whether in their falling-down power, jumping power, or squawling power. All they have ever desired or anticipated they will receive, and far more; but they cannot dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn. The ordinances of the house of God are expressly for the Church of the Firstborn. (Journal of Discourses Vol 8: <26 Aug 1860> 154)*

The Beginnings of the Holy Order
&
The Church of the Firstborn
by
The Prophet Joseph Smith

At Nauvoo on

4 May 1842

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Joseph Smith: *I spent the day in the upper part of the store … in council with [some of the Twelve and other brethren] . . . Instructing them in the Principles and Order of the Priesthood, attending to Washings, Anointings, Endowments and the communication of Keys Pertaining to the Aaronic Priesthood, and so on to the Highest Order of the Melchizedek Priesthood, Setting Forth the Order Pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to Secure the Fullness of those Blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Gods in the eternal worlds. In this Council was Instituted the Ancient Order of Things for the First Time in these Last Days. And . . . there was nothing made known to these men but*

what will be made known to all the Saints . . . so soon as . . . a proper place is prepared to communicate them . . . therefore let the Saints be diligent in building the Temple (History of the Church 5: <4 May 1842> 1–2; Teachings of the Prophet Joseph Smith 237)

Bishop George Miller Account: Many of the Apostles and Elders having returned from England, Joseph washed and Anointed as Kings and Priests to God, and over the House of Israel, the following named persons, as he said he was commanded of God, Viz: James Adams (of Springfield), William Law, William Marks, Willard Richards, Brigham Young, Heber C. Kimball, Newell K. Whitney, Hyrum Smith, and myself; and Conferred on us Patriarchal Priesthood. (Doctrine of the Priesthood Vol 3: <Dec 1986> 22–23)

Heber C. Kimball Account: "Strange Events" — June [i.e. May] 1842. I was initiated into the Ancient Order was Washed and Anointed and Sealed and Ordained a Priest and so forth [i.e. a King] in company with nine others (Doctrine of the Priesthood Vol 3: <Dec 1986> 23)

President Brigham Young: All [that the Sectarians] . . . have ever desired or anticipated they will receive, and far more; but they cannot dwell with the Father and Son, Unless they go through those ordeals that are Ordained for the Church of the Firstborn. The Ordinances of the House of God Are Expressly For the **Church of the Firstborn.** *(Journal of Discourses 8: <Aug 1860> 154)*

An Introduction to The Restoration
of
the Holy Order — the Kingdom of God
and the
Church of the Firstborn
by the
Prophet Joseph Smith
at
Nauvoo

Section Two — Part Two

(Written before Nov. 1986)

Those who are familiar with Mormon Theology, recognize that in its teachings, there is a fundamental difference between the *Doctrine of Salvation* and the *Doctrine of Exaltation*. The *Doctrine of Exaltation* is not to be found in the Book of Mormon, but the *Doctrine of Salvation* is vividly and consistently portrayed throughout its pages. Over and over again, throughout its many retellings, it consistently Witnesses that the *Salvation* of man revolves around the life of Jesus Christ and his mission here on Earth.

The Book of Mormon describes Salvation as a *Free Gift*[1] given by *the grace of God*[2] to all those who have *faith in Christ*[3] and who subsequently manifest that faith by *diligent works.*[4] These works are manifest in numerous ways — first, through a complete repentance from personal sin,[5] then through baptism

[1] 2 Nephi 2:4; 26:27 [2] 2 Nephi 10:24 [3] 2 Nephi 2:9; 25:13, 20; 3 Nephi 11:33 – 34; [4] 2 Nephi 25:23; Omni 1:26 [5] 1 Nephi 10:18; 2 Nephi 2:21; 30:2; 31:4 – 7; Alma 9:12; 3 Nephi 11:32

by immersion[6] by one having authority from God.[7] They must receive "the Gift of the Holy Ghost" by "the laying on of hands" of him who is properly ordained unto this power,[8] and then live their lives in such a manner that they might obtain that spirit as their personal companion and guide throughout life. Through the influence of this spirit they are sanctified and washed clean from their sins by the atoning blood of Jesus Christ[9] and are thus "Born of the Spirit."[10] As such, they become the sons and daughters of God[11] — they enter into their rest and into the eternal presence of God.[12]

The Book of Mormon teaches that all men, both the righteous and the wicked will be brought forth in the resurrection,[13] wherein our flesh and bone will again be reunited to our spirits and that in this state we will be brought before God to be judged by our works[14] — Those that have been Righteous, unto Eternal Life where they dwell with God and Christ Forever — while those that have been Wicked are Doomed to the Damnation of Hell[15] where ultimately they suffer the Second Death.[16]

In contradistinction to this, is the *Doctrine of Exaltation* which the Prophet began to teach during the Nauvoo period — for while the *Doc-trine of Salvation* revolves around the *life* and *mission* of *Jesus Christ,* invariably the *Doctrine of Exaltation* centers in the *Life* and *Works* of *God the Father.* 12 Exaltation has to do with our emulating the Works of our Father in Heaven, that we might become what He is — it has to do with the Godhood of Man.

First and foremost among these *Principles* is the *Knowledge of God!*[17] After all, how can we even begin to understand our own realistic potential — to become *Exalted* — to actually become what God is, without first discovering for ourselves the *Nature* of the *Relationship* which we sustain to Him. How can we ever conceive of becoming Gods, if we cannot first realize that in embryo, we are like God — and in turn, in the same sense, that He is like us. God is no monster — His being is not *foreign* to man — His *person* does not *fill* the *immensity* of *space*. It is the clear doctrine of the scriptures that God the Father *procreated* man in the image of His own body, to walk erect like Himself.[18] If we can comprehend all that this doctrine entails, it becomes self evident that God has a body of flesh and bone the same as we do,[19] the difference being that our bodies are mortal, while His is immortal — yet even this difference will be transformed into a *Glorious Likeness* in the *Resurrection.*

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[6] 3 Nephi 11:23 – 27 [7] 3 Nephi 11:21 – 22 [8] 3 Nephi 18:36 – 37; Moroni 2:1 – 3 [9] Alma 5:54; 13:11 – 12; 3 Nephi 27:20 [10] Mosiah 27:24 – 25; Alma 5:49; 7:14 [11] Mosiah 27:25 [12] Alma 12:34 – 37; 13:6, 12 – 16 [13] 2 Nephi 9:22; Alma 11:42; 12:8; 40:4 – 5, 9 [14] Alma 33:22 [15] 1 Nephi 15:33 – 36 [16] Jacob 3:11; Alma 12:16, 32; 13:30; Helaman 14:18 – 19 [17] *TPJS* 345 – 34; [18] *TPJS* 345; Luke 3:38; Acts 17:28 – 29; Heb. 12:9; Gen. 1:26 – 28; 5:3; 9:6; 1 Cor. 11:7; James 3:8 – 9; Moses 6:8 – 9, 22; 7:33 [19] Gen. 18:1 – 8; Dan. 7:9 – **10**; Rev. 4:2 – 4, 9 – 10; 5:1, 5 – 14, **11**; 7:**9** – **11**; Luke 24:36 – 43; D&C 130:22; Moses 6:8 – 9; *TPJS* 181, 312

This was the essence of the doctrine which the Prophet Joseph Smith introduced to the Saints at Nauvoo — "that God was the great head of human procreation — was really and truly the Father of both our spirits and our bodies."[20] He also taught that *God was once a man like us,* and as a man, He once lived upon an earth, under *Similar Trials and Circumstances* as we do now.[21] It was through His faithfulness to *Eternal Laws,* as set forth by His Father and God, that our Heavenly Father was *Exalted to Godhood* in Celestial Glory.[22]

Realizing that our Father in Heaven is literally an *Exalted Man*,[23] and that we are His *Offspring,* brings us to yet another conclusion — that He is *Married,* or that He has a *Wife,*[24] and that His *Wife* is in the most literal sense Our *"Mother in Heaven"* — Our *"Goddess!"*[25]

Once we discover the nature of the relationship which we sustain to our *Heavenly Parents,* the understanding will soon well up within us — that just as all good parents hopefully anticipate the growth and development of their children into mature and responsible adults — so also does God anticipate the growth and development of His children — in the hope that eventually, through the *Principle* of *Eternal Progression,* they may some day become all that He now is.[26] As we continue our search for knowledge, one principle will lead to another, until we have come to *a Knowledge of God* — and not only of God, but also of ourselves![27] We will discover whose *Sons and Daughters* we are, and the *Noble Destiny* which is ours, if only we will *Faithfully Fulfill the Requirements* laid down by our Heavenly Parents. It is for these reasons that obtaining *a Knowledge of God,* must become an Integral Part of every person's search for *self identity.*[28] Learning to be like our Father and Mother in Heaven amounts to becoming Eternal Fathers and Eternal Mothers, Eternal Wives, Eternal Husbands, and Eternal Sons and Daughters.[29] After having mastered these callings, through a diligent *application* of *Gospel Principles,* in a *Practical Ex-perience* both as Children and as Parents in mortality, we will find ourselves in possession of a Family Kingdom. This Family will become the *Nucleus* around which we will build our Exaltation — an *Exaltation* obtained through the establishment of a *Righteous Dominion* over our *Children*. It is through this principle that our Father and God has become exalted above us[30] — it is through this means that we obtain our exaltation in Celestial Glory, and through which, in the most literal sense, we become like God. In essence the whole concept of Exaltation and Godhood as envisioned by the Prophet Joseph Smith is one of an *Extended Family.* It is indeed a *Grand*

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[20] *UPR* 61:18 [21] *TPJS* 346 [22] *TPJS* 346 [23] *TPJS* 345 [24] D&C 132:15 –21 [25] Gen 1:26 – 28; 2:1, 4 – 5, 7; 3:20; Moses 3:4 – 5; Heb 12:9 [26] *TPJS* 354 [27] *TPJS* 343 [28] *TPJS* 343 – 344, 346 [29] Matt. 18:3; 26:39; Mark 10:15; 14:36; Luke 18:17; 22:42; John 18:11 [30] *TPJS* 347

Patriarchal/Matriarchal Order — an entire civilization bound together as *One*, through the most sacred family ties. And as for the future — assuredly throughout all "time and eternity" — worlds without number, to people and exalt through the power of "Endless Lives"[31] — To become Gods and Goddesses over an ever increasing dominion — a Kingdom constituted of *your own progeny*[32] — the everlasting heritage of the righteous! This is the *Joy* and the *Exaltation,* the *Noble Heritage* for which we were created[33] as the *Sons and Daughters of God!*

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— The Gospel of the Father Versus The Gospel of the Son —

Thus we have the *"Gospel of the Father"* and the *"Gospel of the Son."* The "Gospel of the Father" is the *Doctrine of Exaltation* — it pertains to the *Knowledge of God the Father* and those Exalting Principles which have to do with the Celestial Organization and Government of His Family. Those who have achieved *Exaltation* have in essence become what God is, and in so doing, they have obtained Power, Glory and Dominion, etc. This is *the Promise of the Father* to all those who faithfully live His laws — and not only His promise, but the scriptures inform us that it is in very deed *His Work* and *His Glory* "to bring to pass the *Immortality* and *Eternal Life* of *Man,"* that by so doing He might bring about their Exaltation![34] The Gospel of the Father is in substance the *Life's Work and Calling* of God the Father — it is the *Eternal Life* of God.

In contrast, the *Doctrine of Salvation* relates directly to the Life and Work of Jesus Christ — its proper name is, *"the Gospel of Jesus Christ,"* and the *Fulness* of it, is in actuality what is commonly referred to as *the First Principles of the Gospel."* Those who enjoy Salvation, have in substance secured to themselves a peaceful coexistence in the Kingdom of God. But bear in mind, that a peaceful coexistence does not in itself comprehend the reward of Exaltation — it does not encompass the everlasting glory and dominion which the Father hath prepared for those who faithfully live *All* His Laws.[35] To the contrary, Salvation is the gift of *citizenship* in the Kingdom of God — it is the *Free Gift,*[36] granted by the *grace of God*, to all those who conduct their life in harmony with the Gospel of Jesus Christ.

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[31] Abraham, 3:12 – 14; 132:30 – 32 [32] D&C 132:19 – 23 [33] Gen. 1:28 [34] Moses 1:39 [35] *TPJS* 331, 309; D&C 132:17 [36] 2 Nephi 2:4; 26:27; D&C 6:13

This is in sharp contradistinction to Exaltation, which strictly speaking, is a matter of merit. Exaltation is the fruit of a man's life and labors — it is a personal achievement which is etched out of existence through great personal sacrifice and *Total Commitment* — It is an Eternal Dominion over a Kingdom which each individual must establish for himself, by bringing into play the Eternal Laws of Righteousness.

Yet, in all this, it must be very carefully remembered, that personal Exaltation is not the single minded object to be held in view — Exaltation is not the product, but rather the by-product of Obedience to the Laws upon which *Celestial Society* is Predicated. The great Secret of Exaltation, is that only those who possess the wherewithal from within, to cheerfully lose themselves in the service of others, and who find their life happily and completely fulfilled in so doing — only these have the capacity to receive Exaltation — there can be no ulterior motive! It is only these who will be entrusted with the power of Dominion in Celestial Society — and the dominion they inherit is strictly constituted of the souls which they and their progeny have Saved and Exalted through this same *Selfless Service and Sacrifice!*

Salvation on the other hand does not necessarily include dominion — the essence of Salvation amounts to the privilege of living in a state of *peace and happiness*, in an *eternal society* — truly this is to be saved! Yet even Salvation requires the *observance* of *Correct Principles* — correct *Social* principles which form the *Essential Foundation* upon which an enduring *Peace* and *Happiness* can be established.

If the people of the world could only understand things as they are — if they could learn to recognize the self-evident facts of life as they are commonly portrayed in the existence of every individual, they would realize that Hell is largely a self-imposed state of being — it is the by-product of improper thinking and conduct in the social relationships which they establish with others. This, in conjunction with the same ill-treatment which others impose upon them, is the essence of "Hell," whether on Earth or in any other place.[37] This is not to imply that the wicked will not some day stand before God and answer the demands of justice[38] — this also will be Hell. Nevertheless, that misery which all sinners live with, which comes as a natural consequence of their own wrong doing, can never be escaped — *except* that is through the basic *Social Principles* as set forth in the Gospel of Jesus Christ. The Eternal Damnation of the wicked will forever be the natural fruit of their own malignant heart[39] — Worlds without end, Evil shall forever beget Evil.[40]

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[37] TPJS 316 [38] Mosiah 27:31; 3 Nephi 26:4 – 5 [39] Mosiah 2:33; Alma 5:41 – 42; Mormon 8:19 [40] Alma 41:4 – 5, 13; Hel 14:31

In like manner, those who are filled with Love and Compassion shall receive the same as their reward. If you learn to forgive others, then you shall obtain forgiveness.[41] Likewise, if you should demand your pound of flesh, then it is only right that you also should pay the same price for your sins[42] — that you should suffer even as Christ suffered,[43] for surely *all are Debtors* and *Mercy* shall not *Rob Justice*.[44]

Through the atonement of Christ all the posterity of Adam will receive a bodily resurrection[45] and be brought forth to judgment[46] — where every person, according to his works will be judged.[47] It will be at that time that the righteous will be segregated from the wicked[48] — no longer will the good suffer the injustice of the evil.[49] In the end the worst punishment to come upon the wicked will be that they must eternally live with themselves — not, however, in a state of loneliness and solitude — On the contrary, they will have the privilege of enjoying a society which is composed exclusively of their own kind. Truly if it were possible, the wicked would kill the wicked![50]

I saw the dead, small and great, stand before God; and the books were open-ed . . . and the dead were *Judged* out of those things which were written in the books, *According to Their Works*. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man *According to Their Works* . . . . . And whosoever was not found written in the book of life was cast into the lake of fire.

And I saw a New Heaven and a New Earth: for the first heaven and the first earth were passed away . . . . And I John saw the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Rev. 20:12–15; 21:1–4)

Stated in other terms, the Gospel of Christ, entails those basic Social Principles of *Love, Respect, Personal Responsibility* and *Self-Government*, which are essential for preparing a Bastard Generation (i.e. a generation born bastard to the Priesthood)[51] to become fit subjects of probation in the Royal Family and Kingdom of the Father. It is these basic *Principles* as embodied in the *Doctrine of Salvation*, and *these alone*, which *belong to the Gospel of Jesus Christ*, and for which his Church was to be held responsible to disseminate throughout the world.

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[41] Mosiah 26:31; 3 Nephi 12:7; 13:11, 14 – 15; Mor. 7:18 [42] Alma 41:13 – 15 [43] D&C 19:16 – 18 [44] Alma 42:25 [45] 2 Nephi 9:21 – 22; Mosiah 3:11, 16 [46] Alma 12:27 [47] 1 Nephi 15:32; 2 Nephi 9:44; Mosiah 3:24; Alma 41:3 [48] 1 Nephi 15:36; Alma 5:57; 34:35; 40:13 – 14, 26 [49] 1 Nephi 22:15 – 26 [50] Mormon 4:5 [51] Deut.23:2; Heb. 12:8

— The Church of the Firstborn & The Gospel of the Father —

To be sure, the *Doctrine of Exaltation* (the Gospel of the Father) was to be fostered and instituted among men through the force of a viable organization established here on Earth, however that organization was not destined to be the Church of Jesus Christ. It was revealed to the Prophet that the organization which would be responsible to *Promulgate* and *Administer* the *Doctrine and Ordinances* of the Gospel of the Father would be properly called the "Church of the Firstborn." This Church, according to the revelations which he received, is an Organization which exists in the Celestial Kingdom — it is the *Celestial Church of God the Father* and Exaltation within it pertains exclusively to those who receive and live All the *Laws* and *Ordinances* of the *Highest* degree in that *Kingdom*:

> This Comforter [i.e. the Holy Spirit of Promise] is the promise which I give unto you of Eternal Life, even the glory of the *Celestial Kingdom;* Which glory is that of the Church of the Firstborn, even [the Church] ***of God*** [the Father], the holiest of all, through Jesus Christ his Son — (D&C 88:3–5)

> They are they who are the Church of the Firstborn. They are they into whose hands the ***Father*** has given all things — They are they who are *priests* and *kings*, who have received of his fullness, and of his glory . . . . Wherefore, as it is written, they are *gods*, even the *sons of God* . . . . . These are they who have come to an innumerable company of angels, to the general assembly and *church* of Enoch, and *of the Firstborn* . . . . . These are they whose bodies are *celestial*, whose glory is that of the sun, even the glory of **God** [***the Father***], the ***highest*** of all . . . . these are they who are . . . of the *Church of the Firstborn* who have received the *Fulness of the Father* . . . . . And thus we saw the glory of the *celestial*, which excels in all things — where ***God***, even the ***Father***, reigns upon his throne . . . . *they who dwell in his presence are the* ***Church of the Firstborn***. (D&C 76:54–71, 92, 94)

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— The Celestial Kingdom — A Patriarchal/Matriarchal Order —

The order of government and rule which predominates in the Celestial Kingdom is not patterned after that order established in the Church of Jesus Christ. A *Patriarchal/Matriarchal Order* prevails there, and the authority and power of government descends down in a Patriarchal chain to the *Parents*, who hold *lawful jurisdiction* in all *civil, temporal* and *spiritual* concerns over their own Offspring. This being the case, the typical channel of Government as it exists in the Church of Christ through "Wards," "Stakes," "Bishops," "Stake

Presidents," etc. is completely by-passed, being channeled instead through *parents* and *grandparents,* etc., with God the Father and our Heavenly Mother standing at the head, as presiding Patriarch and Matriarch, God and Goddess. Apostle Parley P. Pratt explained these principles in an editorial which was published in the *New York Prophet:*

> Man is an eternal being, both in regard to his material organization, and his mind and affections. The resurrection from the dead (if quickened by the *Celestial Glory*) restores him to life with all his bodily and mental powers and faculties, and consequently associates him with his *family,* friends, and *kindred*, as one of the necessary links of the chain which connects the great and *Royal Family of Heaven and Earth*, in one eternal bond of kindred affection, and association.
>
> The *Order of God's Government, Both in* ***Time a****nd in* ***Eternity***, is ***Patriarchal:*** that is — it is a *Fatherly Government.* Each father who is raised from the dead and made a partaker of the *Celestial Glory* in its *Fulness*, will hold lawful *Jurisdiction* over his own children, and over all the families which spring of them to all generations, forever and ever. (*The Prophet*, Vol. 1: <No. 41– 4 Mar 1845>. 1–2)

Since the organization of the Celestial Kingdom is a *Patriarchal Order*, and since it is composed of the *offspring* of God the Father, it is not difficult to comprehend why He would stand at its head as *Patriarch* of *Patriarchs*, rather than His Son Jesus Christ.[52] Likewise, it logically follows that the *Gospel of the Father* would entail all those Laws, Principles, Doctrines, Covenants and Ordinances through which this Family unit would be created and governed — The composite of these in turn constitute the skeletal framework of the Patriarchal Order as it exists in the Celestial Kingdom — the "Church of the Firstborn."

In view of this understanding, the premise of this work becomes self-evident — namely that the reason the Book of Mormon does not contain the "esoteric" doctrine of the Nauvoo period, is because it does not belong to the gospel of Christ, nor his Church.

— The Nauvoo Doctrine & The Church of the Firstborn —

The Prophet's earliest reference to the Church of the Firstborn is found in the Joseph Smith translation of the Bible. It was recorded some time between the months of February and March 7th, 1831:

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[52] D&C 76:92 – 94

And God spake unto Noah, and to his sons with him, saying . . . I will establish my Covenant with you, which I made unto your father Enoch, *concerning your seed* after you . . . And this is mine Everlasting Covenant, that When thy posterity shall Embrace the Truth, and look Upward, then shall Zion look Downward . . . And the general assembly of the *Church of the FirstBorn shall come down out of Heaven* and *Pos[s]ess* the *Earth*, and shall have place until the end come. (JST Genesis 9:15, 22–23; see Old Testament Manuscript # 2, Dictated Manuscript p. 24; Reorganized Church Historian's Office; Independence Missouri)

The above statement clearly establishes that the Prophet believed in a future time when the Church of the Firstborn would be established on this Earth as a viable organization among mortal men. What makes this statement even more significant, is that it is couched in a prophecy or revelation which forms the very essence of the Covenant which God made with Enoch and Noah, as well as with their posterity!

Taking into consideration the Prophet's views on the glory of the 7th and Last Dispensation, as well as the imminent millennial reign of Christ,[53] should it seem strange that he would believe that the *Church of the Firstborn* would be established here on Earth during his lifetime. It was, after all, the Prophet's whole desire to *"Embrace the Truth,"* and he was always looking *"Upward."* Indeed it was the calling of his life to Restore that very "Truth" which must first be "Embraced," before the promised blessings of the "Covenant" could be realized. It was to him that the work and the calling was given — to establish "the Dispensation of the Fulness of Times, wherein all things were to be restored:"[54]

all the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty in any of the dispensations, shall *all* be had in the last dispensation, therefore *All things had under the Authority of the Priesthood at any Former Period, shall be had Again,* bringing to pass the restoration spoken of by the mouth of all the Holy Prophets. (*TPJS* 171–172)

And not only this, but those things *which never have been revealed from the Foundation of the World . . . shall be Revealed . . . in this, the Dispensation of the Fulness of Times.* (D&C 128:18)

"The Restoration of All Things," required that not only the knowledge of the gospel be upon Earth, but also its institutions, along with the authority and responsibility to practice it. This being the case, should it be thought strange that the Prophet would consider it the most urgent responsibility of his calling, to establish these *ancient* practices and institutions of the Priesthood. Indeed, this was the very essence of the "restoration of all things." "We are the favored

[53] D&C 29:10 – 11; 33:17 – 18; 34:6 – 8; 35:15 – 16, 27; 43:29 – 30; 49:6; 84:5; 101:22 –23; 130:14 – 17; AF 10; *TPJS* 29, 42, 286, 341; *WJS* 181 [54] Eph. 1:9 – 10; *TPJS* 168

people that God has made choice of to bring about the Latter-day glory;" stated the Prophet, "It is left for us to see, participate in and help roll forward the Latter-day glory, The Dispensation of the Fulness of Times, when God will gather together ***All Things That Are In Heaven***, and all things that are upon the earth, even in one." (*TPJS* 231)

Of paramount importance in this *"Restoration of all things that are in Heaven,"* would be the establishment of the Celestial Organization of the Church of the Firstborn. Obviously this was the objective which the Prophet had in view, when during the Nauvoo period he began to institute the Temple Ordinances and accompanying doctrine, such as "Celestial Marriage," the "Principle of Sealing Men to Men," or "Adoption," the "Endowment" and "Second Anointings." It is, after all, these ordinances which constitute the fabric of which the Celestial Kingdom is both *Organized* and *Governed*. It is through the ordinances of the Temple that families are bound together in an eternal *Union* and *Government*. The Temple Ordinances there-fore, are the ordinances which pertain to the *Exaltation of Man* — they are those which pertain to God the Father and His *Work,* and to our becoming as He is — and it is these which constitute the Laws and Ordinances of *The Church of the Firstborn!* That this is so is affirmed by President Brigham Young:

> All [that the Sectarians] . . . have ever desired or anticipated they will receive, and far more; but they cannot dwell with the Father and Son, *Unless* they go through those ordeals that are Ordained for the Church of the Firstborn. *The Ordinances of the House of God Are Expressly For the* ***Church of the Firstborn.*** (*Journal of Discourses* 8:154)

Being completely consistent with this, it should not be any surprise, that it is these very ordinances — the ordinances and doctrine of the Church of God the Father — those which pertain to the Temple — *the Nauvoo Doctrine* — which cannot be found in the Book of Mormon, and this for the most obvious of all reasons — simply because they do not belong to the Organization of Christ's Church!

Book Of Mormon Theology In Light Of The Nauvoo Doctrine

It is the premise of this work that much of the Doctrine which has been conceptually developed in the preceding pages can be found in the Book of

Mormon — that throughout its pages there exists an undergirding *Theological Foundation* which was Prophetically laid in Preparation for the Doctrinal Developments of the Nauvoo Period. This is, in substance, the central theme of the Book of Mormon and the ultimate purpose for which it was given to man — the final consummation of the Prophet's Nauvoo Vision! Yet before this fact can be recognized, it is necessary that we first obtain a correct understanding of the Prophet's doctrine. With this insight, we can then view the Book of Mormon with greater understanding. As the Prophet expressed it: "If we start right, it is easy to go right all the time; but if we start wrong, we may go wrong, and it be a hard matter to get right."[55] It was to this end that the preceeding pages were written — to set the *Nauvoo Doctrine* in a new light — to lay a conceptual background against which to reconsider both the Nauvoo Period and the Book of Mormon. With this object in view, let us turn to the sources and commence anew with the *Doctrine of Exaltation*.

— The Nauvoo Sources —

Of the twelve times the word "Exaltation" appears in the canonized volume of sacred scripture — in not one instance does it occur outside the Nauvoo Revelations of Joseph Smith. Its first occurrence is found in what has often been referred to as the "Temple Revelation" — being so nicknamed because of the commandment given therein for the Saints to build the Nauvoo Temple. The term *"Exaltation"* can be found in verse 9, where it is employed in reference to the *"lifting up of Zion."*[56] A comparison between this and another revelation indicates that in this case, "Zion" is properly interpreted as the House of Israel.[57] All the other eleven instances where the term "Exaltation" is employed, can be found in the revelation on "Eternal or Patriarchal Marriage." In each case, it is used in reference to the future state of those who enter and keep *all the laws and ordinances* of the "New and Everlasting Covenant of Marriage." Not only do they inherit their Wives in their *Future Estate,* but all their *Posterity* as well. This coupled with the power of "Endless Lives" or "Eternal Increase", constitutes them as "Gods" who have entered into their "Exaltation":

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[55] *TPJS* 343 [56] D&C 124:9 [57] D&C 113:7 – 10; 124:39

And again . . . if a man marry a wife . . . by the New and Everlasting Covenant, and it is sealed unto them by the Holy Spirit of promise . . . [then] shall [they] come forth in the *First Resurrection* . . . and shall inherit *thrones, kingdoms, principalities, and powers, dominions,* all heights and depths . . . and they shall pass by the angels, and the gods, which are set there, to their *Exaltation* and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a *Continuation of the Seeds Forever and Ever. Then shall they be Gods,* because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them. Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory. For strait is the gate, and narrow the way that leadeth unto the *Exaltation* and *Continuation of the Lives,* and few there be that find it because ye receive me not in the world . . . . But if ye receive me in the world, then shall [you] . . . receive your *Exaltation* (D&C 132:19–23; see also 28–29, 48, 49)

Perhaps the clearest contradistinction between Salvation and Exaltation can be found in verse 17, where the *Saved* condition of *angels* who remain separate and single is contrasted to the *Exaltation* of the *Gods*:

Therefore, if a man marry him a wife . . . and he marry her not by me . . . their covenant and marriage are not of force when they are dead . . . . therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, *without Exaltation in* their *Saved Condition,* to all eternity; and from henceforth are not *Gods*, but are *angels of God* forever and ever. (D&C 132:15–17)

This revelation does indeed establish a sharp contrast between the *Doctrine of Salvation* and the *Doctrine of Exaltation* — yet we must not presume that this contrast has always been employed in the use of these terms. Even in the same revelation we find another verse where the word *Saved* is used to convey the meaning of *"Exaltation"*:

Go ye, therefore, and do the *Works of Abraham;* enter ye into My Law and ye shall be *Saved*. (D&C 132:32)

On another occasion, when alluding to the same subject we find the Prophet contrasting "Salvation" with "The Fulness of Salvation":

The question is frequently asked, "Can we not be *Saved* without going through with all these [temple] ordinances?" I would answer, No, not the *Fulness of Salvation*. Jesus said,"There are many mansions in my Father's house", and . . . any person who is Exalted to the highest mansion has to abide a Celestial Law, *and the whole law too* . . . . . .

I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for

the work of God, will fly to pieces like glass *as soon as anything comes that is contrary to their traditions:* they cannot stand the fire at all. How many will be able to abide a *Celestial Law* and go through and receive their *Exaltation*, I am unable to say, as many are called, but few are chosen. (*TPJS* 331)

This is not unlike another contrast which the Prophet was making between the "Priesthood" and "the Fulness of the Priesthood,"[58] or the necessity of receiving "the fulness of the Ordinances of God's Kingdom" in order to receive "A Fulness of that Glory."[59]

The Prophet may not always have been precise in his use of terms — however that in itself does not deny the argument. A close examination will reveal that his loose use of words is not by any means confined to the present topic. He does the same in his discussions on Priesthood and the God-head, as well as in numerous other topics. Understanding the Prophet's doctrine is therefore going to require more than a casual glance into his discourses. What we must bear in mind is that the words which he chooses to express himself are not near so important as the concept or message which he means to convey. Only an engagement in a diligent search for an honest understanding will lead to the truth.

— Exaltation & the Highest degree of Celestial Glory —

The contrast between Salvation and Exaltation is brought into sharper focus with the development of another related doctrine — namely the division of the Celestial Kingdom into three different heavens or degrees. This doctrine is first intimated in a revelation given to the Prophet in 1832,[60] but as was the case with many other principles, it was never expounded in certain terms until the Nauvoo Period:

In the celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (D&C 131:1–4)

What is germane here is that there are those who will receive Salvation in the Celestial Kingdom without receiving Exaltation — that is without entering into the ordinances of the Temple. Even though the Celestial King-dom is not named in the Book of Mormon, yet still its graphic description of Salvation is clearly

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[58] *TPJS* 308 [59] *TPJS* 309 [60] D&C 88:29

of the Celestial realm.[61] This revelation, therefore, tends towards a harmony of the earlier and later doctrine, in that it distinguishes between the *Celestial status* of those who receive *Salvation only,* and the *Celestial status* of those who obtain *Exaltation* through *Fulfillment* of the *Conditions* of the New and Everlasting Covenant of Marriage. In other words, the initiatory ordinances of the Gospel of Christ and accompanying conditions are sufficient for obtaining entrance into the Celestial Kingdom, but additional ordinances and commitments having to do with the Gospel of the Father are necessary in order to obtain *Exaltation* in the Highest Degree. This is in contrast to the Terrestrial and Telestial Kingdoms, where entrance therein is not dependant upon receiving any Priesthood Ordinances.

— New Testament Sources —

The book of Hebrews is another source which brings out the difference between the "Doctrine of Christ" and the Higher principles of the Gospel. In connection with this, it may be significant that *Hebrews* is also the only New Testament source containing specific reference to the Church of the Firstborn:[62]

> For when for the time ye ought to be teachers, ye have need that one teach you again . . . the *First Principles* of the oracles of God; and are become such as have need of *Milk,* and not of *Strong Meat*. For every one that useth *Milk* is unskillful in the word of righteousness: for he is a *Babe*. But *Strong Meat* belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both *Good* and *Evil*. Therefore *Leaving* the *Principles of the Doctrine of Christ,* let us go on unto *Per-fection;* not laying again the *Foundation of Repentance* from dead works, and of *Faith* toward God, of the doctrine of *Baptisms,* and of *Laying on of Hands,* and of *Resurrection* of the dead, and of *Eternal Judgment*. (Hebrews 5:12–14; 6:1–2)

This scripture positively affirms the distinction between the Gospel of Christ and the Gospel of the Father. *"The First Principles"* — the "Milk" of the Gospel — and the "Principles of the Doctrine of Christ" are all equated as the same, and are then defined as the "Foundation" of "Repentance," "Faith," "Baptism," "Laying on of Hands," the "Resurrection," and "Eternal Judgment." The principles of "Perfection," are referred to as the *"Meat"* of the gospel, and it is these which constitute the *Doctrine of Exaltation,* or the Gospel of the Father.

In these verses, the Hebrew Saints are being chastised for their lack of diligence in progressing in the principles of the Gospel. They are admonished

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[61] 3 Nephi 27:19 – 22; Moroni 10:32 – 33 [62] Heb. 12:23

that instead of backsliding, they should have continued in faithfulness — they should have progressed *beyond "the principles of the doctrine of Christ,"* and thus *advanced* into the *Gospel of the Father*. Had they done this, it would not have been necessary for them to *"lay again the foundation"* of *"the Principles of the Doctrine of Christ"* — and "when for the time ye ought to be teachers, ye have need that one *teach you again* . . . The *First Principles* . . . and are become such as have need of *milk*, and not *strong meat."*

The Prophet clarified this passage in the *Joseph Smith Translation* of the Bible. This he did in an effort to avoid the supposition (which some would tend to make from the King James rendering) that once a person had received "the principles of the doctrine of Christ," they could be forgotten in mind, and discarded in life, leaving the recipient free and unattached, to go on to other things. Be assured that this does not by any means represent the idea which I have tried to convey above. Quite to the contrary, the 'Principles of the doctrine of Christ' are eternal, and should always remain uppermost in the hearts and minds of those who would call themselves Saints. However, this does not mean that we should stagnate, but rather, after having laid the Foundation of the First Principles, we should go on in our progression by building thereon, and thus advance into the Higher Principles of the Gospel. A careful reading of the text as the Prophet has corrected it, will reveal that this still remains as the central idea. The Saints are admonished to advance in their station from the "Principles of the Doctrine of Christ" into the higher "Principles of Perfection." This they should do while maintaining *Perfect Faithfulness* and *Fidelity* to the *First Principles* of the Gospel. Not only this, but this they should do, that they might avoid the necessity of having to "Lay Again" that "Foundation" upon which they must establish the "Principles of Perfection":

Therefore *not* leaving the principles of the doctrine of Christ, let us *go on unto perfection;* not laying *again* the foundation of repentance from dead works (*JST* Hebrews 6:1–3; see also *TPJS* 327–328)

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— More from Nauvoo —

The listing of the principles of the Gospel of Christ as given in the above passage is very similar to the Fourth Article of Faith:

We believe that the *first principles* and *ordinances of the Gospel* are: First, Faith in the Lord Jesus Christ; Second, *Repentance;* Third, *Baptism by Immersion* for the remission

of Sins; Fourth, *Laying on of hands* for the gift of the Holy Ghost. (Pearl of Great Price, p. 60)

You will notice, it states that "Faith in Christ" is the first principle of the Gospel. Yet contrast this to another statement which was made by the Prophet when he began to teach the Saints the *Patriarchal concept of God* and the *Exaltation of man:*

It is the *First Principles Of The Gospel* to know for a certainty the *Character* of God, and to know . . . that He was once a man like us; yea, that God himself, the Father of us all, dwelt on an Earth, the same as Jesus Christ (*TPJS* 345–46)

Which is first, the principle of *Faith in Christ,* or the possession of a *Certain Knowledge* of God the Father? Before anyone can obtain "certain knowledge," he must first acquire "Faith" — Faith always precedes knowledge.[63] Do we perceive in these statements disharmony, or is it possible that the contradiction might be more apparent than real? Our answer is found in understanding that there is a difference between the Doctrine of Salvation, and the Doctrine of Exaltation. *Faith in Christ* is the First Principle of the Gospel of Christ, but the *Knowledge of God* is the First Principle of the Gospel of the Father.

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— Book of Mormon Sources —

The Book of Mormon precisely defines the *Gospel of Christ* as the *First Principles of the Gospel*. On one occasion, after affirming its primary nature, it even represents Christ as laying an injunction against "establishing" any other doctrine to be his:

I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the *Father hath given unto me* . . . . and I bear record that the Father commandeth all men, everywhere, to *Repent and Believe in Me.* And whoso *believeth in me,* and is *Baptized*, the same shall be *Saved* . . . . . Verily, verily I say unto you, that *this is my doctrine* . . . . *and whoso shall declare more or less than this, and establish it to be my doctrine, the same cometh of evil.* (3 Nephi 11:28–40; see also 18:1–4; 27:13–16, 19–21)

You will notice that Christ does not deny the existence of other doctrine. What Christ does here, is to define the scope of *his* doctrine, and then he

[63] Alma 32:17–21, 26

positively states that: "whoso shall declare more or less than this, *and establish it for my doctrine*, the same cometh of evil." It is not the belief in, and teaching of other higher principles that cometh of evil, but when you establish these higher concepts as the doctrine of Christ — this "cometh of evil." The reason for this being, that strictly speaking, these other principles do not belong to Christ's Church — they were not given to Christ by the Father to establish as a part of his Gospel. Instead, they pertain to the Father's Church and the Father's Gospel — they pertain to the *"Church of the Firstborn"*— they constitute what the Book of Mormon repeatedly refers to as "The Work Of The Father".

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— The Work of the Father In the Book of Mormon —

The teaching was that when Christ's Church was properly established on the Earth, the Father would "show forth *His own Works in it."* These Works would be composed of the Temple Ordinances and accompanying doctrine. In other words, when the Church of Christ is fully developed, the Father's Church, or the Church of the Firstborn would form an *Inner Circle* of the *Elect,* within it. Thus, in this circumstance, after a member of the Church of Christ has proven himself or herself faithful to the First Principles of the Gospel — that is the Gospel of Christ — then at that time, upon petition, a Temple Recommend is granted in order to gain admittance to the *House of God*. Upon being ushered through the Temple, the neophyte is initiated into the preparatory ordinances of the Church of the Firstborn. The Prerequisite Qualifica-tions for membership in this Celestial Organization are clearly set forth by the Prophet:

> A man . . . can never see the Celestial Kingdom of God, without being born of water and the Spirit. He . . . can never come . . . to the general assembly and *Church of the Firstborn* . . . unless he becomes as a little child, and is taught by the Spirit of God. (*TPJS* 12)

A man must live a life of *Total Commitment* to God, the same as the Prophets of Old, the Prophet taught on another occasion — only those who live accordingly will receive "a crown of righteousness from the hand of the Lord, with the Church of the Firstborn."[64] It is not until after a man and wife have proven themselves faithful, through a life of commitment and dedication to all their covenants (i.e. those entered into at the time they received their Endowment and Temple Marriage) that they are called forth "by revelation

[64] *TPJS* 63–64

and commandment"[65] to receive the crowning blessing of the Temple — the Second Anointing. Through this anointing, all other blessings, conditionally promised in other ordinances, are sealed upon their heads — this includes all family sealings, marriage, adoption, etc. It is through this ordinance that the recipient is sealed by *"The Holy Spirit of Promise,"*[66] or as it has at other times been referred to *"The More Sure Word of Prophecy"*[67] or *"Your Calling and Election Made Sure."*[68] Through the Sealing in the Second Anointing, the Children of God are made Joint Heirs with Jesus Christ[69] — they become members of the Church of the Firstborn[70] — Legitimate Sons and Daughters of God — Legal Heirs to the Highest blessings held in reserve for the Celestial members of the Royal Family. As such, they constitute the *Inner Circle* of the Elect — the Church of the Firstborn within the Church of Christ. With this brief rendition of the Work of the Father, as it would take place within the framework of the Church of Christ, let us continue our subject. Notice how clearly the Book of Mormon distinguishes the *"Works of the Father"* from the Church of Christ:

> And the Lord said unto them . . . . . ye shall call the church in my name . . . . . And if it so be that the church is built upon my gospel then will the *Father* show forth *his own works* in it. (3 Nephi 27:4–10)

Even though the Book of Mormon does not clearly define what the "Work of the Father" is in all respects, a careful study of its pages will reveal that it has to do with the Covenant which God the Father made to the Patriarchs Abraham, Isaac, and Jacob, concerning their seed, or the House of Israel:

> And when the day cometh that the wrath of God is poured out upon the mother of harlots . . . then, at that day, *the Work of the Father* shall commence, in preparing the way for the fulfilling of His Covenants, which he hath made to *His people* who are of the *House of Israel*. (1 Nephi 14:17)

Remembering that the Gospel of the Father, and the Church of the Firstborn, constitute the doctrine, principles and organization of the Patriarchal Order, is it any surprise that the *"Work of the Father"* should involve the *House of Israel!* Consider the following Covenant which God made with Abraham:

> My name is Jehovah . . . . And I will make of thee a great nation, and I will bless thee above measure . . . and thou shalt be a blessing unto thy Seed after thee, *that in their hands they shall bear this ministry and priesthood unto all nations;* And I will bless them through thy name; *for as many as receive this gospel Shall Be Called After Thy Name, and shall be accounted thy seed, and shall rise up and bless thee, as their father* . . . for I give unto thee a

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[65] D&C 132:7 [66] D&C 124:124; 132:7–19, 26–27 [67] D&C 131:5 [68] 2 Peter 1:10; *TPJS* 150, 298, 305; *WJS* 4–5, 201–202, 205–209, 242, 244, 330, 334, 335, 368 [69] Romans 8:17 [70] D&C 76:53–54; 88:3–5; 93:22

promise that *this right shall continue in thee, and in thy seed after thee* (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed (Abraham 2:8–11)

It is evident from the above, as well as from many other passages of scripture, that the Abrahamic Covenant established the House of Israel as the Elect family of God. Consider the following passage: *"Israel* is my *son*, even my *First-born."*[71] And again: "I am a *Father* to *Israel*, and *Ephraim is my Firstborn."*[72] In Deuteronomy it states:

When Elyon assigned the nations their inheritance, when he divided up humankind, he set up the peoples' territories according to the number of El's sons; Yahweh's portion was his people, Jacob was his hereditary share.

In the desert he finds him, in the howling expanses of the wastelands. He protects him, rears him, guards him as the pupil of his eye. (*Theological Dictionary of the Old Testament* Vol 5:19–20; *The Interpreters Bible* Vol 1:360; Vol 2:519; *The Anchor Bible; The Jeruusalem Bible,* Deut 32:8–10)

Through the fulfillment of the Covenant as brought to pass in the *Restoration of Israel*[73] the seed of Abraham would indeed be the *Elect Family of God* — the embodiment of the *Church of the Firstborn* on Earth — established in power and great glory, to bring in the millennial reign. God would truly be a Father to Israel, and Israel would be to God a Son. Notice the powerful connection which is made between the Church of the Firstborn and the House of Israel in the following scripture:

Question: What are we to understand by sealing the *one hundred and forty-four thousand*, out of all the *Tribes of Israel* — twelve thousand out of every tribe?

Answer: We are to understand that those who are sealed are *High Priests*, ordained unto the *Holy Order of God*, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the ***Church of the Firstborn***. (D&C 77:11)

As is evident from this prophecy, it would be through the Everlasting Covenant which God made with Abraham that the futuristic Family of God, the *"Church of the Firstborn,"* would someday be established on Earth — indeed, according to the covenant, it could not be otherwise. It would be through Abraham's seed that the Priesthood would pass down to all future generations. All those who received the Gospel through its ministration would be adopted into the House of Israel. They would rise up and bless Abraham as their father and be accounted as his seed. By all that the Book of Mormon continually reiterates, when the time came for the Father to establish His Family Kingdom upon Earth, the *focal point* of this *"Work of the Father"* would indeed be within the *House of Israel*. First they would come to the knowledge of Christ,

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[71] Ex 4:22 [72] Jer 31:9 [73] 3 Nephi 16:10–15; D&C 45:17, 22–30 113:5–10; Rom 11

their Redeemer — then they would be gathered home from their long dispersion.[74] Only through the gathering of the House of Israel to the lands of their inheritance, could the Father's Covenant with Abraham be fulfilled — and only through the fulfillment of that Covenant could the Father's Church and Kingdom be estab-lished upon Earth in all its glory and splendor.[75]

Notice the connection between the "House of Israel" and the "Work of the Father" as it is continually set forth by Christ in Third Nephi:

> Behold now I finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the House of Israel. Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled . . . . then is the fulfilling of the *Covenant* which the *Father* hath made unto his people, *O House of Israel.* And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered . . . . . And it shall come to pass [saith the Father] that I will establish My people, O House of Israel . . . . in this land, unto the fulfilling of the *Covenant* which I made with your father Jacob . . . . . ye are of the *House of Israel;* and ye are of the *Covenant* which the *Father* made . . . saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed . . . . . And when . . . thy seed shall begin to know these things — it shall be a sign unto them, that they may know that the ***Work of the Father*** hath already commenced unto the fulfilling of the *Covenant* which he hath madeuntothepeoplewho are of the houseof *Israel*..... Verily I say unto you, at that day shall the Work Of The Father commence among all the dispersed of my people, yea, even the *Tribes* which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people . . . . yea, and then shall the *Work* commence, with the *Father* among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations (3rd Nephi 20:10–13, 21–22, 25; 21:7, 26–29)

The relationship between the *"Work of the Father"* and the Gathering and Restoration of Israel etc., is continually stressed in the above passage, and in every case, whenever the "Work of the Father" is mentioned in the Book of Mormon, it is used in this way. Bearing this in mind, let us now turn to other sources outside the Book of Mormon, and we shall see that a consistent pattern is developed by the teachings and doings of the Prophet Joseph Smith.

— The Work of the Father & the Kirtland Restoration —

As early as 1834, the Prophet was speaking of the "Work of the Father," and relating it to the building of the Kirtland Temple, wherein the Keys pertaining

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[74] Hel. 15:13; 3 Nephi 5:23–26; 20:12–13 [75] *TPJS* 307–308

to Temple Work and the Restoration and Government of the House of Israel were restored by Moses, Elias, and Elijah[76]:

> The building of the House of the Lord in Kirtland was . . . taken into consideration. It was decided that the brethren . . . should assist in erecting the house all that is in their power, that the Elders of the Church may be Endowed with Power from on High . . . that the *Work of the Father* may roll forth. (*Kirtland Council Minute Book* <9 Feb 1834> 21)

By March 27, 1836, more than two years later, the Kirtland Temple had been completed, and on that day it was dedicated. The Dedicatorial Prayer is addressed to the "God of Israel" to whose name it affirms the Temple had been built,[77] and who is alternately referred to as "Holy Father,"[78] and "Jehovah"[79] with other attending reference to clearly distinguish Him from Jesus Christ His Son.[80] One of the principle themes named in the prayer is the gathering and redemption of the House of Israel,[81] which again is clearly distinguished from the *gentile* Church of Jesus Christ of Latter-day Saints.[82]

Three days after the dedication, the Prophet made a statement which, when viewed in light of what transpired shortly afterwards, is most significant. He had just finished attending to the foot washing ceremonies in the Temple, whereupon he observed to the different quorums of the Priesthood who were present, that he "had now completed the organization of the Church," and that they *"had passed through all the necessary ceremonies."*[83] It should be remembered, that as of this time, there were no Temple Endowments or Washings and Anointings as they are presently practiced, and no Work for the Dead. The Temple Ordinance of Eternal Marriage had not yet been instituted. No Kings and Priests had been anointed — no Queens and Priestesses. How then could the Church have passed through all the necessary ceremonies? We must conclude that either the Prophet was shrouded in ignorance of future Knowledge, Keys and Ordinances yet to be restored, or that he did not consider the Temple Ordinances to be an essential part of the "Necessary Ceremonies" of the Church of Jesus Christ of Latter-day Saints. That the latter is the answer to our question becomes evident when we realize that the doctrine of Eternal Marriage, and the Anointing of Kings and Priests had been revealed to the Prophet in revelations which he had received years before[84] — even as early as July 1831.[85]

It was only seven days after the dedication of the Temple (four days after the Prophet had made the above statement) that four heavenly messengers — Jesus Christ, Moses, Elias and Elijah appeared to the Prophet and Oliver in the Kirtland Temple — through this visitation the foundation was laid

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[76] D&C 110 [77] D&C 109:1–2, 56,78 [78] D&C 109:4, 10, 14, 22, 24, 29, 47 [79] D&C 109:34, 42, 56, 68 [80] D&C 109:4, 67, 75 [81] D&C 109:58 – 67 [82] D&C 109:60 [83] *HC* 2:432 [84] D&C 76:56 [85] *UPR* 10:4 – 7

for the fulfillment of the Prophet's prayer — the Restoration of the House of Israel:

> The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. (D&C 110:1–4)

After Christ had forgiven them of their sins, then Moses appeared and committed unto them *"the Keys of the Gathering of Israel* from the four parts of the earth, and the leading of the *Ten Tribes* from the land of the north." After this Elias or Noah[86] appeared and committed "the *Dispensation of the Gospel of Abraham,"* saying that in Joseph Smith and Oliver Cowdery and in *their seed*, all generations after them would be blessed. After this vision had closed Elijah the prophet stood before them and committed the keys *"to turn the hearts of the fathers to the children, and the children to the fathers."*[87]

It is significant that these Heavenly messengers should appear and restore these keys so soon after the Prophet had "completed the organization of the Church," and after the Saints had "passed through all the necessary ceremonies." It would seem that after the Prophet had accomplished this task, the Lord called upon him to restore other ordinances and another organization which pertained to a yet higher Celestial Order of things.

It will be noticed that in each Heavenly visitation, the messenger restored keys which pertained to the eternal organization of the family unit — in particular the family of "Israel." Moses restored the keys to gather Israel as a family. Remember the Prophecies as set forth in the Book of Mormon:

> at that day shall the *Work of the Father* commence among all the *dispersed* of my people, yea, even the *Tribes* which have been *lost*, which the *Father* hath led away out of Jerusalem . . . . . Yea, and then shall the *Work* commence, with the *Father, among all nations,* in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations (3rd Nephi 21:26–29)

With the appearance of Moses in the Kirtland Temple to restore the keys of the Gathering of Israel the prophecies in the Book of Mormon regarding the "Work of the Father" were indeed in process of fulfillment! It is incredible, is it not, the foresight which this unread farm boy had when he "authored" the Book of Mormon!

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[86] D&C 27:6–7; Luke 1:11–26; *TPJS* 157 [87] D&C 110:11–15

Following the visitation of Moses, Noah appeared, and committed the *"dispensation of the Gospel of Abraham*. What Gospel do you suppose that was — what gospel did Abraham live under? Obviously, it was not the Gospel of Jesus Christ which was restored on this occasion — Christ's gospel had already been restored in its fulness. Remember that the *Work of the Father* had to do with the *"Covenants"* which the Father made with Abraham — to be a father of many nations, etc. — that his posterity would be more numerous than the stars in the heavens or the sands upon the seashore! The Dispensation in which Abraham lived was a *Patriarchal Dispensation* — it was the *Gospel of the Father* which Abraham lived under and it was the authority of that Gospel and Dispensation and accompanying doctrine which was committed to the Prophet Joseph Smith at this time.

After this vision had closed, another great and glorious vision opened to their view, for Elijah the prophet . . . stood before them, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi — testifying that he [Elijah] should be sent . . . *To turn the hearts of the Fathers to the Children and the Children to the Fathers* . . . therefore, *the Keys of this Dispensation are com-mitted into your hands* (D&C 110:14–16)

The Work of the Father does not begin and end with the simple conversion and Gathering of Israel — nor with the doctrine of Eternal Marriage. Only through the Crowning Blessings of the Father's Gospel could the Father's Work be consummated in Israel. Through the Sealing Power of Elijah the righteous posterity of Abraham are to be bound together in a *New and Everlasting Covenant* of "kindred affection, *Family Association and Government"— the Eternal Family of God the Father*. But we will let the Prophet explain this for himself:

[The] Office and Work of Elijah . . . . is one of the greatest and most important subjects that God has revealed! He should send Elijah to Seal the children to the fathers and [the] fathers to the children . . . . . not only on Earth but [also] in Heaven — both the living and the dead to each other . . . . . [The Sealing Keys are given to us that we might] connect ourselves with our fathers which are in Heaven and Seal up our dead to come forth in the first resurrection . . . . This is the Power of Elijah and the Keys of the Kingdom of Jehovah [i.e. God the Father]. . . . . .

By [the Power of Elijah] . . . we are Sealed with the Holy Spirit of Promise (D&C 124:124; 132:7, 18–20) . . . . To obtain this Sealing is to Make our Calling and Election Sure (2 Peter 1:10) which we ought to give all diligence to accomplish . . . . . Whatever you shall Bind on Earth shall be Bound in Heaven. This is the Power of Elijah, to Seal or Bind . . . . . [It is to hold] the Keys of Power . . . to [place] . . . the Seals of the Melchizedek Priesthood upon ***the House of Israel.*** (*Doctrine of the Priesthood, "Priesthood Expounded, New Amalgamated Text",* forthcoming issue; see also *TPJS* 337–340; *WJS* 327–336)

It is only through the glorious manifestations which have been portrayed above, that we begin to comprehend the central purpose for which the Kirtland Temple was built — "that the Elders of the Church may be Endowed with Power from on High . . . that the *Work of the Father* may roll forth."[88]

— The Work of the Father in The Doctrine and Covenants —

Our thesis continues to gain momentum, when we discover that the same relationship which is established in the Book of Mormon between the *"Work of the Father"* and the *"Covenants of the Father with the House of Israel,"* can also be found in the Doctrine and Covenants. What drives our point home, is that in this case, the phraseology is accompanied with an attending explanation which states, that it is through the Temple Ordinances that the eternal perpetuation and preservation of Abraham's Seed is to be accomplished.

On July 12th, 1843, in a revelation given to the Prophet concerning Temple Marriage, the Doctrine of the Exaltation of Man through the establishment of an Eternal Family Kingdom is clearly set forth. In this same revelation the "Work of the Father" is again referred to in two different verses, and explained in terms of Eternal Marriage and the Covenant which God the Father made with Abraham concerning his Seed:

> Abraham received promises concerning his seed . . . which were to continue . . . both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them. This promise is yours also, *because ye are of Abraham,* and the promise was made unto *Abraham*; and *by this Law* [Celestial Marriage] is the continuation of the ***Works Of My Father***, wherein he glorifieth himself. (D&C 132:30–31)

> And again, as pertaining to the law of the priesthood — if any man espouse a virgin, and desire to espouse another . . . . and if he have ten virgins given unto him by this law, he cannot commit adultery for they belong to him, and they are given unto him . . . . to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given *by my Father* before the foundation of the world, and for their *Exaltation* in the eternal worlds, that they may bear the souls of men; for herein is the ***Work Of My Father*** continued, that he may be glorified. (D&C 132:61–63)

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[88] *Kirtland Council Minute Book* <9 February 1834> 21

At this juncture, it would be helpful for those who have received their Endowment to reflect for a moment — remember the *Anointing* which you received when you were Endowed — you were not anointed to reign as Kings and Priests or Queens and Priestesses in the Church of Christ — there are no such callings therein! Quite to the contrary, these are *Patriarchal/Matriarchal Offices* having to do with family government in the *Church of the Firstborn*. That this is so is expressly stated in the anointing itself, where its purpose is explained as a preparation to *"rule and reign in the House of Israel!"*

Again — remember the blessings which were sealed upon you as you entered the *marriage covenant* — you were not promised to receive the blessings of the Church of Christ, or of Peter, James and John — what you were promised, was that through your faithfulness, you would receive "All the Blessings of ***Abraham, Isaac, and Jacob!***"[89] "This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the **Works Of My Father**, wherein he glorifieth himself."[90]

— Temples built up to the Father's name, not Jesus —

Since the Temple ordinances pertain to the *"Work of the Father,"* and His Church, you would suppose that the Temples themselves would be built up to the Father's name,[91] as opposed to that of Jesus Christ His Son. Eliza R. Snow has written upon this subject, and in the process (in her characteristically beautiful style) has tied together many of the concepts which have been presented in this work:

> In America in the nineteenth century, *among the Gentiles,* a *Modern Israel* began to rear *Temples to the Name of the God of Israel!* Temples to be reared to His august name in every State on this vast continent! Thus runs the Mormon prophesy . . . . . All America is the world's *New Jerusalem!*
>
> With this cardinal conception crowding the soul of the Mormon Prophet, inspired by the very *Archangels of Israel*, what a vast *Abrahamic* drama opened to the view of the saints in *Kirtland* when the first *Temple* lifted its sacred tower to the skies!
>
> *The Archangels of Israel had come down* to fulfill on earth the grand *Abrahamic* program. The two worlds — the visible and the invisible — were quickly – engaging in the divine action, to consummate, in this *"Dispensation of the Fulness of Times,"* the promises made unto the Fathers . . . . .

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[89] *Unpublished Revelations Vol 1* Part 71:13; *Millennial Star Vol* 51:435–4 [90] D&C 132:31 [91] D&C 109:1–2, 4

The God of Israel is a Covenant Maker; the Crown of the Covenant is the Temple.....

But this Temple-building of the Mormons has a vaster meaning than the Temples of Egypt, the oracles of Greece, or the cathedrals of the Romish Church.

It is the vast *Hebrew* iliad, begun with *Abraham* and brought down through the ages, in a race still preserved with more than its original quality and fibre; and in a God who is raising up *unto Abraham a* ***Mystical*** *Seed of Promise, a Latter-day Israel*.

Jehovah is a Covenant Maker. "And I will make with *Israel a New and Everlasting Covenant,"* is the text that *Joseph* and *Brigham* have been working upon.[92] Hence this *Temple Building* in America, to fulfill and glorify the *New Covenant of Israel*.

The first covenant was made with *Abraham* and the patriarchs *in the East*. The greater and the everlasting covenant will Restore The Kingdom To Israel. That covenant has been made *in the West*, with these veritable *Children of Abraham*. God has raised up children unto Abraham to fulfill the promises made to him. This is Mormonism.

The West is the future world. Yet how shall there be the new civilization without it's distinctive *Temples?* Certainly there shall be no *Abrahamic Dispensation and Covenant* unless symbolized by *Temples Raised to the Name of the God of Israel!*

All America, then is Zion!

A hundred temples lifting their towers to the skies in the world's New Jerusalem. *Temples built to the name of the God of Israel*.

Mark this august wonder of the age; ***t****he Mormons Build not Temples to the Name of Jesus, but to the Name of* Jehovah — ***Not to the Son, but to the*** **Father**.

The Hebrew symbol is not the cross, but the *scepter.* The Hebrews know nothing of the cross. It is the symbol of heathenism, whence Rome received her signs and her worship. Rome adopted the cross and she has borne it as her mark. *She never reared her cathedrals to the name of the God of Israel*, nor has she taught the nations to fear his name. Nor has she prophesied of the New Jerusalem of the last days, which must supersede Rome ***and give the millennial civilization to the world.***

The reign of the Messiah! Temples to the ***Most High God!*** *The sceptre, not the cross!* (*Women of Mormondom* <1877> 74–75, 78–79)

— The Order of the Ancient of Days —

The manifestation of Christ in the Kirtland Temple, followed by the appearance of Moses, Elias, and Elijah, made it possible for the Saints in this dispensation, to realize for themselves, the same blessings which Christ had promised to the people of the Book of Mormon. Through the visitation of these "Archangels of Israel" the Keys to the "Work of the Father" were delivered to the Prophet Joseph Smith and Oliver Cowdery. "The Veil was taken from our

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[92] Gen 17:1–7; Jer. 31:31; 32:34–36; Heb. 8:8–13; Eze. 37:15–28; D&C 22:1–4; 132:4, 6, 19, 26–27, 41–42

mind and the eyes of our understanding were opened," (D&C 110:1) wrote the Prophet of this experience. But this Restoration was not limited to knowledge alone. The keys to restore Israel as a family were conveyed — the presiding birthright was bestowed, and then finally the crowning blessing — the power to bless or curse — to bind or seal — on Earth and in Heaven — the "Keys of the Kingdom of **Jehovah**." (*TPJS* 338) Through this restoration the Prophet was commissioned with authority to organize the Church of the Firstborn here on Earth, with all its attending ordinances and institutions — And thus to claim for himself and the Saints the promise which the Savior made to the Nephites nearly two thousand years before, when he said that if it so be that the Church of Christ is built and established upon the principles of his Gospel *"Then will the Father show forth His own works in it."* (3 Nephi 27:10)

The Historical development of this "Work of the Father" in our dispensation is without a doubt, the single most important, and yet least understood of all things connected with the life of the Prophet. Through the restoration which was effected in the Kirtland Temple, the "Man-child" was conceived in the belly of the woman. (*JST* Rev 12:2–7) Yet as one stumbling block after another beset the Saints, the birth of this "Man-child" was continually forestalled. Between the apostasy of the Saints from within, and secular persecution, mob drivings and imprisonment from without, the Prophet would be constrained for yet another six years to come.

As late as March 15, 1839, after more than four months of confinement, the Prophet lamented from within prison walls, the sorrow he felt for the suffering of the exiled and wandering Saints:

> My heart bleeds continually when I contemplate the distress of the Church. Oh that I could be with them! I would not shrink at toil and hardship to render them comfort and consolation. I want the blessing once more to lift my voice in the midst of the Saints — I would pour out my soul to God for their instruction. *It has been the plan of the Devil* ***to hamper me and distress me*** *from the beginning,* **To Keep Me From Explaining Myself To Them**, and *I Never Have Had Opportunity To Give Them* **The Plan That God Has Revealed To Me**. (*The Women of Mormondom* <1877> 211)

The force of circumstances restrained the Prophet, for yet another three years, so that he could not reveal this '**God-given Plan**' to the Saints. It was not until after they had been driven from the state of Missouri, and established themselves in their own community at Nauvoo, Illinois, that they finally obtained the peace and protection, which was requisite in order for them to build a Temple and implement its ordinances. On January 6th, 1842, in view of the bright prospects, which this temporary umbrella of peace seemed to project for the future, the Prophet cheerfully began to recount his anticipations for the coming year:

The new year has been ushered in . . . and the Saints . . . [are blessed with] means to rear the *Temple Of The Most High God* (Gen. 14:18–19) . . . . . Truly this is a day long to be remembered by the Saints . . . a day in which the God of heaven has begun to restore the **Ancient Order Of His Kingdom** . . . a day in which all things are concurring to bring about the *completion of the Fulness of the Gospel, A **Fulness** Of The Dispensation Of Dispensations,* even the Fulness of times . . . . a day . . . which *Jehovah* has promised . . . to prepare the earth for the *return of his glory,* even **a Celestial Glory**, and **a Kingdom Of Priests And Kings To God** and the Lamb . . . and with him the Hundred And Forty And Four Thousand whom John the Revelator saw, all of which is to come to pass in the *Restitution Of All Things.* (*HC* 4:492–493; see also 599)

It is important that we recognize all that the Prophet touches upon in this statement. First he speaks of the Saints having the means to build "the **Temple** of the Most High God". Then in what follows he associates the Temple and its Ordinances with the "Ancient Order of God's Kingdom", which he then says is in process of being Restored. In continuing, he equates the Doctrine and Ordinances of the Temple with the "Completion of the Fulness of the Gospel", and "a Fulness of the Dispensation of Dispensations". Following this he speaks of Jehovah, who has promised that in the latter days he would "prepare the Earth for the *return of his glory,* even **a Celestial Glory**, and **a Kingdom of Priests and Kings**".

It is significant that the Prophet equates those Kings and Priests who are to rule with Christ, with a Celestial Order of things. The Prophet's allusion to "Celestial Glory" and his equation of "Celestial Glory" with "a Kingdom of Priests and Kings", reveals the Difference between the Theocracy of Moses and that which the Prophet had been called to Establish. The Theocracy of Moses was Predicated upon a Law of Carnal Commandments. It was for this reason that those Kings and Priests which were anointed during the Mosiac Dispensation, were ordained by the authority of the Lesser or Aaronic Priesthood. In contradistinction to this, *the Theocracy which the Prophet had been called to establish, **was to be Predicated upon a Celestial Law*** — and it was for this reason, that the Kingdom which the Prophet Established was to be composed of **Kings** and **Priests** who were Anointed and Ordained *by the* **Higher Order and Fullness of the Melchizedek Priesthood**. In other words, in the 7th and Last Dispensation and the Millennium, the Predominent rule was to be by a System of Kings and Priests who were to be Anointed and Ordained ***after the Order of Melchizedek,*** rather than by the Aaronic Priesthood. Reference to Jehovah "preparing the Earth for the return of his glory" alludes to the Glorious Return of Christ and the Millennium. Not only so but it also reveals the Directive which the Prophet had received, to establish a Theocratic Kingdom comprised of Kings and Priests, in order that the earth might be "prepared" for the Millennial Advent.

In closing this commentary upon the Prophet's January 6th, 1842 statement, we need to recognize one last thought, namely that the Prophet Connected the Annointings and Ordinations of Kings and Priests in the Temple to the Restoration of the House of Israel and not to the Church of Christ. That this is so may be assesed from the fact that the above statement associates those who were to be Anointed and Ordained as Kings and Priests with the One Hundred and Forty and Four Thousand — who in accordance with Scripture (Rev 7:2–8) and the Revelations of the Prophet (D&C 77:11), were to be taken from out of the Twelve Tribes of Israel.

Three months after making the above statement, on April 7, 1842, a revelation was given to the Prophet, establishing the formal name by which he was to refer to this "**Ancient Order**" of Gods "**Kingdom**":

> Verily thus saith the Lord, this is the name by which you shall be called — **The Kingdom of God** and **His Laws**, *with the* **Keys and Power Thereof**, and **Judgment in the Hands of His Servants**, Ahman Christ. (*UPR* 57a)

As already pointed out, it was this "Ancient Order" of Gods "Kingdom," along with its *Doctrine* and *Ordinances* that would constitute the "complete [restoration] of the Fulness of the Gospel" and through which Jehovah would yet "prepare the Earth for the return of His glory." Essentially this "Ancient Order" was envisioned by the Prophet to be a *Celestial Kingdom on Earth* — a "Theocracy" composed of *"Kings and Priests",* who would form the governing nucleus of the "Kingdom of God." This *"Ancient Order"* would indeed be the *"Kingdom of God* . . . with the Keys and Power thereof" — and ultimately these "servants" would be the collective body of *"Kings and Priests"* who would compose the *"Hundred and Forty and Four Thousand"* missionaries — Missionaries which, in accordance with the Prophet's revelation, were to be "Ordained unto the *Holy Order of God",* to go out into the world, and bring as many as would come "to the *Church of the Firstborn."* (D & C 77:11)

On May 4th, 1842 (nearly one month after the above revelation was received) the ordinances of this Kingdom were (for the first time in this dispensation) administered to some of its leading officers, in the Prophet's upper brick store at Nauvoo:

> I spent the day in the upper part of the store … in council with [some of the Twelve and other brethren] . . . Instructing them in the Principles and *Order of the Priesthood,* attending to Washings, Anointings, Endowments and the communication of Keys pertaining to the Aaronic Priesthood, and so on to the **Highest Order of the Melchizedek Priesthood** — Setting Forth the **Order Pertaining to the Ancient of Days**, and all those plans and *Principles* by which any one is enabled to Secure the Fullness of those Blessings which have been . . . [reserved] for the **Church of the Firstborn**, [that they might] come up and abide in the presence of the . . . Gods in

the Eternal Worlds. In this Council was Instituted the **Ancient Order of Things** for the *first time* in these Last Days. *(History of the Church* 5: <4 May 1842> 1–2; *Teachings of the Prophet Joseph Smith* 237)

It is recognized among scholars that the above account details the meeting when Temple Ordinances as presently administered, were first introduced in this Dispensation. What is not widely recognized, however, is that in the process of instituting these ordinances, they are referred to as the *"Ancient Order of Things"* — the *"Order of the Ancient of Days",* and "those *Plans and Principles"* by which we may *"Secure the fulness of those blessings* ***which have been prepared for*** **The Church of the Firstborn**". According to this then, it is through the Priesthood and Ordinances which are administered in this "Ancient Order of Things", or as the Prophet also referred to it: "**The Order of the Ancient of Days**" that we receive the blessings of membership and etc., in "**the Church of the Firstborn**".

This Organization has also been referred to by other names, such as: "The Quorum," "The First Quorum," the "Grand Quorum," "The Anointed Quorum," "The Council Pertaining to the High Priesthood," "The Secret Priesthood," "The Holy Order," and "The Kingdom of God."

The significance in many of these titles is self-evident and at least three of them have important scriptural connections. "The Quorum" intimates a connection to the Priesthood, and "The First Quorum," "The Grand Quorum" and "The Council pertaining to the High Priesthood," all speak of its' exalted status. "The Anointed Quorum" signifies the medium through which this Priesthood was conferred, and "The Secret Priesthood" establishes the strict Confidence under which it was had and discussed. The title the "Holy Order" has strong connections to the Book of Mormon,[93] the Doctrine and Covenants[94] and the Joseph Smith Translation of the Bible.[95] The "Kingdom of God" speaks of a Theocracy, and hence connects it to the Council of Fifty and the Prophecy in Daniel, or the "**Order of the Ancient of Days**".[96]

The *"Ancient Order"* alludes to an Organization which has existed on Earth in the Ancient Past. But while the *"Ancient Order"* speaks of the Past, the *"Order Pertaining to the Ancient of Days"* is clearly *futuristic*. Indeed the *"Order of the Ancient of Days"* is a Prophetic designation which the Prophet derived from the Book of Daniel, wherein it is foretold that in the Latter Days the "Ancient of Days" would come and establish the Kingdom of God on Earth. It is this

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[93]Alma 13:1–20 [94]D&C 84:12 – 25 [95]*JST* Ex 34:1 – 2; *JST* Deut 10:2; Alma 13:1–20; D&C 77:11; 84:18–25; [96]Dan 7:9, 13, 22

Prophetically foretold "Kingdom" that the Prophet alludes to, when he speaks of the *"Order of the Ancient of Days".* As he expressed himself:

> The ancient prophets declared that in the last days the God of heaven should set up a kingdom which should never be destroyed, nor left to other people; and the very time that was calculated on, this people were struggling to bring it out. (*TPJS* <2 May 1844> 365)

— The Saints Shall Inherit the Earth —

In Accordance with Prophecy, at the time of the coming of "the Ancient of Days", those who are Virtuous are to be Translated and taken up into the Great Cheribum of God. At the same time, the Righteous Dead will be Raised Up from their Graves and Finally the Whole of the Worthy Posterity of Father Adam and Mother Eve will be brought to stand before their Divine Parents, to be Judged by their works. (Dan 7:10; 12:1–3) According to the Prophecy there will be One Million Attendants that serve the Ancient of Days as His Ministers, and One Hundred Million besides who will Stand Before Him to be Judged.

Again in accordance with the Prophecy in Daniel, at the time of the coming of the Ancient of Days, the Kingdom of Satan will be Destroyed. This great Kingdom of the latter-day Anti-Christ is described in the book of the Revelation of John, where it is characterized as *"the great whore that sitteth upon many waters with whom the kings of the earth have committed fornication"* (Rev 17:1–2). It further states that "upon her forehead was a name written, "Mystery Babylon the Great, the Mother of Harlots and Abominations" (Rev 17:5). With the advent of the Ancient of Days, the Kingdom of Satan is "Destroyed and given to the Burning Flame" (Daniel 7:11). According to Isaiah, it will be at this time that Satan will be made to experience death — his body will be given as food to the worms — his spirit is consigned to the Pit of Sheol and his Kingdom is Utterly Destroyed (Isaiah 14:4–24). Some few other Kingdoms are allowed to remain, but even in the case of these, they are disempowered, for their Dominion is taken away (Dan 7:12).

After the Judgment of the Righteous, their Blessing is Decreed, whereupon the Chosen Heir of the Father is Enthroned — and this is the "Son of Man" who comes forth, *triumphantly* riding in a company of Cherubims. A Pillar of Fire issues forth from beneath them, and Great Clouds surround them, all of which give the appearance of the Son of Man Riding upon the "Clouds of Heaven". The Son of Man is brought before the Ancient of Days, when he is Coronated as King of Kings and Lord of Lords over all the Earth. The

Kingdom of God is then established and the Keys of Power and Government are Bequeathed to Christ and his worthy disciples. It is at this time that the teachings of Jesus receive their Literal Fulfillment:

Blessed are those who are *Poor, who come unto me:* for Theirs Is The Kingdom of Heaven. Blessed are they that *Mourn*: for they shall be Comforted. Blessed are the *Meek*: for They Shall Inherit the Earth. Blessed are they which do *Hunger and Thirst after Righteousness:* for They Shall Be Filled. Blessed are the *Merciful:* for They Shall Obtain Mercy. Blessed are the *Pure In Heart:* for They Shall See God. Blessed are the *Peacemakers:* for They Shall Become the Children of God. (Matt 5:1–9)

It is at the time of the First Resurrection, that the Righteous Dead will be Judged, and their Blessing Decreed — and it is at this time that the Disciples of Jesus will receive their Reward as foretold by their Saviour. This is the idea conveyed in the Prophecy of Daniel, where it speaks of the Ancient of Days setting up a Kingdom that should not be left to another people. Consider the following Proph-ecy from Daniel:

I beheld till *the thrones were cast down*, and the **Ancient of Days** did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: Thousand Thousands Ministered Unto Him, and *ten thousand times ten thousand* stood before him: the Judgment was *set,* and the Books were *opened*.

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: Yet their lives were prolonged for a season and time.

I saw in the night visions and behold, one like the **Son of Man** came with the clouds of heaven, and came to the **Ancient of days**, and they brought him near before him. And there was given . . . [the Son of Man] dominion, and glory, and a kingdom, that all people, *nations, and languages, should serve him:* **His Dominion is an Everlasting Dominion,** which shall not pass away, and his kingdom that which shall not be destroyed. (Daniel 7:9–14)

It is at the time of the Coronation of the Christ, that "the Saints of the **Most High** shall take the Kingdom, and **Possess** the Kingdom *For Ever*" (Dan 7:18) — Just as it is also as of that time that the disciples of Jesus shall Inherit the Earth and Reign with him as Kings and Priests and Joint Heirs with Christ of the Father. (Rom 8:14–18; Rev 1:6) But before the Millennial Reign, Daniel states that the *"Little Horn"* (Dan 7:8) *"made War with the Saints"* and that he would "Prevail Against Them ***until*** the **Ancient of Days** comes". (Dan 7:21–22) Consequently it will not be until the setting of the Ancient of Days that the "Judgment will be given to the Saints of the Most High" — and it will not be until then that the Saints will finally *"Possess the Kingdom"*. (Dan 7:21–22) As it is stated in Daniel, the "Little Horn" will *"speak* ***Great Words*** *against* the Most High":

And shall *Wear Out the Saints* of the Most High, and think to *change times and laws:* and they shall be given into his hand until a time and times and the dividing of time. But the Judgment Shall Sit, and they shall *Take Away his Dominion,* to Consume and to Destroy it unto the end. And the Kingdom and Dominion, and the Greatness of the Kingdom Under the Whole Heaven, *shall be given to the people of the* Saints of the Most High, whose Kingdom is an Everlasting Kingdom, *and all Dominions shall Serve and Obey Him* (Daniel 7:25–27)

— The Ancient of Days —

The title "the Ancient of Days" can only be found in three passages of the Bible, all of which occur in Daniel chapter 7 (versus **9**, **13**, **22**), where it is used as an alternate reference for the "Most High God" (Dan 7:**18**, **22**, **25**, **27**). In keeping with this, the Revelation of Saint John the Apostle, cites the above Prophecy, and in the Process identifies the Ancient of Days as God the Father (Rev 4:2, 4; 5:1, 5–7, 11–12; 7:9–11). All of this is most significant, especially when considered in view of the Prophet Joseph Smith's revelation that Father Adam is the Ancient of Days.[97] (D&C 27:11) On top of this, there is also the Testimony of President Young, wherein he Revealed to the Saints and the World that: "Adam .... is Michael, *the Archangel*, the Ancient of Days!" — that "He *is our* Father *and our* God, *and the Only God with whom we have to do"* — and that "Every man upon the earth, professing Christians or nonprofessing, must hear it, and will know it sooner or later." (*Journal of Discourses* 1:50–51)

As we have already seen, the prophecy in Daniel speaks of a time when "the Ancient of Days" will come down on Earth and establish a Kingdom or Government — and a Government too, which as the Prophet taught, will be appropriately referred to as "The Kingdom of God." In keeping with Daniel's Prophecy, this Kingdom will not be fully established until after the Thrones and Kingdoms of the Wicked are Cast down, at which time Father Adam will set up a Kingdom which he will then *bequeath* to Christ and his Saints. The establishment of this Kingdom will signal the beginning of the Millennial Reign of Christ over all the earth. What is germane to our subject is that somehow the Prophet identified this Kingdom, which is to be established by Father Adam, with the Temple Endowment which he administered to the Saints on the 4th of May 1842, wherein he set forth the "Order Pertaining to the Ancient of Days".

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[97] A Careful reading of the book of Daniel will reveal that the Prophet's Revelation regarding the identity of Father Adam as "Michael the Archangel" and the "Ancient of Days", came as the result of his study of the Book of Daniel.

It is most significant that the Prophet should choose this title to describe that "Ancient Order of Things" which he then inaugurated in the upper brick store at Nauvoo. In accordance with the Proph-et, the nature of this "Kingdom of God" or "Order of the Ancient of Days", was to be a Theocratic Government which was to be Predicated upon the Eternal Organization of the Righteous Family of Father Adam and Mother Eve — all of which is to be established through the Sealing Ordinances of the Temple and the Covenants which are Administered in the Endowment.

Apostle Heber C. Kimball was one of the ten men in attendance at the May 4th meeting, and years later, when in the thralls of the Utah War, he made one of the most revealing statements ever recorded concerning the organization that came of it. Notice how he connects the Restoration events of the Kirtland period (D&C 110) as an antecedent to the later developments which came to fruition in Nauvoo. Bear in mind as you do, that Brigham Young and Heber C. Kimball were both present in the Kirtland Temple on April 3rd, 1836 — that they were Connected with the Prophet throughout the organizational development and activities of the Priesthood during the Kirtland and Missouri Period — and that both Kimball and President Young participated from the beginning in the development of the Nauvoo Endowment:

> This people here are the people of God. Here, in the Territory of Deseret, is the *Kingdom of God* [i.e. the Council of Fifty], and here are all the *Officers* pertaining to that kingdom [i.e. the Fifty some odd Princes of the Kingdom which Constitute the Council of Fifty];[98] and here is an Organization that is Organized after the Order of God [i.e. the Holy Order of God (D&C 77:11)], and it is organized after the order of the Church of the Firstborn.
>
> Let me explain what the Church of the First Born is. It is the first Church that ever was raised up upon this Earth; that is, the first born Church.[99] That is what I mean; and when **God Our Father** *Organized That Church, He organized it Just as His Father Organized The Church on the Earth Where He Dwelt;*[100] ***and That Same Order is Organized Here in the City of Great Salt Lake;*** *and it is that*

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[98] By this, reference is made to the Fifty some odd Adopted sons of the Prophet Joseph Smith, who were Anointed and Ordained as Kings and Priests during the last meetings of the Council of Fifty, and who in a later meeting, were made recipients of the "Last Charge" which was given by the Prophet to the Council of Fifty.

[99] Kimball here refers to the Patriarchal Order or Celestial Family Church & Government which was established by Father Adam at the beginning of the world. (Abraham 1:3, 25–26)

[100] In other words Father Adam, who (in accordance with the teachings of the Prophet Joseph Smith and President Young) is "God the Father", (*Journal of Discourses* 1: <9 April 1852> 50) organized the Church of the Firstborn in the beginning on this earth. And when He did so, He Organized the Church of the Firstborn here, just the same as His Father and God had organized the Church of the Firstborn in the beginning on the Earth that Father Adam came from, and whereon He was tried and Proven in Mortal Flesh, just the same as we are here.

same order that Joseph Smith the Prophet of God Organized in the Beginning in Kirtland, Ohio.[101] Brother Brigham Young, myself, and others were present when that was done; and when those officers [i.e. the Officers of the Church of the First Born] received their Endowments,[102] they were together in one place [in the upper brick store at Nauvoo]. They were organized [into a Family Kingdom by Covenant of Adoption [103] and received their Endowments and Blessings including their Second Anointing], and those keys [of the Church of the First Born (*TPJS* 237, 323, 326; *WJS* 245)] were placed upon them, and that Kingdom will stand forever [both in Time and in Eternity]. *(Journal of Discourses* 5: <2 Aug 1857> 129)

President Kimball continues his discourse by likening the Church of the Firstborn to a *Family Tree* or *Vine*, which as he says, ultimately has its *Roots* in *God the Father*. Of course, not all of the Saints had been Adopted into this Family Kingdom, not yet having entered the Covenant — nevertheless they are still connected on a temporary basis with those who are, through their Priesthood Quorums. In this capacity the Saints should stand together as "One". This is "**The Principle**", he went on to explain, "we should be connected one with the other, every Quorum in its place, and keep organized, and keep in our places, according to the order of the Church of the First Born." (*JD* 5:134)

What President Kimball refers to here is the **Law of Union** as it is required of all those who become *Legal Heirs* in the Celestial Organization of the Church of the Firstborn. The nature of the **Union** is that of "Theocracy", of which there were, in the Prophets' mind, *several different Phases.* There was for example, the Theocracy established by Moses, which was Predicated upon a Law of Carnal Commandments. This however was not a Celestial Theocracy — but above the Theocracy of Moses was the Theocracy of the High Priesthood, which was Predicated upon the Law of Consecration & Obedience to God and His Law & **Cooperation** with the Priesthood & a Covenant to "*live* by Every Word which Proceedeth forth from out *of the mouth of God"*. The Covenant to so Order ones Life was to be Administered through the Endowment and Sealing Ordinances of the Temple — and this is the "Oath and Covenant of the Priesthood" that is spoken of in Section 84 of the *Doctrine & Covenants*. (D&C 84:38 – 41)

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[101] See note 103.

[102] The giving of these Endowments commenced in the May 4th, 1842 meeting.

[103] Abraham 2:10; *HC 6: <15 Oct 1843> 58; TPJS* 328; WJS 256; D&C 18:15; *UPR* 66:12, 18 – 20; Abraham 3:22) The teachings of the Prophet Joseph Smith, President Young and others, leave no doubt regarding the importance of Adoption — nevertheless, due to the so-called 1894 revelation of Wilford Woodruff, all references regarding the Adoption of the first members of the Council of Fifty to the Prophet Joseph Smith were removed from the Nauvoo Sealing Records before they were filmed.

The final stage of Theocracy, as envisioned in the mind of the Prophet, was the *Highest form of Celestial Union*. This is the Union that he referred to when he spoke of the '**Perfect Law of a Celestial Theocracy**' (*TPJS* 322). It is this Organization that constitutes the Theocratic Order of Family Government which is established through the Laws and Ordinances of the Higher Order and Fulness of the Patriarchal Priesthood. This is the Fulness of Priesthood and Law which is *received* through the Family related Sealing Ordinances and the Endowment, as administered in the Temple. Through the Theocratic Order of the Fulness of this Priesthood, Parents in the Covenant stand as "Gods" to their own Children. That is they stand as *"Kings and Priests"* & *"Queens and Priestesses"* over that Family Kingdom which they Create and Establish through the Laws and Ordinances of the Church of the Firstborn.

Again be it remembered, it is this Theocratic Order that the Prophet Joseph Smith established through the Organization of the Holy Order and Council of Fifty at Nauvoo — "The Church of the Firstborn" or the "Order of the Ancient of Days" — or that same Order of things which was established by Father Adam and Mother Eve at the beginning of the World. In keeping with the Heavenly Nature of this Celestial Order of Life — the foremost Precept regarding this Highest Order of Theocracy is centered in the Doctrine of *Celestial Love & Service*, as Taught and Exemplified in the Life of Christ.

To Recapitulate — in accordance with Celestial Law, members of the Church of the Firstborn must be bound together in a Theocratic Union as "One" — and hence the Central theme of **Union**, upon which President Kimball's last remarks Pivot. Indeed Real Theocracy is the only possible means whereby the Saints can achieve Union with God. Not only so but it is also the only means provided whereby the Saints can achieve Union among themselves. First and foremost is Union with God. Secondly there is the Collective Union of the Saints as established through the Family Related Sealing Ordinances and the "Everlasting Covenant of the Priesthood" — all of which are administered through the Ordinances of the Temple. Through the Sealing Ordinances the whole Celestial Family of Adam & Eve are to be Sealed and Bound together as One Great Family — from Fathers & Mothers to Sons & Daughters — commencing with Father Adam & Mother Eve and continuing on down to the Last Saint. First there is the Sealing Covenant between Children and their Parents — and then there is the Sealing Covenant between brothers and Sisters or men and women, through the New and Everlasting Covenant of Marriage. Last of all, there is the Everlasting Covenant of Adoption, that those who are born outside the Covenant of the Priesthood might join in the Union of the Divine Family. The highest form of this Union Constitutes the Essence of the Covenant which relates to the Eternal Family. However for those who have not yet entered this Covenant, there are other lesser Unions, such as those

which exist through the Structured Organizations of the Gentile Priesthood. This whole Concept is eloquently expressed by the Lord Jesus Christ, in the Prayer which he offered up shortly before his Crucifixion:

> These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give Eternal Life to as many as thou hast given him . . . . . I pray not for the world, but for them which thou hast given me . . . . Holy Father, keep through Thine own name those whom thou hast given me, THAT THEY MAY BE ONE, AS WE ARE. . . . . Neither pray I for these alone, but for them also which shall believe on me through their word; THAT THEY ALL MAY BE ONE; *as thou, Father, art in me, and I in Thee,* THAT THEY ALSO MAY BE **ONE IN US**: . . . . And the glory which thou gavest me I have given them; THAT THEY MAY BE **ONE**, EVEN AS **WE ARE ONE**: *I in them, and THOU in ME,* THAT THEY MAY BE MADE **PERFECT IN ONE** (John 17:1–2, 9–11, 20–23)

It is the Lords' directive that we be "Made Perfect in One" — this is the Doctrine that precisely broaches the Prophet's subject of a "Perfect Law of Theocracy" (*TPJS* 322). In keeping with the Lord's prayer, the Prophet received a Revelation wherein his people were Commanded that they must be "ONE". As the Lord expressed the thought:

> Behold . . . . I say unto you, Be ONE; and If ye are Not ONE Ye Are Not Mine. (D&C 38: <2 Jan 1831> 27)

Years later the Prophet received yet another Revelation which drives the same point home:

> Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people — Behold, I say unto you, were it not for the transgressions of my people . . . they might have been redeemed even now. But behold, *they have not learned to be OBEDIENT* to the things which I *REQUIRED* at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them; And *are not **UNITED** according to the **UNION** required by the* LAW of the CELESTIAL KINGDOM; And Zion cannot be built up *unless it is by the* PRINCIPLES OF THE LAW OF THE CELESTIAL KINGDOM*; otherwise I cannot receive her unto myself.* And my people must needs be chastened *until they learn* **OBEDIENCE**, if it must needs be, by the things which they suffer. (D&C 105: <22 June 1834> 1–6)

"Be One and if Ye are not One Ye are not Mine" — this was the Lord's directive to the Prophet and his People — And hence the Urgency which he felt for the creation of Theocracy in the Church — and the timeliness of his first effort in the Fall of 1836, only six months after the Restoration of the Keys of the Fulness of the Patriarchal Priesthood. In keeping with the

Revelations as cited above — and in accordance with that which had been revealed in the Kirtland Temple, the only means provided for *perfecting* the *Saints* into a **Union** with God and One Another was the *unifying power* of a Theocratic Priesthood. Hence the requirement of Cooperation which was laid upon the Saints with regard to the Government of the Priesthood — and this too, not only in Spiritual Matters, but in Temporal Matters as well. Hence the Law of Consecration and Political Solidarity as commanded by God. And Finally, hence Theocratic Government as the Saints endeavored to practice it in the Early days of the Church — first in Kirtland, and then again later in Missouri and Nauvoo — and finally in Utah! This, in fact, was the Ultimate Purpose of the Temple Endowment, which was administered to the Saints by the Priesthood at Nauvoo and then later in Utah. Through the Theocracy of the Priesthood, the Saints were to achieve a Union, that they might become One — and not only One with God, but also One with their brothers and sisters in the Everlasting Covenant of the Priesthood.

In his discourse, President Kimball speaks of the Church of the Firstborn being organized in the beginning at Kirtland Ohio. As already stated, the Keys of the Church of the Firstborn were Restored in the Kirtland Temple on the 3rd of April 1836, which interestingly, was the day of Passover. As the Prophet expressed himself with regard to the events which occured on that day: "The veil was taken from our minds, and the eyes of our understanding were opened" (D&C 110:1). Yet in view of the records which have been left to us, we must conclude that regardless of the *Authority* that the Prophet then received in the Temple, and notwithstanding the *Anticipations* and *Doctrinal Concepts* which God then Infused into his mind — still as history would ultimately prove, those Concepts and Ordinances would not be shared with the Saints for another six years yet to come. Consequently it would not be until the Nauvoo period that the Prophet would have the opportunity of teaching the Saints the Doctrine of the Highest Degree of Celestial Glory, and Administering the Family related Ordinances which are associated therewith.

Aside from the Restoration of the Higher Order & Fulness of the Patriarchal Priesthood, Kimball's reference to the Organization of the Church of the Firstborn "in the beginning in Kirtland" can only have reference to the Prophet's first attempt at the organization of Theocracy after the Visitations which occured in the Kirtland Temple. In accordance with the *Book of John Whitmer*, this early effort at Theocracy occured in the fall of 1836, only six months after the Keys were Restored in the Temple. This would be in keeping with other remarks which Kimball made in his speech, wherein he referred to the Kingdom of God or Council of Fifty as an alternate reference for the Church of the Firstborn. On this count, it is significant that the Theocratic Organization which was created at Kirtland, was referred to by the Prophet

and others as "The Ancient Order of Things,"[104] just the same as the *Holy Order* and *Council of Fifty* would be years later at Nauvoo.[105] The Kirtland Organization was Theocratic in nature — and Membership therein required that an Oath and Covenant be taken — an Oath and Covenant, which had to do with the Everlasting Covenant of the Priesthood, as referred to in Section 84 of the *Doctrine and Covenants.*[106] No doubt it was this same Oath and Covenant of the Priesthood which was administered to the Saints at Nauvoo, the Primary Object of which was the Creation of a Celestial Theocracy, through the Government of the Fullness of the Patriarchal Priesthood. Among other things, the Oath and Covenant of the Priesthood, as administered at Kirtland, involved a Promise of Cooperation and Obedience to a Theocratic Priesthood. However, even at best the organization at Kirtland can only be seen as preliminary. To be sure, there were Endowments, but no Kings & Queens or Priests & Priestesses were Anointed at Kirtland. Nor were there any Eternal Marriage Covenants, nor Adoptions or Sealings of "men to men". In short no Oaths or Covenants involving Eternal Family Relationships were entered during the Kirtland Era.

No doubt the *Creation* of Theocracy at Kirtland played a role in the Prophet's being under the necessity to flee that place. From Kirtland he went to Missouri, where the same order was again established — and where he would again meet with opposition from other leaders of the Church. In this case, those who opposed him were Oliver Cowdery and David Whitmer, two of the three Witnesses of the Book of Mormon. Both of these High Officials rejected the Theocratic Government of the Priesthood. As they then expressed themselves, they preferred the Government of the States, to the Theocratic Government of the Priesthood. Indeed, considering the Prophet's apology respecting certain matters of PriestCraft which then occured in the Church, perhaps, at least to some extent they were justified. Nevertheless, in view of Cowdery's stance, it is obvious that even though he was present at the time of the Restoration in the Kirtland Temple, still at the time when the Keys were Restored, the Principles revealed by Elijah did not grow to fruition in Cowdery's mind as they did in the mind of the Prophet. Consequently, not only did Oliver Cowdery and David Whitmer reject the Theocratic Rule of the Priesthood, but as High and Influential Leaders in the Church, they also openly opposed it. It was for this reason that both Cowdery and Whitmer were Summarily Excommunicated and Literally Driven From the Church — because they failed to see the

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[104] *The Book of John Whitmer, Kept by Commandment*, chapter 22, pp. 95–96, CHO)

[105] *History of the Church* Vol 5: <4 May 1842> 2)

[106] D&C 84:38–41; see also JST Deut 10:1–2; JST Ex 34:1–2)

Fundamental relationship between True Government and True Religion, and used their Influence to Oppose the Theocratic Rule of the Priesthood.

— PriestCraft & TheoCracy —

In closing this brief treatment on Theocracy, it becomes necessary to address the subject of PriestCraft — otherwise what has preceded becomes Unbalanced and Incomplete. The Children of God have been Commanded that they should be Perfect, even as God their Father is Perfect (Matt 5:48; Gen 17:1; Lev 20:7). Yet this notwithstanding, with only one exception, all men have proven themselves to be less than what God has Commanded. Consequently, it is to be expected, that when the Power of God is given to men, as in the case of the Priesthood, that one time or another, abuse will be made of its Power — and hence the Problem of PriestCraft which is inherient to Theocracy, and which will, at times raise its Ugly head in the Divine Church. And hence the apology which the Prophet wrote to the Saints from a Missouri Prison, and which years later, President John Taylor felt compelled to Canonize as a part of Section 121 of the Doctrine and Covenants. No doubt President Taylor's decision to Canonize Section 121 had to do with the fact that the practice of PriestCraft had Crept into the Church, and hence the occurance of such events as "Mountain Meadows".

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson — That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.

No Power or Influence can or ought to be maintained by virtue of the Priesthood, ***only by Persuasion***, by Long-Suffering, ***by Gentleness and Meekness***, and by love unfeigned; **By Kindness**, and *Pure Knowledge*, which shall *greatly Enlarge the*

Soul without Hypocrisy, and *without Guile* — Reproving betimes with Sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an Increase of Love toward him whom thou hast Reproved, lest he esteem thee to be his Enemy; That he may know that thy Faithfulness is Stronger than the Cords of Death. Let thy bowels also be full of *Charity* towards **All Men**, and to the *Household of Faith,* and let Virtue Garnish thy Thoughts *Unceasingly*; then shall thy *Confidence Wax Strong* in the Presence *of* God; and the **Doctrine of the Priesthood** [i.e. Theocracy] shall *Distil upon thy Soul* as the Dews from Heaven. The Holy Ghost shall be thy *Constant Companion,* and thy **Scepter** an *Unchanging* **Scepter** of ***Righteousness*** and **Truth**; and thy **Dominion** shall be an **Everlasting Dominion**, and without *Compulsory Means* it shall Flow unto Thee **Forever and Ever**. (D&C 121:34–46)

It is evident from the above citation, that much of what became Section 121 was originally written as an apology from the Prophet for the abuse that some in the Priesthood made of the Powers of Theocracy, and hence, his later reference to "edged tools". There were in fact other statements which the Prophet made in the same letter — and things too which had to do with the same subject, namely Theocracy and PriestCraft. However, for obvious reasons, President Taylor was not led to include these other statements with those which he chose to Canonize as a part of Section 121. As the Prophet expressed himself in these other statements:

We have reason to believe that many things were introduced among the Saints *before God had signified the times*; and notwithstanding the Principles and Plans may have been **Good**, yet *aspiring men,* or in other words, men who had not the Substance of Godliness about them, perhaps undertook to handle *edged tools*. Children, you know, are fond of tools, while they are not yet able to use them.

Time and experience, however, are the only safe remedies against such evils. There are many teachers, but, perhaps, not many fathers. There are times coming when God will signify many things which are expedient for the well-being of the Saints; but the times have not yet come, but will come, as fast as there can be found place [i.e. a Temple] and reception [in the heart] for them. . . . . .

And again, I would further suggest the impropriety of the Organization of Bands or Companies [i.e. Danites], by **Covenant or Oaths, by Penalties or Secrecies**; but let the time past of our *experience* and *sufferings* by the wickedness of Doctor Avard suffice and let our Covenant be that of the Everlasting Covenant, as is contained in the Holy Writ and the things that God hath revealed unto us. (D&C 88:133) Pure ***friendship*** always becomes ***weakened*** the very moment you undertake to make it Stronger *by* Penal Oaths *and* Secrecy.

Your humble servant or servants, intend from henceforth to disapprobate everything that is not in accordance with the fullness of the Gospel of Jesus Christ, and is not of a bold, and frank, and upright nature. They will not hold their peace — as in times past when they see iniquity beginning to rear its head — for fear of traitors, or the consequences that shall follow by reproving those who creep in unawares, that they may get something with which to destroy the flock. (*History of the Church* 3: <20 Mar 1839> 301–302, 303)

At this point we might ask, how are we to learn to be as God is without Experience. Obviously Experience is an essential part of the equation, otherwise God would not have required it of us. Therefore we ought to be grateful for the opportunity which has been given us through life here on Earth — not only to get a body, but also to learn Right from Wrong, and that too, not only by Precept, but also, when necessary, by Sad Experience and the things which we suffer.

Again in all this, it must be understood, that in keeping with the Principles of Theocracy and the Commandment of God, that we should "live by every word which proceedeth forth from out of the mouth of God" — in keeping with all this, we must also remember that in accordance with the Laws of God, and in keeping with the Government of the Kingdom of God, it is and must forever remain True, that a man's First and Primary Obligation to God is to his own Conscience. Indeed all men will be held responsible for their Acts and Choices, in accordance with that Conscience and Directive with which God has Endowed them, and this too, regardless of the direction given by others who in one capacity or another, may be appointed by the Priesthood to Preside over them. Hence the admonition of Paul in the book of Hebrews, wherein he teaches that "Strong meat" or the Principles of the Fulness of the Gospel, "belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both ***Good*** and ***Evil***." (Hebrews 5:14) In keeping with this it was the Prophet's doctrine and directive to the Saints "that the people should each one stand for himself, and depend on no man or [set of] men [in the Church] . . . — that righteous persons could only deliver their own souls". (*TPJS* 237–238) However, in balancing this Doctrine with that of Theocracy and the Government of the Kingdom of God and the Union of the Saints, the Prophet also taught that "It is impossible for a man to be saved in Ignorance." (D&C 131:6) Again on another occasion he stated that 'we cannot keep all the commandments of God without first knowing them' (*TPJS* 256) On still another occasion the Prophet taught that, "The Savior has the words of Eternal Life. Nothing else can profit us". And then in continuing, he "advised all [the Saints] to go on to Perfection, and search Deeper and Deeper into the Mysteries of Godliness". Finally, after having said this, the Prophet told the people that, "A man can do nothing for himself unless God direct him in the right way; and the Priesthood is for that purpose." (*TPJS* 364)

Spoken in other words, the Priesthood is an Investure of Responsibility to Teach, Uplift & Lead! It is not a calling to Self Service, but rather a calling to Serve Others! And yet this notwithstanding, with only one exception, all men in mortality have proven themselves to be less than Perfect, and hence, less than what God has Commanded. (Matt5:48; Gen 17:1; Lev 20:7) For

this and other reasons, the Saints must be diligent — they must be awake, and strive with all their might to keep the Spirit of the Lord, for notwithstanding the human element, as the Prophet expressed himself on another occasion:

"[The Priesthood] is the Channel through which all Knowledge, Doctrine, the Plan of Salvation and Every Important Matter is Revealed from Heaven.

Its Institution was Prior to the "Foundation of this Earth, or the Morning Stars sang together, or the Sons of God shouted for Joy," . . . . It is the Channel through which the Almighty commenced Revealing His Glory at the Beginning of the Creation of the Earth, and through which He has continued to Reveal Himself to the children of men to the Present Time, and through which He will make known his purposes to the End of Time." (*TPJS* 166–167)

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

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Section Three

The Nauvoo Doctrine on Priesthood
or
The Signs & Tokens
and
The Fulness
of
The Patriarchal Priesthood

The Nauvoo Doctrine On Priesthood
an
Introduction

(Written by 1978)

After the death of the Prophet Joseph Smith controversy began to rage over the Law of Succession. First there was Sidney Rigdon, then William Smith, then James Strang, and finally even Joseph's children claimed the right of succession.

Many have written on this matter, but none have *yet* dealt with the real issues, because they themselves *have not* understood them. Understanding the succession problems of 1844 requires a knowledge of the *further* developments in priesthood doctrine and organization which the Prophet Joseph Smith made after the Kirtland Temple restoration on April 3rd, 1836 (D&C 110).

Those who have written on succession have generally gone back to the revelation on priesthood given in 1835 (D&C 107) using it as a frame of

reference to resolve the problem. In doing so they have completely negated (in their writings) the priesthood developments which the Prophet made *during the Nauvoo period*; hints of which were intimated in the revelation he received on January 19, 1841 (D&C 124).

These later developments on priesthood have been misunderstood because most of them took place in *"Private Councils"*, the records and teachings of which were not made public. This left the general membership of the Church in the dark and they did not understand what the Prophet was about when he began to institute changes in Church hierarchy. In their ignorance they objected, which drew the following statement from the Prophet:

> It has gone abroad that I proclaimed myself no longer a prophet. I said it last Sabbath ironically: I supposed you would all understand. . . . . I only said it to try your faith; and it is strange, brethren, that you have been in the Church so long, *and not yet understand* the Melchisedek Priesthood. (*HC* 5:516–518)

From what the Prophet Joseph said on another occasion it is little wonder that the general membership of the Church did "not yet understand the Melchizedek Priesthood":

> There are many things which belong to the powers of the Priesthood **and the keys thereof**, *that have been kept hid* from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times.(*HC* 4:209–10)

Again we find Brigham Young (who was privy to Joseph's doings in his private councils) making similar statements. During the excommunication trial of Sidney Rigdon he stated the following:

> Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he don't know it. He don't know all the ordinations, nor he won't **till he knows something more than the written word**. . . . . .
>
> As to a person not knowing more than the written word, let me tell you that *there are keys* that the written word **never spoke of**, *nor never will*. (*T&S* 5:666, 667)

While in the heat of the battle over succession with Sidney Rigdon, Brigham also made another statement which was not unlike the above:

> Who knows anything of the priesthood, or of the organization of the *kingdom of God*. I am plain. (*HC* 7:234)

This remark elicited the following statement by B.H. Roberts, who apparently, was also in the dark with regard to these things:

> It is rather singular that in the remarks of President Young and by none of the leading elders who spoke on that eventful 8th of August, 1844, *that no adequate unfolding of the relationship of the respective presiding councils of the church was given*. In the above I

follow the punctuation as it stands in the records of the church, that is, as will be seen, the sentence, "Who knows anything of the priesthood, or of the organization of the kingdom of God", ends with a period. I wonder if the speaker's intent was not to make of it a question (?) *For so far as the speeches are concerned there really was no adequate relationship of presiding councils of the priesthood given*. It is quite possible that they had not been studied by the elders from the viewpoint of the relationship of these respective councils. (*HC* 7:234 footnote)

B. H. Roberts goes on in his footnote (as generally have all others) to expound from the revelation on priesthood given in 1835 what would *"Logically"* be the law of succession in 1844. He does not realize that the reason neither "President Young" nor any of "The leading elders" elucidate from that revelation during the succession crisis is because *there was nothing in that revelation that clearly explained the Higher Priesthood or its organizations* **which Joseph had established in Nauvoo**.

As far as Church organization is concerned, the revelation on Priesthood (D&C 107) only dealt with that Priesthood and Keys which had been restored up to the time it was given on March 28th, 1835. This included the Aaronic Priesthood which was restored by John the Baptist (D&C 13) and the Apostolic Priesthood which was restored by Peter, James and John (D&C 27:12). *But it did not take into account* **the Higher Priesthood restoration which took place a year later** on April 3rd, 1836 (D&C 110), nor the Higher Priesthood organizations and offices which grew out of it. And it was *that Priesthood* and *those Keys* which became the issue of the succession crisis of 1844, and not the Keys restored by Peter, James and John.

In an editorial which was written by John Taylor and printed in the *Times and Seasons* on December 15, 1844, there appeared an article entitled "Keys":

"Keys"

This may be thought by some to be rather a singular caption for a religious article, but when duly considered, it is presumed, that persons of candor will reflect upon it as an expression, or as a term, when used in the revelations of God, conveying the meaning of *power*, *authority*, *and knowledge*: The symbolical meaning of the word "key" or "keys" pertaining to the priesthood of the Son of God, **cannot**, *or will not be fully defined to the present generation*, because the world is unworthy of the information. . . . . at any rate, *power, authority, knowledge, and the assurance of eternal life,* seem to be locked or unlocked by these "keys" (*T&S* 5:748)

In order to understand the priesthood developments which took place after the Kirtland Temple restoration it is necessary to become acquainted with the *organizations* through which this priesthood functioned, as well as *its laws, doctrines and ordinances*. The power and authority of any and every Priesthood

has and ever will be manifested through the nature of its organization and the rites and ordinances which rightly can be carried out under its authority.

It is *falsely* assumed by many that the priesthood should be considered as separate and apart from organization. The Priesthood is the *outgrowth derived from the organization of the Government of God*. President Brigham Young stated the following:

> I recollect once when I was preaching, a question was asked me: "*What is Priesthood?*" The answer was ready, and perfectly simple in its nature, plain to be understood, and is couched in a short sentence (viz.) *Priesthood is a perfect system of Government that rules and reigns in Eternity*.
>
> A question at once arises in the mind: "*Where is eternity?*" The answer is at hand: *Eternity* is here: — we are in eternity just as much so as any other beings in Heaven or on Earth. Heavenly beings are no more in Eternity than we are. We are in the midst of Eternity; and when we become acquainted with the system of Government and the laws that rule in Eternity, we shall then know it calculated to endure; to govern and control *all things* which are in heaven, *and on the earth*.
>
> The Eternal Priesthood of God — the Government of God — the Laws of Eternity, ***is a pure and perfect system of government!*** (*TPBY* 230–231)

The *Key* to *The Law of Succession in the Priesthood* is found in a basic understanding of the nature of this *"perfect system of government."* Parley P. Pratt made the following statement:

> ***The Order of God's government, both in time and in eternity, is Patriarchal:*** that is — it is a fatherly government. Each father who is raised from the dead and made a partaker of the Celestial glory in its fulness, will hold lawful jurisdiction over his own children, and over all the families which spring of them to all generations, forever and ever. (*Millennial Star* 5:189)

It is through the priesthood that the *will* and the *Law* of God is manifested to man on the earth, and through which it is carried out. The Church of Christ belongs to the priesthood of the Son of God (*HC* 7:213), and is the organization through which that priesthood accomplishes its mission to the world. The Church *when separated from the priesthood* becomes a hollow Church, *devoid of the power of salvation*. In short it ceases to be the Church of Christ *regardless* of the name by which it may be called.

True it is possible for the Priesthood to exist independent of the Church, but it is not possible for the Church to exist independent of the Priesthood, as the Priesthood is its source of authority. However all the offices which grow out of the Priesthood of the Son of God (that which was restored by Peter, James and John) can be and are found within the confines of Christ's Church whenever it is completely organized. The Church of Christ was organized by the authority of the Priesthood which was restored by John the Baptist and

Peter, James and John, and it is through those Priesthoods that all the offices within Christ's Church derive their authority.

The revelation on priesthood given in 1835 is as a blossoming rose, manifesting the growth and development of the Priesthood of the Son of God, with all its various offices which filled the Church. However it only took into account that priesthood which had been restored up to that time. There were still higher orders of the priesthood y*et to be restored* to which naturally belong *other organizations and offices* that did not rightly belong within the confines of the organization of the Church of Christ.

Even though this Higher Priesthood pertained to offices which were separate and apart from the Church of Christ, still the restoration of this priesthood d*id affect* the relationships which existed between some of the officers within that Church. This was the case for example between the Church Patriarch and the President of the Church (see D&C 124:124–125).

It is revealing to note the contrast in the Prophet's statements regarding priesthood and church organization which he made before and after the restoration of the *Higher Priesthood*. On the 29th of March 1836, only five days prior to the restoration of the Higher Priesthood, Joseph made the following statement:

> I then observed to the quorums, that I had now completed the organization of the Church, and we had passed through all the necessary ceremonies (*HC* 2:432)

Notwithstanding this, nearly six years later, on the 28th of April the Prophet stated "that he calculates to organize the Church *in its proper order* **as soon as the Temple is completed**." (*HC* 4:604) The contrast between these two statements is the result of the restoration of the Higher Priesthood.

It is only natural to understand that if the highest priesthood that existed upon the earth was the office of a priest in the Aaronic priesthood, then as far as the kingdom of God on the earth is concerned the man who presided in that priesthood would be God's head prophet to the world. Likewise should the Apostolic Priesthood be bestowed upon another man on the earth and he preside therein as President of that priesthood, then that man who had been God's head Prophet to the world by virtue of being the President of the Aaronic priesthood would be amenable to the President of the Melchizedek Priesthood as far as the Kingdom of God is concerned and would be subject to him *according to the Law*. He would no longer be God's head Prophet on Earth. This is the case with the Prophet Joseph Smith, however instead of there being two different prophets there was only one and instead of there being two priesthood restorations there were *three*.

When the Prophet Joseph received this *third restoration of priesthood*, by virtue of that authority *he organized another Church*. I do not here refer to "The

Church of Jesus Christ of Latter-day Saints" as opposed to "The Church of Latter-day Saints" or "The Church of Latter-day Saints" as contrasted to "The Church of Christ." I mean a different Church which went by an altogether *different name*, and which was organized by the priesthood authority that was restored in the Kirtland Temple, rather than the Apostolic priesthood. Heber C. Kimball spoke of this organization as follows:

> This people here are the people of God. Here, in the Territory of Deseret, is the **Kingdom of God**, and here are all the *officers pertaining to that kingdom*; and here is an *organization* that is *organized* **after the order of God**, and it is organized after the order of the **Church of the First Born**.
>
> Let me explain what the **Church of the First Born** is. It is the first Church that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and *when* **God our Father organized that Church**, *He organized it just as* **His Father** *organized the Church on the earth* **where He dwelt**; *and that same order is organized here in the City of Great Salt Lake*; and it is that order that Joseph Smith the Prophet of God **organized in the beginning in Kirtland, Ohio**. Brother Brigham Young, myself, and others *were present when that was done*; and when those **officers** received their **endowments**, they were together in one place. *They were organized*, and received their endowments and blessings, *and* **those keys** *were placed upon them, and that* **kingdom** will stand forever.
>
> *Now mark it — that* **kingdom** *will never be overthrown*; although they may kill, *that is, if they can*, brother Brigham and me, and brother Daniel H. Wells, *and they may kill the apostles*, if they can, and so they may keep on from this time to all eternity, and they never can obliterate this work. I know it. They may kill, and destroy, and waste a great many *limbs* that are upon this Church; but let me tell you, they never can kill the tree nor destroy the root from whence we have sprung; for our Father and our God is that root, and Jesus Christ, the Son of God, is the tree or vine, **and we spring out of that vine** (*JD* 5:129–130)

It will be noted that Heber C. Kimball said that the Church of the Firstborn was organized in Kirtland, Ohio rather than Fayette, New York, and that Brigham and Heber were present when that was done. It should also be remembered, that Heber C. Kimball and Brigham Young *were not* among the six members of the Church which were present on April 6th, 1830 when "The Church of Christ" was organized. This being the case it precludes the possibility that he might have been speaking about the Church of Christ under another name.

Notice carefully what Heber C. Kimball said regarding the *"Keys"* of *The Church of the Firstborn*:

> *When* those officers received their endowments, they were together in one place. They were **organized**, and received their endowments and blessings, **and those keys** were placed upon them, and that **Kingdom** will stand forever.

It is "**Those Keys**" pertaining to "**The Church of the Firstborn**" that became the issue of the succession crisis in 1844; and to which Heber C. Kimball referred, when during the excommunication trial of Sidney Rigdon, he said:

> Elder Rigdon after he came from Pittsburgh never attended council only when he could not avoid it. He has no authority only what he receives from the church. . . . *He was not in the* **council pertaining to the High Priesthood** *until just before he started for Pittsburgh*. Brother Phelps was the means of bringing him in, but he has not got the same authority as others; *there are more than thirty men who have got* **higher authority** *than he has* . . . . **There are men here brethren who have got authority**, *but we don't want to mention their names*, **for the enemy will try to kill them**. (*Times & Seasons* 5:663; See also *Doctrine of the Priesthood* Vol. 7, No. 12, Dec. 1990)

The Nauvoo Doctrine on Priesthood
or
The Signs & Tokens
and
The Fulness
of
The Patriarchal Priesthood

(Written by 1986)

Understanding the institutional and theological developments of the Nauvoo period is like beholding a beautiful tree whose many branches all stem from the Priesthood. It is difficult, therefore, if not impossible, to fully comprehend the Nauvoo period without a basic understanding of the Priesthood itself. Once we understand the Priesthood, we begin to comprehend its creations — chaos gives way to order, and suddenly the symmetrical beauty of the entire Nauvoo period comes into sharp focus — each piece of the puzzle bears witness of the whole — and the whole witnesses of its many pieces — it truly becomes the undeniable truth bearing witness of itself.

After we become acquainted with the Prophet's doctrine, we will return to the Book of Mormon with new insight, whereby other important connections to temple work will be discovered. Through an understanding of the Priesthood,

light will be shed upon the structural hierarchy of the Church of Christ, as well as that of its counterpart — the Church of the Firstborn. By this means we can better understand the relationship between them, and other problem areas of the Nauvoo period will also be brought into the light. This will especially be true of the Succession Crisis of 1844.

As much as there has been published on the subject of succession, yet to date, an accurate exposition of the Prophet's doctrine has never been produced. Indeed, the writings of many (especially the writings of those who have attempted to deal with all the facts) have only served to make of the subject a muddled mess. This has tended to cast the Prophet in a bad light — leaving the subtle impression that he was an unstable fool who was forever changing his mind. The source of confusion for these historians is their blind spot — they fail to recognize that the Prophet's doctrine on Priesthood covered the structural Hierarchy of two different organizations — the Church of Jesus Christ of Latter-day Saints, and the Church of the Firstborn! In this condition of ignorance, they either force the facts, or leave the subject in a state of confusion — leading one to believe that succession, in accordance with circumstances as they stood at the death of the Prophet, was a matter of mere happenstance.

Becoming acquainted with what the Prophet did will not, in itself, reveal the principles of succession — we must also become acquainted with the reason behind his methods — we must learn about the *Law of Succession* as it pertains to each order of the Priesthood, and recognize each office for what it is.

— The Signs and Tokens of the Priesthood —

The scope of the Prophet's doctrine encompassed at least five different orders of the Priesthood. Four of these are represented by the Signs and Tokens as they are given in the Endowment. There are two Signs and Tokens representing two different orders of the Aaronic, and two others representing two separate orders of the Melchizedek Priesthood.

The first Token of the Aaronic Priesthood represents that order of the Lesser Priesthood which exists in the Church of Jesus Christ, while the Second Token is higher, and represents the Ancient Patriarchal Order which was established in Israel at the time of Moses — this ancient order serves as an appendage to the Church of the Firstborn.(D&C 84:18) Its possession was restricted to the lineage of Aaron and succession to its presiding office was hereditary and right-

fully belonged to the priestly heir of Aaron, with no attending requirement for councilors. (D&C 107:76) This is in contrast to that order commonly held in the Church of Christ, where, rather than lineage being the factor, a Presidency composed of at least one High Priest in the Melchizedek Priesthood, with an additional two counselors is required. There are other responsibilities associated or appended to the Ancient order which are not required of that order established in the Church of Christ. This would include such things as the offering of animal sacrifice. (D&C 84:31, 13) It may be safely said that the ancient order more than comprehends the authority of its counterpart, as the authority through which both orders are to be created in our day was restored by John the Baptist, who was the Levitical heir or Firstborn of Aaron.

In accordance with its name, the First Token of the Melchizedek Priesthood represents the Priesthood of the Son of God — not necessarily all Priesthood which the Savior ever held — but specifically that order of Priesthood through which Christ's Church was to function. This Apostolic Priesthood was restored in the month of June, 1830 (three months after the organization of the Church) through the angelic ministration of Peter, James and John. Its genealogy is given in the 84th Section of the Doctrine and Covenants, where it is traced back to Abel, who received it "by the commandments of God, by the hand of his father Adam". (D&C 84:6–16) Excepting for the office of Church Patriarch, this Priesthood is not Patriarchal in nature — it is therefore more of a Gentile order, in that its possession is not restricted to the House of Israel. It is truly a Priesthood instituted for the "Fatherless" — or converts of the Gospel, who are, as far as the Priesthood is concerned, without parents. Its function is a preparatory school, given in preparation for adoption into the Family of the Father.

The Second Token of the Melchizedek Priesthood represents a higher Priesthood than the first. As is evident from its description, it represents the ancient Patriarchal Order of the Melchizedek Priesthood or the Priesthood of God the Father. Its proper name, as it was known anciently is the *"High Priesthood of the Holy Order of God"* and it was restored in the Kirtland Temple by Moses, Elias and Elijah! The genealogy of this Priesthood is given in Section 107 of the Doctrine and Covenants, where it is traced back through the chosen line to Seth, the birthright Son of Adam. (D&C 107:40–52) This Priesthood is the authority through which the Church of the Firstborn is created and governed, and through which its ordinances are administered in the Temple. The Fulness of this Priesthood is in essence a complete Union of Mind and Will **To God**, irrevocably sealed by an Oath and a Covenant — it is truly the authority to act for God!

It was the Prophet's original intent, that each of these four different Priesthood Orders should have its own temples, wherein its particular Sign and

Token would be given in conjunction with the accompanying Endowment which belonged to it. Each order would have its own peculiar Endowment, entailing a unique set of bylaws, obligations and covenants, along with a theology which rightly belonged to its Priesthood. (*JD* 10:309; *TPBY* 28 Dec 1845; 1883 Minute Book of the Salt Lake School of the Prophets, 2 Aug 1883, HDC, SLC, Ut.)

In accordance with the orig-inal plan, the various stages of the Endowment were to be established for the express purpose of *Segregation* — to separate the people in accordance with their own individual state of development in the *Temporal* and *Spiritual* Principles of the Gospel. Every novice would commence at the beginning, with baptism and confirmation. If their enthusiasm for the gospel continued, they would be initiated into the lowest order of the Aaronic Endowment and instructed more perfectly in the preparatory Gospel. Through faithfulness, their knowledge of the Kingdom would continue to grow — line upon line, precept upon precept — their minds would progressively expand, as they advanced through the various stages of the Endowment.

In like manner, their status in the Kingdom would also rise. As they ascend the ladder, they become increasingly more personally involved. Cheerfully they entail upon themselves *higher and higher* Covenants and Obligations, and after each Endowment they are given a time of *probation* to prove themselves faithful to the *Principles* upon which each desired *blessing* is *predicated*.

The Kingdom was to be so structured, that by its very nature, it would stretch out every willing recipient. From least to greatest, it would develop each individuals character to its fullest potential — at the same time, offering as it did so, the hand of fellowship along the way. Every man would have his own tutor — a father in the Priesthood — the Spirit of God and the Keys of Divine Revelation.

The earliest source to demonstrate that the Endowment was originally intended to be broken up into four segments comes from a document which the Prophet prepared and sent to the Saints in Jackson County, Missouri, at the early date of June 25, 1833. It was in essence a blue print of the City of Zion, showing the Temples to be built therein:

> The names of the Temples to be built on the painted squares as represented on the plot of the city of Zion, which is now about to be forwarded thither: —
>
> Numbers 10, 11, 12, are to be called House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek, which was after *the order of the Son of God* . . . . .
>
> Numbers 4, 5, 6, The Holy *Evangelical* House, for the *High Priesthood of the Holy Order of God* . . . . .
>
> Numbers 22, 23, and 24, House of the Lord for the *Presidency* of the High Priesthood, after the order of Aaron . . .

Numbers 19, 20, 21, House of the Lord, the Law of the Kingdom of Heaven, and messenger to the People; for the *Highest Priesthood after the Order of Aaron* . . . . .

Underneath must be written on each house — Holiness to the Lord (*History of the Church* Vol 1:359)

Notice the clean separation between the temples to be built for the "Presidency of the *High Priesthood after the order of the Son of God*," as opposed to those to be built for the "High Priesthood of the *Holy Order of God*," wherein no reference is made to a presidency. The office of "Presidency" of the High Priesthood after the Order of the Son of God requires a quorum composed of three men, who are High Priests in the Melchizedek Priesthood. This is in contrast to the ancient *Patriarchal Order* of the Melchizedek Priesthood which has no "Presidency" as such at its head, but rather is presided over by One Man — namely the Presiding Patriarch of the *Patriarchal Birthright Line* Another clue to understanding comes from the Prophet's reference to the Temples for the "High Priesthood of the Holy Order of God" — he refers to them as the *"Holy Evangelical House.* In the Prophets vernacular, the word "Evangelical" was merely a substitute for "Patriarchal" (D&C 107:39; *TPJS* 40, 151), hence he speaks of the "Holy Patriarchal House," which again establishes a connection to the House of Israel.

In the case of those temples to be built for the two basic orders of the Aaronic Priesthood, you will notice the same clean separation. Those to be erected for the least of these orders were to be built for the *"Presidency"* of the "High Priesthood after the order of Aaron." The word "Presidency" again denotes that at the head of this Priesthood there is a quorum of three men, thereby identifying this order with the lesser Priesthood in the Church of Christ. This is in contrast to the other more ancient order, which is referred to as the "Highest Priesthood after the order of Aaron" where no reference is made to a "Presidency," but rather, it is stated "the Law of the Kingdom of Heaven."

— Discrepancies —

There are documents coming from the Kirtland period which tend towards confusion with regard to the identity and nature of the "High Priesthood of the Holy Order of God." These documents do not originate with the Prophet — but they do come from other prominent leaders.

When the first High Priests were ordained in the Church, on June 3rd, 1831, and for several years afterwards, it was not uncommon for them to be

referred to as the "High Priesthood of the Holy Order of God." (*HC* 1:176) Undoubtedly those who made use of this appellation first discovered it in the Book of Mormon, where they found it associated with the calling of a High Priest. Thereafter they employed it (in what they thought was the same usage) as the proper name for the priesthood of those who had been ordained High Priests in the Church. As we shall see, this is not strictly in accordance with Book of Mormon usage — nor does it accord with the revelations of the Prophet Joseph Smith. In fact, there is no revelation coming from the Prophet in which the calling of a High Priest in the Church of Christ is confused with the Holy Order of God. Quite to the contrary, the Prophet's revelations consistently associate this Priesthood with the "Holy Order," "Temple Work," "The House of Israel," and "The Church of the Firstborn." Consider the following revelation given to the Prophet in March, 1832:

> What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel . . . .
>
> We are to understand that those who are sealed are *High Priests, Ordained unto the* Holy Order of God . . . for they are they . . . to whom is given power over the nations of the earth, to bring as many as will come to *the Church of the Firstborn.* (D&C 77:11)

It cannot be denied that the Prophet's failure to correct his subordinates, does imply that he shared with them a common point of view. Nonetheless, the evidence from the Prophet's revelations consistently witness that he had a different understanding — namely, a knowledge of the Priesthood, which as destiny would have it, he would not share with the Saints for years yet to come — not until the Nauvoo period!

If on the other hand the Prophet did not at that early date, possess at least a basic understanding of the Priesthood as he taught it in Nauvoo, then it can only be said that he himself failed to recognize the message which his own revelations consistently conveyed!

There are five pre-Nauvoo sources coming from the Prophet, which either name or directly relate to the High Priesthood of the Holy Order of God. Of these five sources, four are in the scriptures and the fifth is Predicated upon Revelation. They are as follows:

a. The Book of Mormon (chiefly Alma 13) published in 1829 —

b. A Revelation given to the Prophet in March of 1832 (D&C 77:11) —

c. An excerpt from the Joseph Smith Translation of the Bible, recorded in September 1832, or perhaps the month before (JST Exodus 34:1–2) (see also *JST* Deut 10:2) —

d. Another revelation given on the 22nd of the same month [i.e. September 1832] (D&C 84:18–25) —

e. And the Plot for the City of Zion showing the construction of Twenty-Four Temples, dated June 25th, 1833 (*HC* 1:359).

Of these five sources, all of them directly relate to temple work as it was conceived and practiced in the Holy Order at Nauvoo. We have already seen that one of them connects to the 144,000 from the Twelve Tribes of Israel and the Church of the Firstborn. The Plot for the City of Zion demonstrates a direct relationship to the Signs and Tokens as they were given in the Holy Order at Nauvoo, relating the High Priesthood of the Holy Order of God to "The Holy Patriarchal House." The three remaining sources (Alma 13; JST Exodus 34:1 – 2; D&C 84:18 – 25; see also JST Deut 10:2 and D&C 124:34) either specifically name or directly refer to the "Holy Order and the Ordinances thereof." They reveal that the *"Holy Order"* is but an abbreviated name for the "Holy Order of God," and that it is through its sacred ordinances that the "High Priesthood of the Holy Order of God" is conferred.

Conversely, these same sources also state or infer, that it is through the authority of this same Priesthood that the ordinances of the Holy Order are administered. This all brings us back to the Nauvoo Doctrine, and the Restoration in the Kirtland Temple.

However you may chose to slice this cake, history will vindicate that the Holy Order at Nauvoo was established, and its ordinances administered, through the authority which was restored in the Kirtland Temple. Through the ordinances of this "Holy Order" men were anointed to be "Kings and Priests" and given the "Sealing Keys of Elijah." It is this Priesthood and these Keys which constitute the *"Fulness of the High Priesthood of the Holy Order of God."*

It may seem incredible that at the early date of 1832, the Prophet would have a basic understanding of these principles, yet there are many sources which, when seen for what they are, will more than amply demonstrate this to be the case. There is, for example, a revelation which was given to the Prophet on July 17th, 1831, wherein the "Fulness of the Priesthood" is named and clearly connected to "the Anointing," "Plural Marriage," "The House of Israel," and the government or Kingdom of God. (*UPR* 10:4–5) In another revelation given on February 16th, 1832, "Kings" and "Priests" are named and clearly associated with the "Holy Spirit of Promise," the "Church of the Firstborn," "God the Father," and a fifth order of Priesthood which we have yet to discuss. It even goes on to pronounce them as "Gods." (D&C 76:53–58)

An investigation will demonstrate that not only did the Prophet possess a basic knowledge of the Priesthood in 1832, but it can be found in the Book of Mormon in 1829 — And if we are to believe the Prophet's own account of his history, he may very well have received his first lessons on the night of September 21st, 1823. (JSH 1:36–39, 41 *TPJS* 237)

There is a great deal of material on Priesthood to be found in the early revelations of the Prophet, which to date, has largely gone unnoticed by the Church. After we are well founded in the Nauvoo doctrine, we will return to these sources, along with others in the Book of Mormon, and it will be marvelous indeed to see them come to life!

In light of the facts, it is easier to believe that the Prophet had reasons, other than simple ignorance, for not speaking out and correcting those who were in error. "Ye are little children" stated the Lord in a revelation to the Saints in March of 1832:

> And ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you; and y*e cannot bear all things now;* nevertheless, be of good cheer, for I will lead you along. (D&C 78:17–18)

It was not yet time to reveal the Doctrine of the Priesthood, nor would it be, until the Keys wereRestored, and a Temple was built wherein its *Principles* and *Precepts* could be practiced by the Saints. (*TPJS* 237) Even in Nauvoo the Prophet would continue in this policy — "The Second Priesthood is Patriarchal Authority," he stated in a public discourse, "Go to and finish the Temple, and God will fill it with power, and you will then receive more knowledge concerning this Priesthood." (*TPJS* 323) When the Temple was built, then he would teach the Saints.

Even though we have no record of the Prophet ever correcting others in the improper use of the *"Holy Order of God,"* yet it may be significant that this appellation entirely fell out of use before the Nauvoo period. Probably in an effort to avoid confusion, even the Prophet began to speak of it in other terms. We have already seen that the *"One Hundred and Forty-Four Thousand"* were referred to in a revelation given in March of 1832 as "High Priests" who were "Ordained" unto the *"Holy Order of God."* (D&C 77:11) Ten years later, in 1842, the Prophet began to associate this missionary body with "Kings" and "Priests" (*HC* 4:492–493) who had been endowed and sealed through the ordinances of the Holy Order. He even went so far as to teach his associates that those who were anointed Kings and Priests and were sealed by the Holy Spirit of Promise, through the Second Anointing, would be among the Hundred and Forty-Four Thousand when they were sent forth to the world. (*HC* 6:196; *WWJ* 2:348; *TPJS* 366)

It was not until the May 4th 1842 meeting, in the upper brick store at Nauvoo, that the Prophet finally began to reveal these principles to a chosen few. Counting the Prophet there were ten men present, two of whose names were later stricken from the record because of apostasy. The *History of the Church* states that the Prophet spent this day instructing these men "in the principles and order of the Priesthood":

attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the Highest Order of the Melchizedek Priesthood (*HC* 5:2; *TPJS* 237)

This is an obvious allusion to the Signs and Tokens as they are given in the Endowment Ceremony of the Temple. Notice the way the Prophet distinguishes between the Aaronic and Melchizedek Priesthoods. Following this, he then divides the Melchizedek Priesthood into two basic orders, referring to one of them as "the Highest Order of the Melchizedek Priesthood." Those who have been endowed know that this alludes to the Fourth Token, and if they will only consider, they will realize that it belongs to the Patriarchal Order of the Melchizedek Priesthood.

It is in this meeting that the duality of the Melchizedek Priesthood, or its division into two basic orders, namely, the Apostolic and the Patriarchal, is for the first time clearly explained and set forth by the Prophet — not however to the Public, but in a Secret Organization, which is named both in the Book of Mormon and by the Prophet as the "Holy Order." (Alma 1) It is here, in this meeting, if never before, that the Prophet finally corrects the false notions of his subordinates with regard to the true nature of the "High Priesthood of the Holy Order of God."

Section Three — Part Two

— The Endowment and 2nd Anointing —

Nearly all of the Priesthood developments which occurred during the Nauvoo period revolve around the Endowment of the Fourth Token, and that of its attending counterpart, the Second Anointing. Indeed, so central were these ordinances to the Prophet's activities that without a basic understanding of them, the whole period is veiled in darkness.

Since our present objective is the relationship of the Patriarchal Priesthood to the Book of Mormon, and other early revelations of the Prophet, we will avoid discussion of the lesser orders, except to say, that it is to be presumed, that any individual who arrives at the Temple to receive the Fourth Endowment has already undergone a tremendous personal growth. This will undoubtedly be the case if he has honored the Covenants he has made in the lower stages of his Endowment — and if not, then the Authority who is responsible for his presence in the Temple has adulterated the Priesthood.

— Admittance into the Kingdom of the Father —

It might truthfully be said, that the ultimate purpose of the Fourth Endowment is to bring man back into the presence of the Father — not just to stand before him as cowering sinners, but that we might enter into His presence and into our immortal rest as glorified beings. This is the symbolical message of the Ceremony at the Veil. The man petitions the Father for entrance into His presence as an Exalted being. He desires an eternal union, and a dominion over an ever increasing posterity — to reign and rule as a God — a Patriarch, Priest and King! The Father responds to his petition by affirming that upon certain conditions his request will be granted. This then is the essence or central theme of the Fourth Endowment — the preparation of man and wife for Exaltation, as legal heirs in the Kingdom of the Father.

— To Every Kingdom is a Law Given —

In accordance with the law of Heaven, a man must first be proven in a probationary state before he is admitted into a Kingdom of Glory — He must demonstrate through a trial, involving practical experience, that he is both willing and able to rule his own life in harmony with the principles belonging to the Kingdom to which he aspires.

In agreement with this law, it is carefully explained to the neophyte, that "to every kingdom is a law given" — all blessings are predicated upon obedience to certain laws, and before any individual can obtain a blessing he must first *Abide the Law* Upon Which the Blessing is Predicated.

After the conditions have been clearly set before him, the neophyte (of His own free will and choice) enters into a Covenant, and thereby entails upon himself the responsibility of living accordingly. Having thus obligated himself, he is now Endowed with a mock kingdom — he is Anointed and Ordained as a King and Priest, to Rule and Reign in the House of Israel, and his wife in like manner as a Queen and Priestess — last of all they are married for Time and Eternity.

— The Probationary State —

At the time of their anointing and again at their marriage, they are carefully instructed concerning their Covenants. It is made perfectly clear to them

that their anointing and marriage has not been ratified by the Holy Spirit of Promise. Quite to the contrary, they have only taken the initial steps — they have in substance entered into a probationary state. Even though the man has been anointed as a King and Priest and his wife as a Queen and Priestess, nonetheless, their anointing has not been sealed for eternity and its validity will end with their probation. Their marriage and the sealing of their children is all on the same premise — *it is all probationary!*

After they have demonstrated that they will abide by their covenants, then they will be called forth to receive a "Second Anointing" and a second marriage or sealing ceremony. Through the sealing powers which will be exercised in this ordinance, their probationary period will be brought to a glorious end. If on the other hand, they should choose to neglect their covenants, the consequence will be that they forfeit their anticipated blessings, and their probation will end in disappointment.

— The Patriarchal Priesthood —

In the First Anointing the man is actually anointed and ordained as a King and Priest. Through this ordination the Patriarchal Priesthood is conferred upon him — but not its fulness! The Sealing Keys of Elijah constitute the fulness of the Patriarchal Priesthood, and since his anointing is only intended for the duration of his probation, these Keys were not conferred. The reason for this is self-evident. The primary purpose of the Sealing Keys is to confer blessings which will follow an individual into the next life. Since the neophyte has not as yet proven himself worthy of these blessings, he is not entitled to the Priesthood upon which they are predicated. It will not be until after he has successfully completed his probation, that he will be called up and receive a "Second Anointing," wherein these Keys will be conferred upon him. At that time all his former blessings will be ratified by the Sealing Power of the Priesthood. He will again be anointed as a King and Priest and the sealing Keys of Elijah will be conferred upon him. In addition to this, he will experience a second marriage or sealing ceremony with his wife. The difference between this sealing and the first is that this time, his anointing and marriage will be attended with the assurance of an eternal validity — He is promised that his priesthood will pass with him into the next life, and into the eternal worlds to come — and not only his priesthood, but his family kingdom as well. Truly his Priesthood will be after the power of an "endless lives."

The Sealing Power that is exercised in this ordinance is referred to in the revelation on eternal marriage as the "Holy Spirit of Promise." Through this sealing, a man and wife receive a "Promise," or a "more sure Word of Prophecy" (D&C 131:5) concerning their "Calling and Election" in the next life. (*TPJS* 323, 338; 2 Peter 1:10) They are promised that they will receive admittance into the Highest degree of Celestial Glory and that their union will continue throughout Time and Eternity. In their first marriage or sealing they enter into the Probationary state of the "New and Everlasting Covenant of Marriage." It is not until this Second Ceremony that their union is sealed for eternity by the Holy Spirit of Promise.

This then is the purpose of the Second Anointing — to convey the Fulness of the Patriarchal Priesthood — to seal or ratify Priesthood blessings on an eternal basis — and finally, to seal a man and woman up preparatory to their entrance into the presence of God the Father.

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— This Is Eternal Life To Know God —

The Prophet's teachings clearly establish that the road to Eternal Life commences with a diligent search for the knowledge of God. This he most forcefully impressed upon the minds of the Saints three months previous to his death. "I want to ask this congregation [a question]," he stated, "[and I want] every man, woman and child to answer the question [for themselves] in their own heart":

What kind of a Being is God? Ask yourselves — turn your thoughts in[to] your [own] hearts and [answer if you can]. I again repeat the question — "What kind of a being is God?" [Is there] any man or woman [here] that know[s] Him? Have any of you seen Him, or heard Him, or communed with Him? Here is the question that will peradventure (from this time forth) occupy your attention. The Apostle says, "This is Eternal Life to know the only wise God and Jesus Christ whom He has sent." (John 17:3) That is Eternal Life!

If any man enquires, "What kind of a being is God" — If he will search diligently his own heart [and he] casts his mind to [and fro, and finds that he does not] know [God — If he were to ask] I would say, "If you do not know God, you have not Eternal Life! If [he believes] the declaration of the Apostle [to] be true, he will realize that unless he knows God he has not Eternal Life, [for] there can be Eternal Life [up]on no other principle!

My first object [then, if I am going to obtain Eternal Life] is to go back [to the beginning of creation] and find out the character of the only wise and true God! (New

Amalgamated text of a Discourse delivered by the Prophet Joseph Smith, on April 7th, 1844. See a future issue of *Doctrine of the Priesthood*; see also *WJS* 340, 344, 349, 356; *TPJS* 343–344)

Reason alone would tell us that the knowledge of God is the first step on the road towards the realization of Eternal Life — but whence cometh the knowledge? The Scriptures seem so contradictory upon this subject! (John 14:8–11; 20:17; Acts 7:55–56; John 4:24; Gen.18:1–33; Luke 24:39)

Had history taken the course of the original plan, the basic principles of this understanding would have been included in the Endowment of the Third Token. This is the natural setting for the revelation of what might appropriately be dubbed, "The Kirtland Doctrine on Deity." However, as it happened — in the rush of things, and the untimely death of the Prophet, the fundamental principles which naturally belonged to this Endowment were never revealed.

To be sure, the Sign and Token is there, but the accompanying Keys of Knowledge were never given. That this is so is clearly born out in the Doctrinal Conflict between Apostle Orson Pratt and President Brigham Young. Pratts theology was largely based on an incorrect understanding of the Kirtland doctrine, while President Young founded his beliefs in the teachings of the Prophet as they were set forth during the Nauvoo period. Pratt spread his views so profusely through his writings and public discourses that President Young was finally impelled to call him down for teaching false doctrine. However, when it came time for Pratt's correction, President Young did not find himself equal to the task, as he could not deal with the Kirtland revelations which Pratt quoted so fluently from the Doctrine and Covenants. For the want of a better way, President Young was finally compelled to resort to authoritarian means in order to resolve the dilemma, conceding as he did so, that there was a mystery concerning the matter which he did not fully understand.

Had President Young been well founded in the Kirtland doctrine, he could have employed those same revelations in his own defense, and thereby corrected Orson without the use of authoritarian tactics, for the truth would have cut its own path! And as for his mystery — in it he would have discovered the very essence or Keystone of Eternal Reality, and in the light of its glory a blazing sword. As it was however, though Orson was wrong and President Young was right, all the same, they both blindly stumbled in ignorance of the same glorious principle which would have brought both parties to a joyous union.

Though many have tried to resolve the riddle of the Kirtland Doctrine, to date none have met with success. All this notwithstanding, it is truly a Beautiful and Well Ordered Theology, and when it is finally given to man in terms which are intended for the masses, its gleaming blade of Glory will sink deep into the hearts and minds of all those who search for God!

The Kirtland Doctrine is a subject which deserves a book in itself and now is not the time, but when we come to the doctrine on deity as it is set forth in the Book of Mormon, we shall find that the Kirtland era is the crucial bridge or interface to the Nauvoo period. Indeed, so fundamental is this doctrine, that in its absence, it becomes impossible to fully comprehend the covenants of the Fourth Endownment and the Fulness of the Priesthood.

Heads may Roll and Fur may fly,
but the Sword of Truth shall Prevail
As a Beacon of Light, from Celestial Glory,
to the Ends of the Earth shall it Shine.
In a Universal Tongue, shall it Speak to Man —
Inspiring All Nations, Cultures and People.
And the Knowledge of God shall Cover the Earth
as the Waters Cover the Sea.

With the fundamental principles of deity clearly set forth in the third Endownment, and the crowning concept of the Patriarchal God being established in the Fourth, the man's faith becomes firmly grounded with a realistic understanding of his own natural relationship, both to God and Eternity. Yet with all this, still the man hath not Eternal Life!

In the Second Anointing the Promise of this blessing is sealed upon him — but even with the promise, still the man hath not as yet obtained the coveted prize.

While it is undeniably true that a man's search for Eternal Life must begin with principle, it is equally true that its ultimate end must culminate in a personal experience with God — the promise, therefore, should not be confused with the real thing! And it is this personal experience and not the Promise, which is the object of the Sealing in the 2nd Anointing.

The Gift of Eternal Life is, after all, more than a mere acquisition of Facts concerning the Character and Principles of the Divine Being — And there is a spacious difference between having the "promise" and the realization of that "Promise," as it takes place when a man enters into his "Eternal Rest." It is not until a man enters into the presence of the Father and the Son that he begins to realize the fulfilment of the Promised Blessing — This is indeed the beginning of a New Relationship, and the end of a long road — it is the ultimate fulfilment of the Endowments purpose, and the sealing in the 2nd Anointing.

When a man has traveled the length and breadth of the road to Eternal Life — having perfected his faith and character he shall be brought to stand before the Father and the Son to be crowned by their own hands with the Divine Power of the Gods — Herein he receives a Priesthood which does not pass down from one mortal to another. It is only to be received direct from God, "by the calling of His own Voice." It is the consummated union with the Gods — The

Fulness of Divine Power — the power of creation, by which worlds are made — "All power, both in Heaven and on Earth" — Adam had it — Enoch had it — Noah and Melchizedek had it — Abraham, Elijah and Jesus had it, and there were also many others — And if we are to believe the revelations of the Prophet, he himself was scheduled to receive it in the Temple at Nauvoo.

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— The Nauvoo Period — The History —

On May 4th 1842, the Proph-et's history refers to the Patriarchal Priesthood as represented by the 4th Token, saying it was the "Highest Order of the Melchizedek Priesthood." (*HC* 5:1–2) When Joseph Fielding Smith prepared the *Teachings of the Prophet Joseph Smith* for publication, he added a title heading in front of this same entry, again referring to it as the "Highest Order of Priesthood Revealed." (*TPJS* 237) A year and four months after the May 4th meeting, the Prophet referred to this same order of the "Patriarchal Priesthood" as "the greatest [Priesthood] yet experienced in this Church." (*WJS* 245)

The difficulty for the Church with the Patriarchal Priesthood is that it creates damming problems for the concept of Apostolic Succession. Patriarchal Priesthood does, after all, naturally suggest Patriarchal succession, and since it was the "Highest Order of the Melchizedek Priesthood," it did not rightly come under the Jurisdiction of the Apostleship. To be sure, most of the Twelve held the Fulness of this Priesthood, just as did all others who had received their Second Anointing, however, as they all well knew, that in itself did not constitute any one of them as the Prophet's birthright heir!

If only there was some means whereby we could explain this Priesthood away into some kind of cryptic authority, which mysteriously is, but actually isn't — some kind of coveted power, which is without jurisdiction or the right to govern! Perhaps we can construe it to be some nebulous authority which a man receives when he enters into the "New and Everlasting Covenant of Marriage," or better yet, a mysterious power which is conferred in the Endowment when the man receives the Signs and Tokens of the Priesthood — thats what it is — the Patriarchal Authority is the Keys to the True Order of Prayer!

If only we could emasculate the Kingdom, and convert it into a secular organization without Divine Power to Govern — then the problem would forever be resolved. This would indeed be a most clever trick, and a very effective operation for those of us who must believe in the doctrine of Apostolic succession — why, even the surgeons blade could not do it better!

We will sweep the Nauvoo Doctrine on Priesthood and the Kingdom under the carpet, and condemn the skimpy record which survived as meaningless Jargon. We will then revert back to the old Kirtland Standard on Priesthood, Church and Kingdom, and view succession from a perverted perspective of the 1835 Revelation given to the Prophet. (See D&C 107)

Of course, this will be easy for us to do — after all, the Nauvoo Doctrine was taught in complete secrecy — only the initiates knew the truth, and they were all sworn to secrecy — even forbidden from making a record. On the other hand, the Kirtland Doctrine was published to the world in the Doctrine and Covenants — it is truly the only doctrine which the general mass of the Saints ever knew!

This deception did not altogether originate with present day scholars — quite to the contrary, it had its beginnings with Brigham Young and the Succession Crisis of 1844. Due to the apostasy of Emma and her children, as well as that of William Smith, the doctrine of the Patriarchal Priesthood became a threat to the Kingdom. This problem was only further compounded by the Prophet's latest revelation concerning the scattering of the Saints throughout the Americas. (*TPJS* 362–363; WJS 362–365) In accordance with this revelation and the Law of Adoption, many of the Fifty, who had been prepared by the Prophet, wanted to "Draw off a Party" from the Church and go build their Family Kingdom under the government of the Patriarchal Priesthood and the Church of the Firstborn. (*TPBY* 18 Aug 1844) Truly the Church was as the dandelion, with its many chutes ripe and carefully prepared to cast forth upon the wind.

Had the Prophet lived all this would have been according to plan — as things stood at his death however, if the body had scattered, it would have been without a head and ultimately it must have spent its strength and died in confusion.

All of these problems revolved around the Patriarchal Priesthood, and Brigham was not the appointed heir to whom the "Princes of the Kingdom" would naturally owe allegiance! The Saints therefore needed time to regroup, and to develop new loyalties and commitment to an unexpected leader who had risen to fill the seat on the throne! This is not to say that President Young considered himself to be the Prophet's successor, for he himself conceded many times that he was not, at least not in the sense that he was the Prophet's birthright Heir — As he himself confessed — he was just "a good hand to keep the wolves out of the flock." (*JD* 8:69) But if he did not act, and that too, most decisively, the flock would be scattered to the four winds, and the sacrifice of the Saints would all be brought to naught!

— Kings & Priests & the Patriarchal Priesthood —

What then is the Patriarchal Authority — what is its rightful dominion — what does the record say about it, and how is it obtained? The Patriarchal Priesthood was first revealed by the Prophet on May 4th, 1842 in connection with the Endowment and the 2nd Token of the Melchizedek Priesthood. It was on that day that he first conferred it upon others. That this Priesthood is not inherent in the "New and Everlasting Covenant of Marriage" is self-evident from the fact that there were no marriages performed on that day — Neither were there any women present in the meeting — nor for that matter, had any of those who were present (with perhaps the exception of the Prophet) as of yet been married in the "New and Everlasting Covenant."

Of the ten men who were present, three have left us a record concerning the nature of their ordination — they are the Prophet Joseph Smith, Bishop George Miller, and Apostle Heber C. Kimball. All three accounts come from a source that was not recorded at the time the incidents to which they refer transpired. This however is not in itself an argument against their varacity. For one, all three have an independent origin, and yet they all agree in substance. The only discrepancy is the date — George Miller missed the date by a day, and Heber C. Kimball by a month, However, both of these correctly name all ten of those present at the meeting, and all three consistently affirm that the ordination took place in an anointing.

The Miller statement comes from a letter which he wrote on June 26th, 1855. It was the 2nd letter in a series of 7 which he addressed to *"The Northern Islander"* between June and August of that year. The correspondence was inspired by an invitation from that publication for Miller to give an account of his history and experiences since he had joined the Church.

The fact that Miller kept a good diary is clearly born out by the dates and minute detail to be found in his correspondence. Not only does he often give exact dates, but he also notes the time of day when many of his experiences took place.

Unfortunately, after his death, Miller's papers fell into the hands of a relative who did not know their value, and in 1916 they were consigned to the flames. Not all of them were destroy-ed however, and the remains were rescued from the ashes by his son and published the following year by the "Historical Society of Southern California." Coincidentally, among the fragments, the only diary to survive pertained to that time period covered by the last half of his June 26th, 1855 letter — from October 13th, 1842 to February 3rd, 1843. The surviving fragments clear-ly witness that Miller was an avid diarist — he habitually made daily entries, often giving detailed accounts of each days activities. The connections between this diary and his letter are easily recognized and demonstrate

that he made good use of them in the composition of his history. Indeed, it is not at all unlikely that his reference to the May 4th, 1842 meeting was taken largely verbatim from that record.

It should be remembered that both Miller and Kimball were intimately associated with the Prophet and were involved with the Endowment from the very beginning to the end of the Nauvoo period. To suggest that these men did not understand the essence of their own Endowment and the difference between their First and Second Anointing is Preposterous. Whether it was one or ten years later, it would have made no difference.

On October 9th 1843, the Prophet spoke at the funeral of Judge James Adams, who was one of the ten men in attendance at the May 4th, 1842 meeting. Speaking of what had transpired on this day, the Prophet stated:

> I anointed him [i.e. James Adams] to the Patriarchal Power — to receive the Keys of Knowledge and power, by revelation to himself. (*TPJS* 326; *WJS* 253)

When a Stake Patriarch is ordained, you do not anoint him to office — neither do you anoint a man to the Signs and Tokens of the Priesthood — nor in the ceremony of the New and Everlasting Covenant of Marriage — You do however "Anoint" men Kings and Priests. Since James Adams never lived to receive his Second Anointing, we are forced to conclude that the "Anointing" to which the Prophet referred, can have reference to none other than the First Anointing which Adams received on May 4th, 1842.

According to the testimony of George Miller and Heber C. Kimball, James Adams along with seven other men were anointed as Kings and Priests in the May 4th, 1842 meeting, with Hyrum and Joseph receiving the same ordinance the following day. (*HC* 5:1–3) Herein is the essence of the "Patriarchal Power" — not in being anointed "to become a King and Priest" (*TPBY* 23 Dec 1845) — this is like being "Almost Pregnant" — there is no Priesthood conferred in such an anointing! Bishop George Miller states in definite terms the essence of what took place on the 4th of May, 1842:

> Many of the Apostles and Elders having returned from England, Joseph *washed and Anointed as Kings and Priests to God, and over the House of Israel,* the following named persons, as he said he was commanded of God, Viz: James Adams (of Springfield), William Law, William Marks, Willard Richards, Brigham Young, Heber C. Kimball, Newell K. Whitney, Hyrum Smith, and myself; and [thereby] ***Conferred on us Patriarchal Priesthood***. This took place on the 5th and 6th of May, 1842. (H.W. Mills, "De Tal Palo Tal Astilla," Annual Publications — Historical Society of Southern California Vol. X [Los Angeles: McBride Printing Company, 1917]: 120–21)

Heber C. Kimball verifies the accuracy of Millers testimony with a similar statement which he recorded in his diary, during the early Utah Period:

Strange Events

June 1842. I was initiated into the *ancient order* was washed and *anointed* and sealed and *ordained a priest and so forth [i.e. a king]* in company with nine others; Viz, Joseph Smith, Hyrum Smith, Willaim Law, William Marks, Judge Adams, Brigham Young, Willard Richards, George Miller, Newell K. Whitney. "(Undated entry in Heber C. Kimball Diary; see also Helen Mar Whitney, *Plural Marriage as Taught by the Prophet Joseph Smith* <1882> 30)

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— Contradictions —

There are a few statements coming from Brigham Young that have been argued as a contradiction to some of the foregoing conclusions. One of these is a comment which he made on August 6th, 1843, while speaking to a congregation of about 300 Saints in Philadelphia. After he had "remarked in conversation or enquired who had [the Fulness of] the Melchizedek Priesthood," he stated:

That if any in the Church had it he did not know it. For any person to have the fulness of that priesthood [he] must be a King and a Priest. A person may have a portion of that Priesthood the same as Governors or Judges of England have power from the King to transact business but yet he is not the king of England. A person may be anointed king and priest before they receive their kingdom & c. (*WWJ* 2:271–272; see also the *HC* 5:527

The argument which has been developed from this statement, is that if a man had to be a King and Priest in order to have the fulness of the Melchizedek Priesthood, then the converse of this statement must also be true — namely, that no one can be a King and Priest unless he holds the Fulness of the Melchizedek Priesthood.

This understanding does not rest upon one remark alone, for there are numerous other statements, all coming from contemporaries of the Prophet which convey the same idea. It is no doubt the close association which these men have drawn between the Fulness of the Priesthood and Kings and Priests which has led to the common belief that they are one and the same. Consider for example the following statement which was made by President Young in the Temple at Nauvoo:

"We have been ordained to the Melchizedek Priesthood which is the highest order of Priesthood and it has many branches or offices — and those who have come in here and have received their washing and anointing *will be ordained Kings and Priests* and will then

have received the *Fulness of the Priesthood*, all that can be given on Earth, for Brother Joseph said he had given us all that could be given on Earth." (*TPBY* 26 Dec 1845)

To follow this argument to its logical conclusion — since as of August 6th, 1843, no one in the Church held the Fulness of the Priesthood — and since the Priesthood of a King and Priest is merely an alternate reference to the same authority — neither therefore, were there (as of this date) any men in the Church who had been anointed as Kings and Priests.

If this argument were correct, it would preclude the possibility of there having been any Kings and Priests Anointed on May 4th, 1842, and we would be under the necessity of searching for another understanding, in order to identify the Patriarchal Priesthood.

Notwithstanding the pat appearance of this argument, it still has its problems. To begin with, the conclusions of this converse argument do not necessarily follow. The fact that a man cannot hold the Fulness of the Priesthood without being anointed a King and Priest, does not prove that a man cannot be legitimately anointed a King and Priest without holding the Fulness of the Priesthood — And even though it might be taken by inference in both of these statements (i.e. that these two terms are synonymous), nonetheless, in neither case is it so stated. Brigham Young did not say that there were no Kings and Priests in the Church — what he said was that he knew of no one in the Church who then held the Fulness of the Priesthood. Following this, he remarked that "A person may be anointed King and Priest before they receive their Kingdom." This last remark, rather than being supportive, is actually damming to their whole argument, for while this statement may hold true in the case of the First Anointing, it is contrary to the very nature of the ordinance for such a thing to ever happen in the Second Anointing. Bear in mind that a man's Kingdom is constituted of his family, or his wives and children — first as they are sealed to him in the New and Everlasting Covenant of Marriage, and secondly through the Sealing in the Second Anointing. In the case of the First Anointing, it would be within the normal course of events for a man to be Anointed a King and Priest and to receive its accompanying Endowment before he receives his Kingdom, or before he enters into the New and Everlasting Covenant of Marriage. This was precisely the case of those who received their First Anointing on May 4th, 1842. They were anointed Kings and Priests, but none of them had, as of yet, been married in the New and Everlasting Covenant of Marriage — They therefore had no wives and no children sealed to them, and consequently, in strict accordance with the Law of the Priesthood, they had no Dominion, and no Kingdom.

This is in sharp contrast to those who receive the Second Anointing, for it is entirely contrary to the very order of things for any man to receive this ordinance until after he has entered into the New and Everlasting Covenant of Marriage and has successfully completed his probationary state — In-

deed, part of the very ordinance itself is that a man's Kingdom or wives and children are sealed to him on an eternal basis. Rather than being contrary, when seen in its true light, this statement of Brigham Young's actually supports the premise that men may be anointed Kings and Priests in the First Anointing. Indeed, it is not at all unlikely, that when he made this remark, he had himself and others in mind, whom he had personally witnessed being anointed Kings and Priests on May 4th, and 5th, 1842.

Again, President Young's later statement affirms that men will be "Anointed Kings and Priests and will then have received the Fulness of the Priesthood." The context of this statement is the Second Anointing as it would soon be administered to the worthy Saints in the Temple at Nauvoo. Those who had already received their Endowment would be called into the Temple where they would be anointed Kings and Priests and receive the Fulness of the Priesthood.

This statement is completely in agreement with the premise of this work — it was the Prophet's doctrine that men would be anointed Kings and Priests in the Second Anointing, and that therein they would receive the Keys of the Fulness of the Priesthood — That however does not go to say that he confused these two powers as indistinguishably one and the same — and neither does it answer for what took place in the First Anointing that was administered by the Prophet on May 4th, 1842. We must remember, that there are two anointings to be considered, and in conceding all of the above, the big question still remains — namely, did the Prophet Anoint men Kings and Priests on May 4th, 1842? And in giving this question consideration, let it be remembered, that there are two statements affirming that he did, and there are none saying he did not. Both Heber C. Kimball and George Miller clearly state that men were anointed Kings and Priests — Miller directly associates this anointing with the conferral of the Patriarchal Priesthood, and the Prophet confirms this association by stating in definite terms that he "anointed" them "to the Patriarchal Power." But while these statements directly affirm that men were anointed Kings and Priests, there is no allusion whatsoever to the Fulness of the Priesthood. Truly, as Brigham Young said, as of August 1843, there were none in the Church who had received the Fulness of the Patriarchal Priesthood.

— The Fulness of the Patriarchal Priesthood —

A careful study of the Prophet's doctrine will reveal that it was the Sealing Power of Elijah which he identified as the "Keys of the Fulness of the Priest-

hood," and not just the Anointing of Kings and Priests. Hence, the ten men who were anointed Kings and Priests on May 4th, and 5th, 1842, had indeed received the Patriarchal Priesthood, but not its Fulness — They had been given the authority to Govern, but not the Highest Power to bless. The Power to bestow the blessings of Exaltation would remain vested in the Sealing Keys of Elijah, and it would not be until after they had faithfully completed their probation that they would receive this Priesthood. This distinction of the Sealing Keys is clearly set forth in a discourse which the Prophet delivered on March 10th, 1844:

> Now for Elijah — the spirit, Power and calling of Elijah is that ye have Power to hold the Keys of the Revelations, Ordinances, Oracles, Powers and Endowments of the Fulness of the Melchizedek Priesthood and of the Kingdom of God on the Earth, and to receive, obtain and perform all the ordinances Belonging to the Kingdom of God. (New Amalgamated Text to be published in future issue of *Doctrine of the Priesthood*)

There is a great deal to comprehend in this — the Prophet specifically names the Power of Elijah as the Keys to the "Endowments of the Fulness of the Melchizedek Priesthood" and the authority to "receive, obtain and Perform all the ordinances belonging to the Kingdom of God." Surely, if the Sealing Keys constitute the authority by which the "Endowments of the Fulness of the Priesthood" are administered, then they must also of necessity comprehend the power which they convey!

The Prophet adds depth to this statement as he begins to teach the Saints about the relationship between the Sealing Keys of Elijah and the *Union* of the Heavenly and Earthly Family of the Father:

> Now comes the point, what is this office and Work of Elijah? It is one of the greatest and most important subjects that God has revealed! He should send Elijah to seal the children to the fathers and the fathers to the children. Now was this merely confined to the living, to settle difficulties with families on Earth? By no means — it was a far greater work. The Spirit of Elijah is the Sealing Power to Seal the hearts of the fathers to the children and the children to the parents, not only on Earth but [also] in Heaven — both the living and the dead to each other . . . . Here we want the Power of Elijah, to seal those who dwell on Earth to those which dwell in Heaven. This is the Power of Elijah and the Keys of the Kingdom of Jehovah. (New Amalgamated Text to be published in future issue of *Doctrine of the Priesthood*)

It is through the Power of Elijah that men on Earth are made Joint Heirs with Christ in the Celestial Family of the Father — Indeed, through this Power, and the Law of the Fulness of this Patriarchal Priesthood, the Family of the Father is bound together in an Eternal **Union** as **One**. Little wonder then that the Prophet should refer to them as the *Keys of the Kingdom of Jehovah*, for they are in very deed the Key to the Gate of the Celestial City, and the Royal Seal

of *admittance* into the Family Kingdom of the Father. It was with this same doctrine in view that President Brigham Young made the Following statement on August 15th, 1847:

"Elijah is spoken of in the Bible that he should come in the last days to turn the hearts of the fathers to the children and the children to their fathers. (Malachi 4:6; D&C 110:15) The fulfillment of this scripture is manifest in establishing the Kingdom of God and Priesthood on the Earth in the last days and those who hold the Keys of the Priesthood and Sealing Power have the Spirit and Power of Elijah." (*TPBY* 15 Aug 1847)

In view of all this, is it not fitting that the Sealing Power should be "the First and Highest Honor due to Priesthood" (*UPR* 61:32). Indeed the Sealing Keys of Elijah constitute the authority by which a Patriarch truly has the Power to bless his children with the Fulness of those blessings which have been resreved for the Highest Degree of Glory in the Celestial Kingdom of the Father — even the Blessings of the Fulness of the Father's Priesthood. (*Juvenile Instructor* 15:111)

There is only one way that the Lord has marked out, by which a man can obtain this Priesthood, and that is by receiving and living in accordance with the Highest Laws and Ordinances of the Father's Church and Kingdom. Of critical importance to this is the Endowment of the Fourth Token, wherein the Fulness of the Law of this Priesthood is completely explained. Following this, the man enters into a probationary state to determine if he will live this law in accordance with the covenants which he then makes. It will not be until after he has successfully completed this probation that he will be called forth to receive the crowning blessings of the Father's Kingdom, as they are given in the Second Anointing, and it is at this time that the Keys of the Fulness of the Priesthood will be conferred upon him. This was the substance of the Prophet's doctrine — "If a man gets a Fulness of the Priesthood of God [the Father]," the Prophet stated on one occasion:

he has to get it in the same way that Jesus Christ [and Abraham] obtained it, and that was by keeping all the commandments and obeying all the ordinances of the House of the Lord. (*TPJS* 308)

The First conferral of the Fulness of the Priesthood (at least as far as its ordinances are concerned) took place on September 28th, 1843, when the Prophet and his wife Emma received their "Second Anointing of the Highest and Holiest Order." (Diary of Willard Richards) The Prophet's diary records that on this day he "was by common consent and unanimous voice chosen president of the Quorum [i.e. the Holy Order]":

"and [was] anointed and ordained to the Highest and Holiest Order of the Priesthood (**and Companion**)" (Joseph Smith Diary, Sept. 28, 1843)

Perhaps the most decisive statement to establish the distinction between the Sealing Keys and the Priesthood of King and Priest is set forth in the Second Anointing itself, where the conferral of both powers is very clearly distinguished. The following is an extract from the ordination of Heber C. Kimball, as he received it in his Second Anointing, from under the hands of President Brigham Young, on January 8th, 1846:

"Bro. Heber Chase Kimball, in the name of Jesus Christ we pour upon thy head this holy oil and we anoint thee a *King* and a *Priest* unto the *Most High God,* in and over the Church of Jesus Christ of Latter-day Saints and also *Israel* . . . and I seal upon you *power to bind on earth and it shall be bound in heaven,* and whomsoever thou shalt *loose on earth shall be loosed in heaven,* and whomsoever thou shalt curse shalt be cursed, and whomsoever thou shalt bless, shall be blessed . . . . and I seal upon you all the blessings of thy progenitors, even Abraham, Isaac and Jacob — and even as far back as the Priesthood . . . . We also seal upon thee all the power and blessings of the holy resurrection even to the Eternal Godhead . . . (Record of Anointings, January 8th, 1846)

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The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

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Section Four

The Matriarchal Priestesshood and
Emma's Right to Succession
as
Presiding High Priestess
And Queen

Introduction

The question of women and their rights to the Priesthood is a predominant issue in our day and age. In this regard a study into the life and teachings of the Prophet Joseph Smith is both fruitful and revealing. Indeed, according to the record which has been left to us, the Prophet did teach that in a given set of circumstances, a woman would be entitled to an ordination to the Priesthood by the laying on of hands, just the same as a man. But just how much jurisdiction and authority was to be given to a woman, and under what conditions did these rights exist? The following is a most interesting investigation into these questions, for not only does it discuss the idea of a woman's rights to hold the Priesthood, but it also explores the theological setting and context in which these rights were to be enjoyed. In the process an interesting story emerges which has never before been told, regarding Emma's attempt to gain the ascendancy in the succession struggle of 1844, and how she went in league with Sidney Rigdon and William Marks in order to accomplish her objective. Truly, the reader will find that in this study, many important facts concerning the succession struggle are accurately portrayed in the whole context of their historical setting for the first time ever.

Acknowledgment

I would like to thank Brother Fred C. Collier—without whose knowledge of the Gospel and ability as a scholar, this article would never have been written. Not only did he supply ninety percent of the quoted material, but also inspired me with ideas and doctrine germane to my subject. Truly it may be said in this paper I am speaking for Brother Collier as the ideas presented here are concepts which are the result of his inspiration.

The Matriarchal Priestesshood and Emma's Right to Succession as Presiding High Priestess and Queen

by
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The following was presented at the 1989 Sunstone Symposium, held in Salt Lake City.

As man is God once was, as God is man may become. What a wondrous thought, what a glorious opportunity for mankind—to become as God is! To reign supremely over worlds without end! Our Father in Heaven has given His children a promise that those who receive the Fullness of His Gospel and endure to the end, shall receive exaltation in His presence. They shall enter the Celestial Kingdom as Gods and Goddesses, sons and daughters of God in His Celestial Family. A kingdom in which our Heavenly Father eternally rules, and ruling by His side is our Heavenly Mother. It is a patriarchal society comprised of immortal beings, Kings and Priests, Queens and Priestesses who have earned the right to preside over their own eternal posterity, to create worlds without number, to bring to pass the immortality and eternal life of man.

The Bible is a history of a special family here on Earth. A royal lineage chosen by God upon whom He bestowed his choicest blessings. The Prophet Joseph Smith revealed that this ancient people possessed the fullness of the gospel and a fullness of the priesthood and its ordinances.

From the days of Adam to Moses, it was a patriarchal era, a time in which the patriarchs reigned. It began with Adam, who received certain authority from God.[1, a] This authority or the fullness of the Melchizedek Priesthood enabled Adam to administer the fullness of the everlasting Gospel, giving laws and administering endless lives to his sons and daughters.[b] Being "the Firstborn"[c] he established a patriarchal birthright line, the presiding office of which was referred to as "The right of the Firstborn."[2] In Adam's absence or death, his patriarchal heir who held this Right, stood in Adam's place as presiding Patriarch to the world. The "Right of the Firstborn" was handed down from father to son[d] and could only be held by one man on the earth at a time.[3] This was the Patriarchal Order or as it came to be known "The Holy Order of God."

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[1]The Prophet referred to Adam as "the Ancient of Days", which according to modern day Bible scholars is an epithet for God. He further stated: "He (Adam) is the father of the human family, and *presides over the spirits of all men*, and all that have had the keys must stand before him in this grand council. . . . The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as ***holding the keys of the universe***, but retains his standing as *head of the human family*." (*TPJS* 157; see also Daniel 7:9–14; *TPJS* 190) This is an obvious allusion to the Adam-God doctrine which Brigham Young announced to the world in 1852. President Young claimed he was taught this doctrine by the Prophet Joseph Smith. On 4 April 1860 he stated: "*It was Joseph's doctrine that* ***Adam was God***. . . . [but] Joseph could not reveal what was revealed to him, and if Joseph had it revealed, he was not told to reveal it." Again on 14 May 1876 he stated, "*Joseph said that* ***Adam was our Father and God***, and if the people did but know it, [Joseph] himself being a leader, he too was their God." ("President Brigham Young's Doctrine on Deity", *Doctrine of the Priesthood* Vol. 5 No. 1, p. 107, Vol. 4 No. 3, p. 31; for a complete overview of this doctrine see *Doctrine of the Priesthood* Vol. 8 No. 1 "New Light on the Ancient Hebrew/Christian Doctrine on Deity")

[2]In Joseph Smith's Egyptian Alphabet and Grammar he explains what the right of the firstborn is: "Ba eth Kee the next from Adam, one one (sic) ordained under him, a patriarch or the *right of the first born*." (*Doctrine of the Priesthood* Vol. 5 No. 10, "Joseph Smith's Grammar and Alphabet of the Egyptian Language", p. 17)

[3]The Right of the Firstborn was given to Joseph Smith (see D&C 132:7) for he had received the Birthright (see D&C 110:12; 124:57–58; 132:30–31). He declared that he stood as God to the people: "If God made Aaron to be *the* mouth piece *for* [Moses unto] *the Children of Israel and* [Moses to be their God] (Exodus 4:16), He will make me to be *their* ***King*** and *their* ***God*** in *His* stead, and they *the Elders* [of] Israel *to* be mouth for me, and if you don't like it, you must lump it." (New Amalgamated Text of the Prophet Joseph Smith's, April 8th, 1844 Conference Address, to be published in a forth coming issue of *Doctrine of the Priesthood*; see also *WJS* 362–365; *HC* 6:318–320; *TPJS* 362–363)

It was in this order that a man and woman received the ordinances of the

Priesthood which prepared them for Godhood and which would ultimately bring them into the presence of God. The integral part of this Priesthood was the sealing power—it had the power to seal on earth that which would remained sealed in heaven. It was through this sealing power that eternal marriages and eternal families were created. This power was had on the Earth until the children of Israel upon their release from Egyptian bondage rejected this higher gospel. They sinned against the Lord and the Lord withdrew the Holy Order and the Priesthood thereof [4] and so ended the reign of the Patriarchs.

Centuries later with the advent of Jesus Christ, Israel had the opportunity to regain all that they had lost. Jesus had the fullness of his Father's gospel and the keys to administer its ordinances. He received the sealing keys or the Fullness of the Patriarchal Priesthood on the Mount of Transfiguration.[5]

Had Christ and his Apostles not been rejected by the people, the Patriarchal Order would have again been established.[e] But the Gospel of the Father was rejected and the world was plunged into the dark ages where it remained until 1820 when an unlearned farm boy by the name of Joseph Smith was chosen by the Lord to restore His Gospel. Joseph received first the Aaronic priesthood under the hands of John the Baptist. Later he received the apostolic authority of the Melchizedek Priesthood under the hands of Peter, James and John. Finally he received the higher order of the Patriarchal

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[a] *TPJS* 169 [b] *TPJS* 322 [c] Abraham 1:3 [d] D&C 86:7–11; 107:40–57; 110:12; 113:5–8; 124:56–58; Moses 6:7; Abraham 1:2–4, 25–27, 31; 2:8–11

[4] The Joseph Smith Translation of the Bible records this incident: "And the Lord said unto Moses hew thee two other tables of stone, like unto the first . . . but it shall not be according to the first, for *I will take away the priesthood* out of their midst; *therefore my* ***holy order***, *and the* ***ordinances*** *thereof*, shall not go before them; for my presence shall not go up in their midst, lest I destroy them." (*JST* Exodus 34:1; see also D&C 84:19–25) The nation of Israel rejected the higher priesthood with its laws and ordinances. Instead of becoming a nation of Kings and Priests to God, the Lord stripped them of all their priestly authority and left them with a law of carnal commandments. They were governed by the Aaronic priesthood which only the Levites could hold. Israel rejected those ordinances which would have brought them into the presence of God.

[5] Before he received the angelic visitation of Moses and Elias, the Savior speaking in a futuristic tense told Peter his chief apostle, "I *will* give unto thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt bind on Earth shall be bound in Heaven: and whatsoever thou shalt loose on Earth shall be loosed in Heaven." (Matt. 16:19) This is in contrast to the Saviors words after his return from the Mount of Transfiguration: "Verily I say unto you, Whatsoever ye *shall* bind on earth *shall* be bound in Heaven: and whatsoever ye *shall* loose on earth *shall* be loosed in heaven." (Matt. 18:18; see also *TPJS* 158)

[e] *TPBY* Vol. 3:162–164

Priesthood and the fullness thereof from under the hands of Moses, Elias and Elijah

in the Kirtland Temple. Thus on the 3rd of April, 1836, Joseph Smith received the same blessings which were given to Christ on the Mount of Transfiguration. He was given the sealing keys of Elijah which gave him the authority to seal on earth that which would remain sealed in Heaven.[6] It was this higher order of the Patriarchal Priesthood (though not its fullness) which the Prophet referred to on August 27, 1843, when he said that: "[the] second Priesthood [is] Abraham's Patriarchal power which is the *greatest [Priesthood] yet experienced in this Church*."[f]

The Lord had again brought forth His Holy Order, the Patriarchal Order over which Joseph Smith Jr. stood as the presiding Patriarch, Priest and King.[g] He stood as God to the people and administered endless lives to them, just as the ancient patriarchs did before him. The Prophet had received the "Right of the Firstborn"—the right to stand as Adam and through this authority he established the "Church of the Firstborn" on Earth![7]

It was on May 4th, 1842, that the Holy Order met for the first time in this dispensation.[h] It was at this meeting that the Prophet first administered the Endowment—the ordinances of the Holy Order and communicated

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[6]In Speaking of the Priesthood which Elijah restored, the Prophet told the Saints: "Elijah was the last Prophet that held the keys of the Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the Priesthood, in order that all the ordinances may be attended to in righteousness. . . . . Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood; and without the authority is given, the ordinances could not be administered in righteousness." (*HC* 4:211) "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam." (*TPJS* 322)

[7]Heber C. Kimball speaking of the organization of the Church of the Firstborn, told the Saints: *"Let me explain what the* ***church of the First Born*** is. It is the ***first Church*** *that ever was raised up upon this earth*; that is, the first born Church. That is what I mean; and *when* ***God our Father*** *organized that Church*, He organized it *just as His Father organized the church on the earth where He dwelt*; and *that same order is organized* ***here*** in the City of Great Salt Lake; and it is that order that ***Joseph Smith*** the Prophet of God ***organized*** in *the beginning in Kirtland*, Ohio. *Brother Brigham Young, myself, and others* ***were present*** *when that was done*; and when ***those officers*** *received their endowments*, they were together in one place [in the upper brick store at Nauvoo]. *They were organized*, and *received their* ***endowments*** and blessings, and ***those keys*** *were placed upon them*, and that ***kingdom*** will stand for ever." (*JD* 5:129) It should be remembered that the Church of Jesus Christ of Latter-day Saints was organized in Fayette, New York not Kirtland, Ohio. Brigham Young and Heber C. Kimball were not present at this organization as the Gospel had not yet been preached to them.

[f]*WJS* 245 [g]D&C 132:7 [h]*HC* 5:1–2

keys pertaining to the highest order of the Melchizedek Priesthood.[8] Joseph

referred to it as the ancient order of things because it was the same order which the ancient patriarchs had—the Patriarchal Order!

It was through the ordinances of the Holy Order that Joseph Smith created his own family kingdom which came to be known as the Council of Fifty. This special council of men were adopted to the Prophet through an oath and a covenant as sons.[i] In this Council the Prophet was sustained as presiding Patriarch, Priest and King over all Israel as well as God's entire worldly kingdom.[9] The Council of Fifty was a priesthood body.[10] In its meetings the members dressed in temple robes and offered up the signs and tokens of the Priesthood. In a revelation to this Council the Lord gave them their name: "Verily thus saith the Lord, This is the name by which you shall be called—The Kingdom of God and His Laws, ***with the Keys and power thereof***, and judgment in the hands of his servants, Ahman Christ." (***UPR*** Part 57a) The existence of the Council of Fifty was kept a well guarded secret. Its members were sworn to secrecy and its records were well protected. At one point Joseph had them buried to keep them safe.[11] The Church

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[8]Indicating that there is more than one order of the Melchizedek priesthood. The order of priesthood the Prophet is here referring to is the Patriarchal Priesthood which since all priesthood is Melchizedek, it was referred to as a higher order. This priesthood is represented in the Endowment by the Second Token of the Melchizedek Priesthood. It is through this Priesthood that a man becomes a King and a Priest and a woman becomes a Queen and a Priestess. This power is received by a man and his wife through a series of two anointings. The first gives them the right to preside over their family kingdom in mortality. It is the Second Anointing which confers upon them the sealing keys of Elijah.

[9]William Clayton in his journal tells of this event: "In this council [i. e. the Council of Fifty] was President Joseph chosen our prophet, priest & King by Hosannas." (William Clayton Diary entry for 1 Jan 1845, see forthcoming issue of *Doctrine of the Priesthood*)

[10]Besides Priesthood bearers there were also two Gentile members who were allowed to have a seat and voice on behalf of their constituency. (see *Unpublished Revelations* 81:40–46)

[11]William Clayton records this in his diary: "Saturday June 22. Joseph whispered and told me either to put the r[ecords] of [the] K[ingdom] into the hands of some faithful man and send them away, or burn them, or bury them. I concluded to bury them, which I did immediately on my return home." (William Clayton Diary entry for 22 June 1844, see forthcoming issue of *Doctrine of the Priesthood*) These records remained in possession of Church leaders and were brought to the Great Salt Lake Valley. Heber J. Grant wrote in his diary that he cried when he read them. They have since been committed to the vault of the First Presidency's office—a legacy of 250 pages of the Prophet Joseph Smith's life which to this day remains a secret in the vault of the First Presidency.

[i]For a complete examination of this doctrine see *Doctrine of the Priesthood,* Vol. 8 No. 4 "Adoption, Law of the Kingdom, Forgotten Doctrine of Mormonism"

as a whole was kept entirely in the dark as to its proceedings, for its secrets could only be revealed through the oaths and covenants of the Temple which were

administered to relatively few people during the Prophet's lifetime. Eventually the Prophet hoped to bring every worthy Saint into this order including the women.[j]

It was the Prophet's doctrine that the women who were brought into the Holy Order received the Priesthood along with the men. They received their washings and anointings at the hands of other sisters who had already been endowed and who had been anointed and ordained to the Keys of the Priesthood. Sister Eliza R. Snow, wife of the Prophet Joseph Smith made these remarks:

> The sisters were also apostolic in a priestly sense. *They partook of the priesthood* ***equally*** *with the men*. They too "held the keys of the administration of angels." . . . Woman also soon became high priestess and prophetess. She was this officially. . . . The genius of ***a patriarchal priesthood*** naturally made her the apostolic help-meet for man. If you saw her not in the pulpit teaching the congregation, yet was she to be found in the temple, administering for the living and the dead! Even in the holy of holies she was met. As a high priestess she blessed with the laying on of hands! As a prophetess she oracled in holy places! As an endowment giver she was a Mason, of the Hebraic order, whose Grand Master is the God of Israel and whose anointer is the Holy Ghost. ***She held the keys*** of the administration of angels and *of the "****sealings****" pertaining to "the heavens and the earth*" (*Women of Mormondom* 22–23)

President Brigham Young referred to the fact that women did indeed hold the Priesthood, when in a discourse given on June 28th, 1874, he told the Saints:

> Now, brethren, the man that honors his priesthood, *the woman that honors* ***her priesthood***, will receive an everlasting inheritance in the kingdom of God. (*JD* 17:119)

On March 15th, 1846, Orson Hyde read and distributed to the Saints in the Nauvoo Temple a revelation which he had received that morning:

> I have made my Church as upon a hill. The Priesthood holds the power and all have been ordained or ought to be. It is necessary that all be ordained. It is necessary that it should rest upon all, *not upon men only* ***but upon women also*** *that ye may be all* One. Fear not little flock, it is the Father's good pleasure to give you the Kingdom. It is given to you and power to overcome all things. (Bullock Minutes, 15 March 1846, *BYU Studies* Vol. 31, No. 1 p. 61)

It was in an address which the Prophet Joseph Smith gave at the first meeting of the "Female Relief Society" on April 28th, 1842 that he first alluded to the fact that he intended to ordain women to all the keys of the priesthood. In the *History of the Church* concerning this occasion he wrote: "At two o'clock I met the members of the 'Female Relief Society,' and after presiding at the admission of many new members, gave a lecture on the Priesthood, showing how the sisters *would* ***come in possession of the privileges***, ***blessings and gifts of the Priesthood***." (*HC* 4:602)

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[j] *HC* 5:1–2

Speaking to the sisters "He spoke of ***delivering the keys*** *to this society*" (*WJS* 116). He also said, "that the ***keys of the kingdom*** *are about to be given*

to them" (*WJS* 177). The Keys of the Kingdom were about to be delivered to those worthy sisters. They were to be conferred on them in the Nauvoo Temple, the only appropriate place where these ordinances could be properly administered and it was necessary that the women that were brought into the order should possess the Priesthood in order to perform Temple work. That this is so is revealed in a blessing given by Patriarch John Smith to Maria Turnbow on Nov. 7, 1845:

Thou shalt have an Endowment in the Lords house [and] be *clothed with the* ***Power of the Holy Priesthood*** [to] be able to redeem thy fathers house back to where they died in the Gospel and bring them up in the first Resurrection (a blessing by John Smith Patriarch upon the head of Maria Louisia Turnbow given in Nauvoo Nov. 7, 1845; recorded in book Dp 464 a. cor)

In another blessing given by Elisha Graves to Lucy Flake, again the necessity of holding the priesthood in order to do temple work is indicated:

thou art a ***royal heir*** *to all the* ***blessings, privileges*** *and* ***powers*** *which pertain to the* ***Holy Priesthood*** according to thy sex, ***which thou shalt receive*** in due time that thou mayest be able to accomplish thy work in behalf of thy progenitors. Thou shalt be connected with a man of God, thru whom *thou shalt* ***receive the priesthood***, exaltation, power and eternal glory, become a mother in Israel. . . . . *be anointed a* ***queen and priestess*** *unto the most high God*, receive thy crown, dominion, power and eternal increase, thy inheritance with thy benefactor in Zion. (Life of Lucy Hannah White Flake p. 4–5; blessing given by Elisha H. Graves, Nov. 4th 1856)

Here is a blessing given by Patriarch John Smith to Emily Jacob in 1846:

I place my hands upon thy head in the name of Jesus of Nazareth and ***seal upon thee the Priesthood*** with all the blessings of the new and everlasting covenant, which was sealed upon the children of Joseph, for this [is] thy lineage, the same as thy companion. *Thou hast a right to all the blessings which are sealed upon his head*, for a woman can have but little power in the priesthood without a man. (City of Joseph the Record of Norton Jacob pages 16–17; Jan. 26, 1846)

It should also be stated that a man has but little power in the priesthood without a woman. Section 131 of the Doctrine and Covenants states:

In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this *order of the priesthood* [*meaning the new and everlasting covenant of marriage*]; And if he does not, *he cannot obtain it*. He may enter into the other, *but that is the end of his kingdom;* ***he cannot have an increase***.

Here is another blessing by Chas. W. Hyde upon the head of Sarah Ann Turnbow:

Thou shalt have the gift of discernment and wisdom that leads to eternal life, great

shall be thy reward and understanding for thou art of Joseph and a *lawful heir to the* ***fullness of the priesthood*** with [thy] companion and a numerous posterity on the earth. Thou shalt have an inheritance in Zion with all the redeemed and shalt help to redeem thy fathers household. Thou shalt go into the temple of the lord, the place called the Holy of Holy [Holies] and converse with angels and *be* ***ordained a Queen*** *by the hand of your Redeemer* and thy companion a King and Priest. No good thing shall be denied thee, and I seal upon you these blessings of powers, dominions and Eternal lives for ever and ever. Amen. (A blessing by Chas W. Hyde upon the head of Sarah Ann Turnbow; given Feb. 12, 1862)

All these blessings were to be given to the sisters in conjunction with their husbands in the Nauvoo Temple. Only two years before his death, the Prophet stated, "that the Church is not now organized in its proper order, and cannot be until the Temple is completed" (*WJS* 115). The Church was going through a period of metamorphosis which would have transformed it from the caterpillar of Bishops, Stake Presidents, Apostles and other presiding officers within the Church into the beautiful butterfly of a Celestial family. Joseph was going to make of the Church of Jesus Christ of Latter-day Saints a kingdom of Kings and Priests, Queens and Priestesses to God. They were to become the Royal Family of God on earth over which Joseph Smith stood as the presiding Patriarch, which office was to be passed down from father to son through a line of the Prophet's birthright heirs until when in the valley of Adam-ondi Ahman, God Himself would return and present the Kingdom to Jesus Christ.[k] But all this was not to be, for the Prophet and his brother were murdered before the Temple was finished.

The untimely death of the Prophet and his brother was the most devastating thing which could have happened to the Church. Not only were the saints deprived of their beloved Prophet and Patriarch, but the state of affairs concerning leadership left the Church in the greatest danger of fragmenting and even complete dissolution. William Clayton recorded this crucial time in Church history, "The greatest danger that no[w] threatens us is dissensions and strifes amongst the church. There are already 4 or 5 men pointed out as successors to the Trustee and President & there is danger of feelings being manifest[ed]." (William Clayton Diary July 6th, 1844, see forthcoming issue of *Doctrine of the Priesthood*) The general membership of the Church was completely ignorant of the Prophet's inner family organization and the fact that it was around this Council that succession revolved. The Right of the Firstborn was to be handed down from father to son. It was common knowledge within the Council of Fifty that the Prophet had intended his son Joseph III to be successor to the presidency of the Church and that an

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[k] *TPJS* 157; Daniel 7:9–14

unborn son by the name of David would receive the Right of the Firstborn

and rise to Joseph's place as presiding Patriarch, Priest and King over the entire Kingdom.[12] Brigham Young at the semi-annual conference of the Church on October 7, 1863 made this remark:

> Long before his death Joseph said to me, "I shall have a son born to me, and his name shall be called David; and on him, in some future time, will rest the responsibility that now rests upon me." This is Joseph's declaration to me and others, some time before his death. I can produce plenty of witnesses to the truth of this, if necessary. (TPBY 5:10/7/63)

Joseph had indicated that should he die, his brother Hyrum should stand in his place as a guardian for Joseph's children who were not then old enough to take their rightful place as his heirs. The Prophet also indicated that if he and Hyrum were both killed, his brother Samuel Smith was to stand as a guardian for Joseph's children.[13] But Samuel died just one month after Joseph.

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[12]In a revelation received by the Prophet on July 27, 1842, the Prophet was given Sarah Ann Whitney to be his wife and among other things they were told, "All these things I do in the name of the Lord Jesus Christ, That through this order he may be glorified and that through the power of anointing David may reign King over Israel, which shall hereafter be revealed." (*UPR* 59) Sarah Ann Whitney did not have the opportunity to bear that son to the Prophet, but after the Prophet's death she was sealed to Heber C. Kimball for time who according to the New and Everlasting Covenant of Marriage, raised up seed unto Joseph. The first son they had they named David, but he died in infancy. The second son Sarah Ann bore they also named David, but again the child died in infancy. The third son they had they also named David who did live, but did not succeed to the throne.

[13]The Prophet's brother Hyrum stood as the Patriarch to the Church, an office which held more authority than even the President of the Church. In the History of the Church Joseph made the following remarks, "[I] Said I would not prophesy any more, and proposed Hyrum to hold the office of prophet to the Church, as it was his birthright. I am going to have a reformation, and the Saints must regard Hyrum, for he has the authority, that I might be a Priest of the Most High God . . . But on account of the unbelief of the people, I cannot reveal the fullness of these things at present." (*HC* 510) The Church Patriarch stood as a father to the fatherless. He was the connecting link between the Church of Christ and the Church of the Firstborn. Hyrum held this right having received it by revelation from the Lord. He administered to the fatherless gentiles who were being brought into the Church, giving them their patriarchal blessings and introducing them to the Patriarchal Order. It was this very office that, upon the death of the Prophet, many of those involved in the succession crisis were vying for. William Clayton, the prophet's personal scribe recorded this in his journal: "Joseph has said that if he and Hyrum were taken away Samuel H. Smith would be his successor." (William Clayton Diary 12 July 1844) After Joseph's death, Clayton recorded the Prophet's mother saying, "Mother Smith wants Samuel to move into Nauvoo and take the Patriarch's office and says the Church ought to support him." (William Clayton Diary 2 July 1844) William Smith the Prophet's brother also purported to be the head over all the Church by virtue of the office of Church Patriarch. Of William Smith, William Brigham Young was a member of the Council of Fifty, and knew as did everyone in the Council that he had not been appointed by the Prophet as

his successor. President Young told the Saints:

> The brethren testify that brother Brigham is brother Joseph's legal successor. You never heard me say so. I say that I am a good hand to keep the dogs and wolves out of the flock. I do not care a groat who rises up. I do not think anything about being Joseph's successor. That is nothing that concerns me. (*JD* 8:69)

Here President Young indicates that he too was merely a guardian for the Church until Joseph Smith's true successor should come forth. In speaking of Joseph's children he said:

> What of Joseph Smith's family? What of his boys I have prayed from the beginning for sister Emma and for the whole family. There is not a man in this Church that has entertained better feelings towards them. Joseph said to me, "God will take care of my children when I am taken." They are in the hands of God, and when they make their appearance before this people, full of His power, there are none but what will say—"Amen! we are ready to receive you." (*JD* 8:69)

But Joseph's children never did come forth. Joseph the 3rd became President of the Reorganized Church and was the foremost opponent to the LDS Church and the doctrines his father had taught during the Nauvoo period. David later came to Utah where he was convinced that his father actually did live plural marriage. He was later institutionalized and never did claim any rights to succession.

It was the Prophet's mission to establish the Kingdom of God on Earth — it was a family kingdom. Its powers were vested in the King and Queen, the anointed husband and wife. In this order the parents literally stand as God and Goddess to their own family kingdom. The Prophet Joseph had chosen for his Queen the elect lady Emma — just as Joseph stood as Adam, Emma stood as Eve. She was the first woman received into the Holy Order and the first woman to be ordained to the fullness of the Melchizedek Priesthood. She

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Clayton wrote: "There is more danger from William than from any other source and I fear his course will bring us much trouble . . . It appears *he is determined to rule the Church and* ***monopolize the whole to himself***." (Diary of William Clayton 23 May 1845) In a letter to Brigham Young who was by then in control of the Church, William Smith wrote: "it was my wish that you should stand as the President of the church, *but I claim to be* ***patriarch over the whole church*** . . . this will give me a right to visit all branches of the church and intrude on no mans rights, and further, *to attend to all of the ordinances of God,* ***no man being my head***, I will reconcile all difficulties and Elder Young can stand as the president of the church, and by my most hearty wish and consent." (William Clayton Diary June 28th, 1844) William Smith never did rise to power in the Church and although given the patriarch's office he eventually was excommunicated form the Church and died in obscurity.

was to be the mother of the Prophet's birthright heir, the David who would receive from the Prophet the Right of the Firstborn and would rule in his

stead as Adam or God to the people. When this son became of age, he would have taken his father's place as King/Priest over the kingdom — the Presiding Patriarch. At that point, even his mother would have been subject to him, for he would have stood as Adam with no mortal being at his head. Emma would have retained her standing as Queen and Eve over the kingdom — all would have been subject to her except her son who had received the Right of the Firstborn. However his authority over her would be in mortality only, for in the Celestial Kingdom he would again be subject to his parents.

At the Prophet's death, had Emma been worthy to receive it, she would have presided over the kingdom as presiding Matriarch, High Priestess, Queen, Goddess and Eve. Even Brigham Young would have been subject to her — she would have been his Mother, Queen and Goddess! Speaking of Emma, Brigham Young said, "I know what Emma believes, and have known it all the day long; and yet there is not that woman on earth that I would delight to honor more, with the whole family, if they would let me do it." (TPBY 5:10/7/63) On another occasion Brigham said, "I never saw a day in the world that I would not almost worship that woman, Emma Smith, if she would be a saint instead of being a devil . . . there is no good thing I would refuse to do for her, if she would only be a righteous woman." (TPBY 6:10/1/66)

Had Emma been one with her husband, at his death she would have stood as Goddess to the people, not as the Prophet's birthright heir, but by virtue of her elect status as Mother, Queen, Goddess and Eve. It was the Prophet's hope that Emma would have grown into her position as Queen over the Kingdom for she was indeed a very special soul to him. Given time it is quite probable that she would have become converted to the whole doctrine of the Kingdom and would have risen to her full potential as the Prophet's Queen. However at the death of the Prophet we find Emma backsliding. She rejected many of the Prophet's teachings especially polygamy and she leagued herself with Sidney Rigdon and William Marks.[14]

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[14]William Clayton's diary for July 4th, 1844 states: "P.M. in council with brothers Marks, Cutler and Cahoon at Marks' house. It seemed manifest to us that brother Marks' place is to be appointed president and Trustee in Trust and *this accords with Emma's feelings*." Clayton feared that if Marks gained power over the Church, he would destroy it: "Friday 12th. . . . P.M. . . . As I returned to dinner brother Whitney came down with me and stated his feelings about Marks being appointed Trustee. He referred me to the fact of ***Marks being with Law and Emma*** *in opposition to Joseph and the Quorum* [i.e. the Holy Order] — and if Marks is appointed Trustee *our spiritual blessings* ***will be destroyed*** inasmuch as he is not favorable to the most important matters. The Trustee must of necessity be the first president of the Church and Joseph has said that if he and Hyrum were taken away Samuel H. Smith would be his successor."

As President Smith's first councillor, Rigdon was one of the strongest

contenders for the Presidency. Rigdon's plan was that he should be guardian for the Church and Marks would be the Patriarch.[15] Emma was the kingpin in Rigdon's plan, because he knew as did all those who had been involved in the Prophet's secret organization that it was Emma's sons whom the Prophet had designated as his successors. Rigdon wanted to be guardian to the Church, until Emma's sons were old enough to take control. In the eyes of the general membership of the Church, Sidney Rigdon seemed to be the logical choice to succeed the Prophet.

Brigham Young was highly influential as President of the Quorum of Twelve and member of the Council of Fifty. But Emma did not like Brigham Young who stood for Joseph's doctrines especially polygamy. She knew that Brigham Young would fight against her. Hence Emma's greatest chance to gain ascendancy in the Church was to join forces with Sidney Rigdon and William Marks. Marks who was the highly influential President of the entire Nauvoo Stake, also opposed Joseph's doctrines. These three created a formidable force, and had their plans succeeded, they would have indeed destroyed the spiritual blessings of the Church.

There can be little doubt that Emma knew of her rights to leadership and that she expressed her views to those around her. Benjamin F. Johnson was the Prophet's brother in law, business partner and intimate friend. As the Saints were preparing to leave Nauvoo he along with Bishop Newell K. Whitney were commissioned by the Council of Fifty to see Emma to try and persuade her to join the saints. Benjamin F. Johnson related his experience with Emma on three separate occasions. The first is from his auto-biography:

> At the last meeting of the Council [of Fifty] . . . I was appointed with Bp. N[ewell] K. Whitney, to visit Sister Emma for the last time, and if possible persuade her to remain with the Church. Nearly all night we labored with her, and all we could learn was, that *she was willing to go with the Church on condition* ***she could be the leading Spirit***. And so we left her. And she did lead all who would follow her so long as she lived. (A Life Review by Benjamin F. Johnson, manuscript copy, p. 86–104)

In a letter to Frank Feely, Brother Johnson made this statement:

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[15]William Clayton's diary for August 7th, 1844 states: "Wednesday 7th . . . Brother Cutler said that in the council yesterday he drew out from [William] Marks that *Sidney Rigdon was to be president and* ***Marks patriarch***."

The Nov. 30, 1844 Nauvoo High Council Minutes reports that "Councellor A. Cutler arose and stated that Elder S. Rigdon came to him on the morning that he arrived in Nauvoo from Pittsburg, and saluted him very cordially, stated his joy to see him and told him that he (Cutler) was to become a great man in the Kingdom; and Elder W[illia]m Marks also said to him that *he himself, was to be* ***head Patriarch over the whole Church***.

> I . . . with the presiding Bishop N[ewell] K. Whitney, was called as a committee on the 5th

of February — '46 to visit young Joseph's [i.e. Joseph III] mother . . . we labored with her near one whole night, but left her inflexible in the idea of *her own right to be principal as* ***leader of the Church***. (Benjamin F. Johnson Letter to Frank Feely, dated December 10th, 1897, John M. Whitaker Papers, Special Collections, University of Utah Library)

Another statement of Benjamin F. Johnson to the Deseret News:

by request of the [Council of Fifty,] Presiding Bishop, N[ewell] K. Whitney and myself spent almost a whole night in seeking to persuade this mother, the Prophet's wife [Emma] to accompany us in going West. She well knew that myself and many others had plural wives, to which she made no objection. And could her one great question: "***Can I be Leader of the Church***" have been answered affirmatively, all would have been right with her. (Benjamin F. Johnson letter to Editor of the *Deseret News*, dated June 25th, 1902, BFJ papers, CHO)

The Twelve and other members of the Council of Fifty knew of the importance that Emma and her children played in the succession dilemma. While Brigham Young was being transfigured in the conference held with the Saints on the morning of August 8, 1844, his right hand man, Heber C. Kimball, instead of lending support to Brigham Young's fight against Sidney Rigdon, went along with William Phelps and William Clayton to see Emma to try to buy her over to their side by giving her 1000 dollars. Clayton reports: "Thursday 8th. A.M. I went to Council with the Twelve. Brother Kimball concluded to pay the $1000 to Emma. I went home to get it . . . I then went with brothers Kimball and Richards to see Emma. K[imball] paid her the $1000 and bore testimony to her of the good feelings of the Twelve towards her. She seemed humble and more kind." (William Clayton Diary, 8 July 1844) Yet it was only five days later that Emma made her stand against the Twelve. William Clayton wrote in his diary of an interview he had with her, "Emma . . . talked much about trustees being appointed and says if he is not a man she approves of she will do the church all the injury she can by keeping the lots which are in her name."[16] (William Clayton Diary, July 13,

[16]One month later it seems Emma's disposition remained unchanged. William Clayton reports: "[August] Thursday 15th. . . . . I then went to see Emma. I found her alone and began to talk to her and tell her what I thought Woods intended to do. She grew warm and said that all the business of the Trustee must be presented. We had no secrets that we must keep back from the public for she was determined to have every thing settled now. I replied to her that there were many things which I was unwilling the world should know any thing about and should not lend my hand to ruin the Church. She then grew more angry and said I had neglected her and the business, and there was nothing that had President Smith's name to that should not be investigated. She said she had no secrets nor any thing she was unwilling the whole world should know. I told her that there was some things which [I] would be unwilling the public should know She denied it. I said I knew things that she did not want the world to know. She said 1844) Emma was not about to come under the dominion of Brigham Young

or the Twelve. She knew it was her right to be Queen and by using Rigdon as a figure head she could pull the strings until her children became of age.

But all Rigdon's and Emma's hopes for power in the Church were dashed on August 8th 1844, when during a speech given before a vast congregation of the Saints in Nauvoo, Brigham Young stood transfigured before them. Those who witnessed it said that Brigham Young took on the form of Joseph Smith. He looked like him and sounded like him even down to the whistle which the prophet had because of a broken tooth he had sustained in a fight with a mob. Clearly the Prophet had placed his shoes on Brigham Young, not as his successor, but as President Young put it "a good hand to keep the dogs and wolves out of the flock." (*JD* 8:69)

It has been said that Brigham Young stood for Joseph's measures and no doubt at the Prophet's death he was the most qualified to lead the Saints.

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if I harbor'd any idea that she had ever done wrong it was false. I answered, "What I have seen with my eyes and heard with my ears I could believe." She said, if I said she had ever committed a crime I was a liar and I knew it. I replied, "Sister Emma I know I don't lie and you know better what I know I know and although I never have told it to any soul on earth nor never intend to yet it is still the truth and I shall not deny it." She then several times called me a liar and said she knew I was her enemy and she never had been so abused in all her life. I told her I was not her enemy nor never had been. She said I neglected her and spent my time in the secret council of the Twelve and it was secret things which had cost Joseph and Hyrum their lives and says she, "I prophecy that it will cost you and the Twelve your lives as it has done them." She repeated this two or three times in a threatening manner, and said it in a manner that I understood that she intended to make it cost us our lives as she had done by President Smith. I told her that I would rather die than do any thing to ruin the Church. She raged very hard and used many sever threats and told me that she had now proved that I was an enemy to her and she did not want such persons about her to do business. I cooly replied that I was her friend and she would prove it so and I had done nothing but what I felt perfectly willing to meet her and Joseph together and answer for it. I also tried to show her that she had misinterpreted my words for I did not mean what she said I did. I told her I had run at her call night or day whenever I could get a chance and have suffered abuses which I never would have born from any other woman in the world. She would not listen to any thing I could say and I left her. I still feel to befriend her all I can, but she will now try to destroy my character and influence no doubt, but I have no enmity towards her and am determined I will not given way to it. She is blind as to her best interest and those who are her best friends, she is the most bitter against. She is cherishing and putting her life into the hands of traitors and murderers and they will use her up; for she will not listen to the advise of her friends nor be at peace with those who wish to do her good. I feel to pray that God will soften her heart and shew her the danger she is exposing herself to and to bind her up that she may not have power to destroy thy servants O God. I went and told President Young the whole circumstances and he told me to fear not, but rejoice."

But this notwithstanding, it is nonetheless a fact that Brigham Young did not successfully follow through with all of Joseph's measures. Because of the

unwillingness of the people,[l] when the Prophet died, the higher laws and doctrines of the Kingdom which had only just barely been instituted began to die away. The Council of Fifty, Joseph Smith's family kingdom, began to be dissolved at his death, they did not meet again for eight months. It was not until Brigham Young held the reins of power tightly in his hand that he called a meeting of the Council of Fifty.[m] When the Council did meet again, it did not have the same order as before for there was no successor to the Kingdom — Emma apostatized and with her went her sons — Hyrum was dead, Samuel Smith had died, and William the Prophet's only surviving brother was unworthy. Thus the Council of the Twelve Apostles with Brigham Young as President of the Church absorbed the power of the Holy Order and the Council of Fifty. Ultimately the Fifty became nothing more than a rubber stamp for the Twelve and with the discontinuance of the practice of Adoption, the Patriarchal Order sank into oblivion.

Emma Smith, beloved first wife of the Prophet Joseph Smith and their son Joseph Smith III were the two people more responsible than any other living persons in this dispensation for the failure or loss of the Kingdom which had been the Prophet's lifelong ambition to bring forth. It was because of Emma's rebellion that the Matriarchal Priestesshood was lost to the women. If she would have followed in the Principles and Doctrines of her husband, her sons would have been raised as worthy heirs under the Law of the Fulness of the Priesthood. Yet in spite of all she suffered, all the sacrifices and privations she passed through for the Gospel's sake and for her husband, in the end, she married a total gentile and denied those Gospel values that were so endeared by the Prophet — the very ones that brought about his death. Her children were raised to despise the principles that God had revealed to their father, which were essential for their own exaltation. Joseph Smith III became the Mormon Church's most enthusiastic antagonist. He continually spoke and wrote against the saving and exalting principles his father espoused. The temple ordinances, the plurality of Gods, Plural Marriage, the Holy Order, the Council of Fifty, the Law of Adoption, the Adam-God doctrine — in short, all of the Nauvoo teachings of the Prophet Joseph Smith became the lifelong object of his ridicule and scorn. Throughout his life, he interviewed

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[l]D&C 103:1–10; 104:18; 105:1–8; 119:5–6; 121:34–40; 124:45–48; 132:1–6; *JD* 9:269, 270; 18:244, 249; *TPBY* Vol. 3:375–377 [m]For more information on President Brigham Young's consolidation of power see *Doctrine of the Priesthood,* Vol. 7, No. 10, "The Apostleship—Apostolic Succession and the Authority of the Quorum of the Twelve", also Vol. 8, No. 4, "Adoption: Law of the Kingdom, Forgotten Doctrine of Mormonism" p. 30–33.

hundreds of his father's friends, wives and associates — he himself had been witness to many things in his own home — surely he knew the truth about

his father, yet in true lawyercraft style he spent his life misrepresenting the testimony of first hand witnesses to his father's teachings and thus deceiving all those over whom he had influence.

Because of the apostasy of Emma and her sons, the Church and Kingdom had no heir. The Saints waited for Joseph's children to come forth, but they never did. Thus the Patriarchal Order, the Holy Order of God was lost to the Saints and with it went the doctrines and ordinances which would have brought women into the Priesthood.

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

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Section Five

The Restoration of the Higher Order
and Fulness
of
the Patriarchal Priesthood

Introduction To Section Five

Over the years a tremendous amount of material has been written on the subject of Succession in the Priesthood and the crisis which occurred shortly after the Prophet's death between President Rigdon and the Quorum of the Twelve. For the most part, these have been written from the perspective of the different claimants, ranging from the lineal claims which were made by the Prophet's children, to those of the Apostleship and the Quorum of the Twelve. The great weakness or flaw in these writings has been that they have universally resorted to the Prophet's Kirtland Revelations on Priesthood as the Foundation for Understanding the Succession Issues as they existed at the time of the Prophet's death. In doing this they have neglected to take into account the Restoration of the Higher Order and Fulness of the Melchizedek Priesthood which took place on the 3rd of April 1836. The natural Consequences of this Oversight is that they have failed to Recognize the Significance of the Fulness of the Priesthood as well as that of the Priesthood Organizations which grew out of it — namely the Holy Order and Council of Fifty. This then is the focus of this Section, to lay the Essential Foundation for Understanding the Priesthood Restoration which took place on the 3rd of April 1836, when Moses, Elias and Elijah appeared to the Prophet Joseph Smith in the Kirtland Temple.

The Restoration of the Higher Order and Fulness of the Patriarchal Priesthood

Section Five — Part One

On the 3rd of April 1836, Jesus Christ appeared in the Kirtland Temple to the Prophet Joseph Smith and Oliver Cowdery. Following this visitation the Prophet further records:

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us *the keys of the gathering of Israel* from the four parts of the earth, and *the leading of the ten tribes from the land of the north*. After this, Elias appeared, and committed *the dispensation of the gospel of Abraham*, saying that *in us and our seed all generations after us should be blessed*. After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi — testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come — *To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse*

— Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D&C 110:11–16)

Section Five — Part Two

What Moses Restored

Some have seen contradiction in the fact that the Church commenced gathering the dispersed of Israel almost at its inception in 1830 — when in fact, according to its own history, the "Keys to the gathering of Israel" were not restored until six years later, in April of 1836. It almost seems as though the Church had run before it was sent.

Understanding the answer to this question requires a knowledge of Prophecy as it relates to this dispensation and the Gathering of Israel. In accordance with prophecy this dispensation is to be separated into two basic eras — the first of which is designated in scripture as "the Times of the Gentiles" and the second is referred to as "the Times of Israel". All this and more is clearly foretold in the Old and New Testament, as well as in the Book of Mormon and the Doctrine and Covenants. The following passage from the Doctrine and Covenants serves well to illustrate this fact:

Wherefore, hearken and I [Christ] will reason with you, and I will speak unto you and prophesy, as unto men in days of old. And I will show it plainly as I showed it unto my disciples as I stood before them in the flesh, and spake unto them, saying: . . . I will show unto you how the *day of redemption* shall come, and also the ***restoration of the scattered Israel***. And now ye behold this temple which is in Jerusalem [i.e. the Temple of Solomon], which ye call the house of God, and your enemies say that this house shall never fall. But, verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and ***scattered among all nations***.

And this Temple which ye now see shall be thrown down that there shall not be left one stone upon another. And it shall come to pass, that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass. . . . And this I have told you concerning Jerusalem; and *when that day shall come, shall a remnant be scattered among all nations; But they shall be gathered again; but they shall remain [scattered]* ***until the times of the Gentiles be fulfilled***. . . . . And ***when the times of the Gentiles is come in*** [i.e. 1830], *a light shall break forth among*

them that sit in darkness, and it shall be ***the fulness of my gospel***; ***But they receive it not***; for they perceive not the light, and they turn their hearts from me because of the precepts of men. And *in that generation* ***shall the times of the Gentiles be fulfilled***. (D&C 45:15–21, 24–25, 28–30)

It was this gathering of Israel, which would take place ***after*** *"the Times of the Gentiles" had been* ***fulfilled***, to which the keys that Moses restored pertained. Not only did Moses commit "The Keys of the gathering of Israel from the four parts of the Earth", but also the Keys of *"The leading of the ten tribes* ***from the land of the north****"*, which is yet to be accomplished. It is appropriate too, that Moses would be the one to restore these keys, for he was the Prophet who first gathered Israel out of Egypt and led them to the threshold of the promised land.

All this is in contrast to the gathering which the Church commenced at the beginning of this dispensation in 1830. It was at this period that "the Times of the Gentiles" was ushered in. "The light which broke forth among those that sat in darkness", as referred to in the above passage, was "the Fulness of the Gospel" that was restored through the instrumentality of the Prophet Joseph Smith. It would not be until *after the Gentiles had been given their chance*, and after the ***believing Gentiles*** had rejected the ***Fulness of the Father's Gospel*** that "the times of the Gentiles" would be ***fulfilled***, and "the times of Israel" *be come in* (3 Nephi 16:10–15; Rom 11). Again it would be at this time that the Keys which Moses Restored would be implemented, as they had more particularly to do with the "Times of Israel". In other words they pertained to a gathering which would take place under the Patriarchal Era of the House of Israel. Thus, while it is true that the Church had been congregating the dispersed of Israel for years before 1836, this in itself does not constitute contradiction, For there is a great difference between gathering into a Gentile Church (D&C 109:60) and the gathering which pertains to the Keys that Moses Restored in the Kirtland Temple — which had to do with the Restoration of the House and Kingdom of Israel. The gathering which the Church commenced prior to 1836 was not patriarchal in nature. Instead, it was done in a Gentile capacity, during the "Times of the Gentiles". That is, they were not organized into a Patriarchal Kingdom, but instead were gathered into non-family units such as branches and stakes. To be sure many of them were the blood of Israel, but they were not yet established as the House of Israel; For they were still identified with the Gentiles (D&C 109:60) in the European nations, with whom Ephraim had mixed and intermarried when they were carried away out of Israel and lost their identity.

Section Five — Part Three

The Restoration of Elias

Immediately following the Visitation of Moses, by whom the "Keys of the Gathering of Israel" were Restored; Immediately after this, yet another visitation occurred, wherein an angel by the name of "Elias" appeared in the Temple to Restore the Keys of the "Dispensation of the Gospel of Abraham". The Prophet records this event in the following words:

> After this, Elias appeared, and committed the Dispensation of the Gospel of Abraham, saying that in us and our seed all generations after us should be blessed. (D&C 110:12)

— Who was Elias? —

One might ask, who was this angel "Elias" that appeared in the Kirtland Temple? It would seem that of necessity it would be someone who held presiding authority during Abraham's dispensation, for the keys which he Restored pertained to "The Dispensation of the Gospel of Abraham". In a revelation which was given to the Prophet Joseph Smith, it is indicated that this "Elias" was the same angel who visited Zacharias (the father of John the Baptist) in the New Testament:

> And also with Elias, *to whom I have committed the keys of bringing to pass the restoration of all things* spoken by the mouth of all the holy prophets since the world began, concerning the last days; and also John [i.e. John the Baptist] the son of Zacharias, *which Zacharias he (Elias) visited* and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias (D&C 27:6–7)

The book of Luke identifies this Elias who appeared to Zacharias as the angel Gabriel:

> There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. And it came to pass, that

while he executed the priest's office before God in the order of his course . . . . . there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. . . . . and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. . . . And the angel . . . said unto him, *I am Gabriel*, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. (Luke 1:5–19)

The scripture goes on to say that Elisabeth, the wife of Zacharias conceived:

And in the sixth month [of Elisabeth's Pregnancy] *the angel Gabriel* was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. . . . And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. (Luke 1:26–28, 30–31)

So it was the Angel Gabriel who visited Zacharias to announce the birth of John the Baptist; and it was Gabriel who visited the Virgin Mary to announce the coming of the Son of God into the world. Again it was this same angel "Gabriel" who appeared to Joseph Smith and Oliver Cowdery as "Elias" in the Kirtland Temple and who committed to them "the Gospel of the Dispensation of Abraham". And according to the Prophet Joseph Smith the angel Gabriel is the Patriarch Noah:

Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion (*HC* 3:386)

The Prophet once mentioned a Restoration of Priesthood Keys by Gabriel or Noah, however he did not specify the occasion when it took place:

the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of diverse angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood (D&C 128:21)

It is very fitting that Noah should restore the Gospel of the Dispensation of Abraham for he instituted it and lived during Abraham's day. President John Taylor in speaking of the dispensation of Abraham stated that "it was under the dispensation that was introduced . . . by Noah". (*JD* 21:246)

Joseph Smith spoke of the relationship of Abraham's dispensation with Noah's in The 2nd Lecture on Faith (see *UPR Vol 1,* Part 2:45–52). There is some discrepancy in the scriptures as to whether Abraham was 58 years old when Noah died or whether Noah died 2 years before Abraham's birth. However this may be, beyond all question Abraham lived most (if not all) of his life under the Patriarchal reign of Shem, who was also called Melchizedek. And, according to the Book of Mormon, Melchizedek "did reign under his father" (Alma 13:18) who was Noah. It is therefore appropriate that Noah would be the individual to Restore the Keys of the Dispensation which he himself established.

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— Other Prophets Named Elias —

Noah is not the only prophet or angel to which Joseph Smith attached the name "Elias". In one of his discourses the Prophet explains that "Elias" is a title for a forerunner, whose mission is to prepare for something greater yet to come. John the Baptist is therefore referred to as an "Elias" whose calling was to prepare the way for the greater mission of Christ (*TPJS* 335). In another revelation John the Revelator was also designated as an "Elias", who would come and restore all things:

> Question. What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation?
>
> Answer. We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things. (D&C 77:14)

At a conference of the Church in June 1831, Joseph prophesied that John the Revelator was then among the ten lost tribes of Israel preparing them for their return:

> The Spirit of the Lord fell upon Joseph in an unusual manner, and he prophesied that John the Revelator was then among the Ten Tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion, to again possess the land of their fathers (*History of the Church* 1:176).

As will be seen this mission which John the Revelator received to gather the lost tribes of Israel, has more in common with the "gathering keys" which Moses restored, than those which "Elias" restored in the Kirtland Temple. John the Revelator's mission was more involved than just the restoring of keys. Before Christ ascended into Heaven he endowed John with a special calling:

thou shalt tarry until I come in my glory, and shall prophesy before nations, kindreds, tongues and people . . . . . therefore, I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth (D&C 7:3, 6; see also John 21:22–23).

John was to remain upon the Earth in person as a Prophet of God, to "Prophecy before nations, kindreds, tongues and people" and to be a "ministering angel". His mission as an Elias was to be there in person to prepare and "gather the [ten lost] tribes of Israel".

In the 77th section of the Doctrine and Covenants additional information is given pertaining to an "Elias" who was to come and restore all things.

Presumably this verse also pertains to John the Revelator's mission. Consider the following:

Question. What are we to understand by the angel ascending from the east, Revelation 7th chapter and 2nd verse?

Answer. We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of Israel; wherefore, he crieth unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And, if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things. (D&C 77:9)

The Prophet Joseph Smith often made reference to the last dispensation, wherein all things were to be restored. (*TPJS* 168, 171–73, 231; D&C 128:18) With the exception of the Law of Moses, this restoration was to include all the basic doctrine, ordinances and Keys of the Priesthood which had existed in all previous dispensations. (*TPJS* 173) The question at hand is: "Who was to restore these keys?" Was it to be the last man on earth who held them, or was it to be the respective heads from each dispensation? The answer to this question is found in the history of the Restoration. We have for example the Restoration which took place on the Mount of Transfiguration in the New Testament. On this occasion Elijah appeared to Peter, James and John and gave them the Sealing Power of the Priesthood (Matt. 16:19, 17:1–5, 18:18), the same as he later did to Joseph and Oliver in the Kirtland Temple (D&C 110:13–16). If the last man who held the Keys was always to be the man who would Restore them, why then was it Elijah, instead of Peter, James and John, who restored them to Joseph and Oliver. From the record which the Prophet has left us, we must conclude that the Restoration was accomplished through the personal return and ministration of the different Patriarchs and Prophets from each dispensation respectively, and not particularly the last man on Earth who held the Keys. "Again what do we hear?" the Prophet queried the Saints, and then in answer to his own question he continued:

the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their Priesthood; giving line upon line, precept upon precept; here a little, and there a little (D & C 128:21).

We know from the Prophet Joseph Smith's own statement that Noah, whom he identified as the angel Gabriel did return and Restore Keys, and we must conclude from the Prophet's statement that those Keys pertained to his Dispensation. This being the case there are no grounds to substantiate the supposition that John the Revelator would Restore those same Keys again, especially when those Keys pertained to a Dispensation to which he did not belong.

John the Revelator was one of the three apostles (Peter, James and John) who bestowed upon the Prophet Joseph Smith the Apostolic Priesthood. The Lord described this occasion in the following words:

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them (D&C 27:12).

It was at this time, in July of 1830, that John the Revelator committed to Joseph Smith the Keys which pertained to his Dispensation and ministry and not in the Kirtland Temple. John the Revelator's ministry was in the "dispensation of the Meridian of time" and the Keys of his ministry pertained to that dispensation, and not to the "dispensation of Abraham". However this is not the case with Noah,as Noah not only lived in Abraham's dispensation, but he also established it. If we will review the scriptures it becomes evident which Elias appeared in the Kirtland Temple. John the Revelator's calling as an "Elias" "was a mission and an ordinance, for him to gather the Tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things". However Noah's commission as an Elias is described in different terms. He was the "Elias, to whom I have Committed the Keys of bringing to pass the Restoration of all things". It was "Keys" that Joseph received from Elias in the Kirtland Temple.

— What Noah Restored —

What then did Noah restore? What did the Keys to the "Gospel of the Dispensation of Abraham" consist of? As we have already seen, the Dispensa-

tion of Abraham was established under Noah and was based upon the same Priesthood, ordinances and Gospel plan that existed in the dispensations of Adam, Enoch and Noah. Those who will review the book of Genesis as given in the 6th, 7th, 8th, and 9th chapters of the *Joseph Smith Translation,* will realize that the Patriarchs were in possession of the *Fulness of the Gospel of the Father*. They were an enlightened people who walked with God and talked with Him "face to face." Not only so, but they were also in possession of the blessings of the Church of the Firstborn. (*JST* Gen. 9:21–23; D & C 76:50–59, 67) President Heber C. Kimball set forth this doctrine in certain terms in a discourse which he delivered before the Saints on August 2nd, 1857. "Let me explain what the ***Church of the First Born*** is", he said and then in continuing he told the Saints that:

> It is the first Church that ever was raised up upon this Earth (Abraham 1:25-26); that is, the first born Church. That is what I mean; and when God our Father [i.e. Adam] organized that Church, He organized it just as His Father organized the Church on the Earth where He dwelt (*JD* 5:129)

The Book of Abraham reveals that a Patriarchal dispensation existed in Adam's day and also during Noah's:

> Now the first government of Egypt . . . was Patriarchal. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also of Noah, his father (Abraham 1:25–26)

John Taylor also elaborated on the patriarchal order which existed in the early period of this earth's history:

> We find that after the days of Noah an order was introduced called the *Patriarchal Order*, *in which every man managed his own family affairs*, and prominent men among them were *kings and priests* unto God, and officiated in what is known among us as the Priesthood of the Son of God, or the Priesthood after the Order of Melchisedec. Man began again to multiply on the face of the earth, and *the heads of families became their kings and priests, that is, the fathers of their own people*, and they were more or less under the influence and guidance of the Almighty. (*JD* 17:207)

The Prophet Joseph Smith had lofty thoughts regarding the Patriarchal Government which existed in Adam's day.

In his Egyptian Alphabet and Grammar he wrote the following:

> Hoeoophahphaheh: Patriarchal Government or authority; a land governed according to the pattern or order given to the patriarchs or fathers, rules and laws of a government administered by the direction of Heaven or God. A people living under the laws of the gospel: or that law by which they may be sanctified and see the face of God. A priestly

government: a government administered by the authority of the priesthood less or under the patriarchal (Joseph Smith's Grammar & Alphabet of the Egyptian Language, *Doctrine of the Priesthood,* Vol 5: <Oct 1988> 4)

The Dispensation of Abraham was a Patriarchal Dispensation, the same as that which existed in the days of Adam, Enoch, and Noah. All these dispensations were in possession of the Fulness of the "Father's" gospel, along with all the Laws, Doctrine, Ordinances and Organizations pertaining thereto (Alma 12:21–22, 29–37; 13:1–20). It was "the Holy Order of God", more commonly referred to as the "Holy Order", and those who were worthy were anointed "Kings and Priests" and thus given the higher Priesthood, to govern their own families in a Patriarchal government — A government which the Prophet Joseph Smith described as being "A Perfect Law of Theocracy" that stood "as God to give laws to the people" (*TPJS* 322).

It was this same order which Moses tried to establish after he had lead the Children of Israel out of Egyptian bondage. This is the essence of the Lord's promise to them as contained in the 19th chapter of Exodus:

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mind: and ye shall be unto me a kingdom of priests, and an holy nation. (Exodus 19:5–6)

But rather than entering into this covenant with the Lord, the children of Israel rejected the last law and apostatized, preferring the whoreish worship of heathen idolatry to that of the living God, and so the *Holy Order* and the ordinances thereof were taken out of Israel, and God cursed them with a carnal law. The Prophet Joseph Smith explained this in his August 27th, 1843 speech on Priesthood:

[The Prophet then] spoke concerning the Priesthood of Melchizedek, showing that the Sectarians never proposed to have it, [telling as he did so] an anecdote of the Episcopalian Priest, who said he had the Priesthood of Aaron but not [the Priesthood] of Melchizedek. [He then] bore this testimony, that [aside from those in this Church and Kingdom] "I never have found the man who claimed [to have] the Priesthood of Melchizedek.

[He then explained that] the Law [of Moses] was given under [the] Aaron[ic Priesthood] for the purpose of pouring out judgments and destructions — [the Aaronic Priesthood never did have the authority to bestow Celestial blessings and] consequently [even if the sectarians did have the Aaronic Priesthood they] never could save anyone and [they along with those that follow them will] all be damned together. . . . . .

[The Levitical Priesthood] was never able [nor was it intended by God, that it should] administer a blessing [to the people,] but [rather it was established] to bind heavy burdens [upon the Children of Israel] which neither they nor their fathers [were] able to bear. The Priesthood of Levi consisted of cursings and carnal commandments and not of blessings — and if the Priesthood of this generation has no more power than that of

Levi or Aaron or of a Bishopric it administers no blessings but cursings, for it was an eye for an eye and a tooth for a tooth (Exodus 21:24; Heb. 7:11) . . . . . .

How shall God come to the rescue of this generation? He shall send Elijah [to reveal the Law of the Fulness of the Priesthood]. This [was the] Law [which was first] revealed to Moses in Horeb[, but it] never was revealed to the Children of Israel *as a nation*. [Because of their transgression, Moses destroyed the Tablets upon which the first law was written. The Lord did give a Second Law, but this was not according to the first, for the Lord commanded Moses saying:]

[I will take away the Priesthood out of their midst; therefore my Holy Order, and the Ordinances thereof, shall not go before them; for My presence shall not go up in their midst, lest I destroy them. But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in My wrath, that they shall not enter into My presence, into My rest, in the days of their pilgrimage (JST Exodus 34:1–2)]. (A New Amalgamated Text of the Prophet's 27th August 1843 Discourse, to be published in a future issue of *Doctrine of the Priesthood*)

All the dispensations from Adam to Moses were Patriarchal. At that time, for the first time in the history of the world, the Father established a lesser order of things. The Prophet Joseph Smith explained:

When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned — the Israelites pray[ed] that God would speak to Moses and not to them, in consequence of which He cursed them with a carnal law (Exodus 20:18–24). *God cursed the children of Israel because they would not receive* ***the last law*** *from Moses* — offerings, sacrifices and carnal commandments was added [to the Law] in consequence of Transgression and they that did them should live by them. (A New Amalgamated Text of the Prophet Joseph Smith's August 27th, 1843 discourse, to be published in a future issue of *Doctrine of the Priesthood*)

The following are some statements of Joseph Fielding Smith regarding these things:

"I want to say a few words about the Patriarchal Priesthood". "The Order of . . . priesthood which was established in the beginning was patriarchal. The authority descended from father to son". "All of the ancient patriarchs were high priests, but the direction of the Church in those days was by patriarchs." "Noah, who stands next to Adam in authority, brought this priesthood through the flood, and it continued from generation to generation. Abraham, the 10th from Noah, received special blessings from the Lord, and the priesthood continued through him and his seed."

"The patriarchal authority has come down from Abraham through Isaac, Jacob, Joseph, and Ephraim . . . . . All through the centuries from the beginning to the days of Moses, the patriarchal priesthood prevailed . . . . .

When the children of Israel — the descendants of Jacob, grandson of Abraham — were in the wilderness, after their deliverance from Egypt, the Lord offered them, on conditions that they would serve him, ***the Fulness of this Priesthood with all its blessings***, and they would have become *a nation of priests under this* ***Patriarchal Order***.

However, the Children of Israel rebelled; they showed themselves unworthy of this great honor, and the Lord in his anger denied them ***this fulness of Priesthood*** with all the rites that would prepare them for the exaltation in his presence." "That is, He ceased to ordain men and give them the divine authority as was intended in the beginning, when He said He would have a ***"Royal Priesthood"***, and He offered the priesthood to all the tribes of Israel; but they failed in the keeping of the commandments of the Lord, and in His anger, as you know, as recorded in the eighty-fourth section of the Doctrine and Covenants, He took Moses and the Higher priesthood out of their midst." "After the time of Moses, when the Melchizedek Priesthood was withdrawn from Israel, this order as it is called, of ***Patriarchal Priesthood***, did not continue." "We read from the statements of the Prophet Joseph Smith that all the prophets held the Melchizedek Priesthood and that evidently the Patriarchal Order of Priesthood; but that honor was confined to a few, a very few, and each one had to receive the special ordination . . . .

The ***Patriarchal Priesthood*** will be the priesthood that will be held by all those who are worthy of the ***Exaltation in the Celestial Kingdom*** of God. For the whole plan of ***Salvation and Exaltation*** *is based upon the* ***Patriarchal Order***." (Joseph Fielding Smith, BYU, Devotional Speech, June 15, 1956; *Doctrines of Salvation* 3:160–61; 3:104)

In the New Testament the Apostle Peter speaks of a "***Royal Priesthood***":

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; (1st Peter 2:9)

This passage is expounded upon in Bruce R. McConkie's *Doctrinal New Testament Commentary*:

Whenever the Lord has a people on earth he offers to make them a nation of *kings and priests* — not a congregation of lay members with a priest or a minister at the head — but a whole Church in which every man is his own minister, *in which every man stands as a king in his own right, reigning over his own family-kingdom. The priesthood which makes a man a king and a priest is thus a royal priesthood.*

To ancient Israel the offer was made in these words: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19:5–6) Peter is here telling the Meridian Saints that they have the same promise, and John records that some of them did in fact obtain this royal status and become ***kings*** *and* ***priests*** . . . (*Doctrinal New Testament Commentary* 3:294)

Beyond all question, Abraham's dispensation possessed an eternal Fulness of *The Father's Gospel*. It was in possession of a Spiritual, Priestly and Civil Government, all of which were bound together as One in a Patriarchal Government — a Government which was organized in accordance with the Perfect Law of a Celestial Theocracy and which stood "as God to give laws to the people". (*TPJS* 322) The ordinances of the Temple were the very hub of this Patriarchal Theocracy. Thus a Fulness of the Ordinances of the House of God, including the Endowment, Plural Marriage, Adoption, and the Second Anointing,

together with the knowledge of God the Father — all these were embraced in the Gospel of the Dispensation of Abraham — all that is, excepting work for the dead. These were the ordinances and doctrine of the "Holy Order" and were referred to by the Prophet as the "Ancient Order of Things" and the "Order of the Ancient of Days" (*TPJS* 237). All of these Principles, Doctrines and Ordinances formed an inherent part of "the Gospel of the Dispensation of Abraham" and Consequently are commonly referred to as "the Blessings of Abraham, Isaac and Jacob." And all of these were Restored by Elias or Noah in the Kirtland Temple, along with the Knowledge, Keys, Power, and Authority which was necessary in order to administer them in Righteousness (D&C 128:21).

Section Five — Part Four

Conferral of the Birthright

Following the bestowal of the Gospel of the Dispensation of Abraham, Noah then made an important declaration:

> Saying that in us [i.e. Joseph Smith and Oliver Cowdery] and our seed, all generations after us should be blessed. (D&C 110:12)

In these words the two Presiding Patriarchal appointments were conferred upon Joseph Smith and Oliver Cowdery, with the promise that these two offices would descend upon their Patriarchal Heirs after them, throughout all generations of time. Oliver's appointment was to the gentiles (D&C 18:19) and Joseph's was as presiding Patriarch to the chosen race or Israel.

At the time of the dedication of the Logan Temple, President John Taylor read this verse (D&C 110:12) to the people and expounded upon it:

> That was the promise made to Abraham some 3,500 years ago. It was not a promise made to Abraham alone, but through him to others. He and his seed were to be the instrumentality, and media through which mankind should be blessed; they were to be the special instruments in the hands of God for the accomplishment of these purposes. (*JD* 25:180)

John Taylor states that this promise was the same as that which Abraham received 3,500 years earlier. In the scriptures Abraham tells of receiving his appointment to this office:

> I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring . . . to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, *a High Priest*, ***holding the right belonging to the fathers.*** *It was conferred upon me from the fathers; it came down*

from the fathers, from the beginning of time, yea, even from the beginning, ***or before the foundations of the earth*** down *to the present time*, even ***the right of the firstborn***, or ***the [right of the] first man***, *who is* ***Adam***, our ***first father***, *through the fathers unto me*. I sought for *mine appointment unto the Priesthood according to the appointment of God* ***unto the fathers concerning the seed***. (Abraham 1:2–4)

This is the record which Abraham gives of receiving "The Right of the Firstborn", a hereditary office which descends according to Patriarchal Law, from father to son.

The Right of the Firstborn and its Meaning

Many have supposed that this office always had to descend to the Firstborn son, however the scriptures do not vindicate this position. Isaac was not Abraham's FirstBorn son, nor was Jacob Isaac's FirstBorn Son, nor was Joseph Jacob's FirstBorn son, nor was Ephraim Joseph's FirstBorn son. It might more accurately be stated that all else being equal, the Firstborn son will inherit the birthright. However, it would appear from history that more often than not, all else is not equal, and consequently, at times, the second, third, fourth and so on son receives the birthright. This was the case with the Prophet Joseph Smith. On September 4th, 1873, President Young made the following statement:

Brother Joseph Smith, instead of being the firstborn, was the third son of his father's family who came to maturity, yet he is actually the heir of the family; he is the heir of his father's house. It seems to us that the oldest son would be the natural heir; but we see that the Lord makes his own selection. (*JD* 16:187)

Part of the misconception about "The Right of the Firstborn" has come through misunderstanding the title. It has been supposed that it had reference to the firstborn son in a family, *when in fact it refers to* ***the Father of the family***. Abraham said that the Right of the Firstborn "came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth to the present time, even ***the right of the firstborn***, *or the [right of the]* ***first man***, *who is* ***Adam***, *our* ***first father***, through the fathers unto me." (Abraham 1:2–4) According to the scriptures, Adam was "the Firstborn" to live on this creation:

and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him; In the image of his own body, male and female, created he them, and blessed them,

and called their name Adam . . . . And Adam lived one hundred and thirty years, and begat a son in his own likeness, after his own image, and called his name Seth. . . . Seth lived one hundred and five years, and begat Enos . . . . . And Enos lived ninety years, and begat Cainan. . . . And Cainan lived seventy years, and begat Mahalaleel . . . . . And Mahalaleel lived sixty-five years, and begat Jared . . . . . And Jared lived one hundred and sixty-two years, and begat Enoch . . . . . *And this is the genealogy of the sons of Adam,* ***who was the son of God,*** with whom God, himself, conversed. (Moses 6:8–22; see also Luke 3:38)

Adam was the first flesh upon this Earth, in fact he was born before he came to this Earth. (Moses 3:7; 6:59) As ancient Jewish tradition expressed it: "Adam [was] the firstborn of the world" (*The Legends of the Jews* 1:332). *Adam did not inherit "The Right of the Firstborn",* ***he was "the Firstborn"***. It was his Patriarchal heirs, or those who were in the birthright line of his descendants who inherited "The Right of the Firstborn". Inherent in this Priesthood Office was the right to stand as Father Adam to the human race, which is the same as to say "the right to stand as God to the people" (*TPJS* 322). The Prophet Joseph Smith clearly taught this doctrine in his writings on "the Egyptian Alphabet and Grammar." The following is a small sample of what can be found in its pages:

"Zub Zool Oan: *The first born, or the first man or father of fathers*"

Phah eh: The first man, or Adam, coming from Adam — Keys or right over Patriarchal right by appointment.

"Kiah broam: First reckoned in chronology — Coming down from the beginning *First born right* or blessings"

Ba eth Ka: Adam or the first man, or first king

"Ba eth kee: The next from Adam, one ordained under him, a patriarch or *the right of* the first born"

"Ba eth Ki: The Third patriarch: or *right of* the first born"

"Ba eth Ko: The fourth patriarch from Adam, the *right* of first born" (Joseph Smith's Grammar & Alphabet of the Egyptian Language, *Doctrine of the Priesthood*, Vol 5: <Oct 1988> 2, 3, 7, 12, 17, 16, 15)

It is important to realize the significance of these statements. Adam, because he was the Father and God of the whole human race, held certain Theocratic Powers in the Patriarchal Priesthood. Indeed, he was God to His own children and in Him were vested the Keys of the Priesthood through which his posterity would receive Celestial blessings. Being "The Firstborn" or Father and God of this creation, Adam established a birthright line, which according to Patriarchal Law was to descend down through his progeny from father to birthright son, until the end of time. It was through this office and birthright line that the Keys to the Family Kingdom of God the Father were to descend down to His worthy Heirs. The Scriptures refer to this presiding office in the birthright as "***the Right of the Firstborn***" which is to say, ***the right of the First man***, or

the right to stand as ***Father Adam*** to the whole family of man. In other words, in Adam's absence, those who were in the foreordained line to inherit the birthright, would each in their own turn and time hold the right to stand in the place of ***Father Adam*** who was the ***First Man*** or the ***"Firstborn"***. Thus those who inherited the birthright inherited *"****the Right of the First man****"* or *"****the Right of the FirstBorn****"* And in this capacity they stood as the Presiding ***Patriarch, Priest, King*** *and* ***God*** to the world. Thus, those who inherit the "Right of the Firstborn" and receive the *Fulness of the Patriarchal Priesthood*, stand "as God to give laws to the people, administering endless lives to the sons and daughters of Adam." (*TPJS* 322) It was this office that President Jedediah M. Grant referred to when he made the following statement:

There can only be **one Adam**, and ***that is the ruling power*** — that man who holds *the keys of the kingdom of God on earth* — that man is ***the Adam*** *of the earth*, he is ***God's mouthpiece***, his presiding officer, and *the only man who has the legal right to preside*, and to turn *the* ***key of power***, *the key of* ***life*** *and* ***death***, and hold forth the ***sceptre*** of righteousness to the nations. (*Mormon Thunder — A Documentary History of Jedediah Morgan Grant* 174)

President Young was referring to this same office when he told the Saints that:

Joseph said to us, *"****I am a god to you****."* This was true and upon the same principles ***I am a God to this people*** & *so is any man* ***who is appointed to lead Israel or the Kingdom of God*** — if the people reject him, they reject the one who sent him. (*The Office Journal of President Brigham Young 1858–1863 Book D,* Appendix A <27 Jan 1860> 406–407)

The Prophet Joseph Smith explained the authority of this office in the "Egyptian Alphabet and Grammar":

Phah eh: The first man, or Adam, coming from Adam — Keys or right over Patriarchal right by appointment."

"Zool: from any or some fixed period of time back to the beginning of Creation, showing the chronology of the patriarchs, the right of priesthood, and the lineage through whom it shall be continued by promise . . ."

"Zool: Signifying the lineage that lawfully hold the Keys of the Kingdom of God by promise" (Joseph Smith's Grammar & Alphabet of the Egyptian Language, *Doctrine of the Priesthood* Vol 5: <Oct 1988> 3, 5, 7)

The Patriarchal descent of these Keys is explained by Joseph Fielding Smith:

I glean these facts from Section 107 of the Doctrine and Covenants:

The first authority of Priesthood in the earth was Patriarchal. Adam was a patriarch, so were those who succeeded him. Being patriarchs, of course they were, *as stated by Alma,* ***High Priests after the Holy Order***. This *patriarchal (or Evangelical) order of*

Priesthood continued through the generations from Adam to Noah and from Noah to Moses. (*Way to Perfection* 72)

Joseph Fielding then proceeds to quote from Section 107, which gives the genealogical descent of the Right of the Firstborn as follows:

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:

From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death [i.e. he received his second anointing], and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth . . . . Enos was ordained at the age of one hundred and thirty-four years and four months, by the hand of Adam. God called upon Cainan in the wilderness in the fortieth year of his age; and he met Adam in journeying to the place Shedolamak. He was eighty-seven years old when he received his ordination. Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him. Jared was two hundred years old when he was ordained under the hand of Adam, who also blessed him. Enoch was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five and Adam blessed him. And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated. Methuselah was one hundred years old when he was ordained under the hand of Adam. Lamech was thirty-two years old when he was ordained under the hand of Seth. Noah was ten years old when he was ordained under the hand of Methuselah. (D&C 107:40–52)

In accordance with the book of Genesis, the "Right of the Firstborn" was passed on down from Noah to Shem, who was one of his sons. The Old Testament consistently represents Shem to be the oldest of Noah's three mentioned sons (Gen 5:32; 1 Chr 1:4), with Japheth sometimes being represented as Noah's Second son (*The Interpreter's Dictionary of the Bible* 2:802; *Zondervan's Pictorial Encyclopedia of the Bible* 3:405) and sometimes as his third (Gen 6:10; 7:13; 9:18; 10;1. In like manner, Ham is also represented, sometimes as Noah's second son, and sometimes as his third son (Gen 9:22, 24). However, we learn through a revelation given to the Prophet Joseph Smith, in February of 1831, that Japheth was actually the eldest of the three, and that Shem was the second son and Ham the youngest. It is even suggested that Ham was not born of the same mother that Japheth and Shem were:

And Noah was four hundred and fifty years old, and begat Japheth; and forty-two years afterward he begat Shem of her who was the mother of Japheth, and when he was five hundred years old be begat Ham. (Moses 8:12; see also Gen 10:21; *Encyclopedia Judaica* 9:1285)

The account of Shem's having received the birthright and a sketchy story telling of an incident involved with it, is given in Genesis. Apparently Ham broke the rules of Hebrew etiquette by looking upon his naked father as he lay in a drunken stupor. In doing this, Ham insulted his father's dignity and for this he was cursed, but Shem and Japeth went backwards and covered their father's nakedness, and for this they were blessed:

> And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread. And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, ***Blessed be the Lord God of Shem***; and Canaan shall be his servant. *God shall enlarge Japheth, and he shall dwell* ***in the tents of Shem***; and Canaan shall be his servant. (Gen. 9:18–27)

The Zondervan Pictorial Encyclopedia of the Bible suggests that the story as given above is not complete:

> The story does not make [it] clear why Noah should curse Canaan. Various explanations have been given, one of the most likely being that Canaan had done something not mentioned in the story which deserved cursing. (*ZPEB* 3:21)

— Shem was Melchizedek —

As stated above, the birthright went from Noah to his son Shem, who is identified as Melchizedek. In the December 15th, 1844 issue of the *Times and Seasons*, Apostle John Taylor stated that Melchizedek was Shem:

> And with the superior knowledge of men like Noah, *Shem (who was Melchizedek)* and Abraham, the father of the faithful, three contemporaries, *holding the Keys of the Highest Order of the [Patriarchal] Priesthood* (*T&S* 5:746)

Some have felt that the possibility that Melchizedek might have been Shem is precluded in the 84th Section of the Doctrine and Covenants. In this revelation, the genealogy of the Priesthood which Moses received from his father-in-law

Jethro, is traced down through Melchizedek and his fathers back to Adam. The Revelation reads as follows:

> Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah (D&C 84:14)

Those who have used this passage as an argument against the sentiments expressed by John Taylor have misunderstood — They have interpreted the words "through the lineage of his fathers" as an allusion to a line of fathers between Noah and Melchizedek. If this were the case, it would rule out the possibility of Melchizedek being Shem, because Shem was the direct son of Noah. However a closer reading of this passage as well as the verse which follows it will reveal that this interpretation is out of context. The words "through the lineage of his fathers" makes reference to the line of Melchizedek's fathers from Adam till Noah, rather than between Noah and Melchizedek. That this is the case is confirmed by the verse which follows it, as it uses the same pattern of reasoning with regard to Noah and Enoch: "And from Noah till Enoch, through the lineage of ***their*** fathers" (D&C 84:15). Notice that it says "Through the lineage of ***their*** fathers" which could only refer to ***their*** fathers from Adam to Enoch, as Enoch's posterity are not his fathers.

— In Summary —

59 In closing, let us Summarize what we have learned. We have learned that the "Right of the FirstBorn" originated with Father Adam, who in accordance with Scripture is the FirstBorn of this Creation (Abraham 1:2–4) — The Right of the FirstBorn being Inherent in Adam, because He is the First Man, or Father of Fathers, and the **Father and God** of the *whole family of Man*. In keeping with this, "The Right of the FirstBorn" is the Title of Office which speaks of the Patriarchal Rights of Father Adam. In other words, Adam is the FirstBorn and the "Right of the FirstBorn" is the Right to stand *in the place of* Adam to the Children of Adam.

Again, we have learned that this Right was passed down in accordance with Patriarchal Law — from Father Adam to His BirthRight Heirs, whom He chose to Succeed Him in the Presiding Office of the Patriarchal Order of His Priesthood. Hence after His passing, each of Father Adam's BirthRight Heirs, stood *in the place of* Adam to represented Him, as though they were Adam. In other words, they stood as God to the family of God, administer-

ing Endless Lives to the *Worthy* Sons and Daughters of Father Adam and Mother Eve.

In keeping with this, the Right of the FirstBorn was passed down by Father Adam to His BirthRight Sons in the following order of Descent. First the **Right** was passed to **Christ** the **Messiah**, who was chosen and foreordained before the foundations of the Earth were layed, to be born in the Flesh on the New Creation, as the FirstBorn Son of the Divine Father and His BirthRight Heir.

It is commonly understood that Cain was the first son of Adam. However in keeping with Ancient Israelite religion and the teachings of the New and Old Testament as Originally written, actually Cain was not the son of Adam at all, but rather the Son of the Serpent and the Child of Lilith. In other words, rather than being the son of Adam, and hence God the Son of God, Cain was actually Satan the son of Satan. Old Testament readings to the contrary are actually alterations in the sacred text, which were interjected by the scribes of the Cannanite Jews (Jer 8:8 NJB, RSV, NIV, Sept,) whom the book of Revelations refer to as the Synagogue of Satan (Rev 2:9; 3:9)

In accordance with the original religion of ancient Israel, the Reptile in the garden of Eden had two legs and two arms and stood upright like a man and had a voice and walked and talked like a man. This humanoid reptile was known to the Hebrews by the name of Sammael, and according to the original readings of Genesis, Sammael was actually the father of Cain. This early Israelite understanding is still reflected in some of the Aramaic Translations of the Old Testament which date back to the 5th century B.C. However, while the original pedigree of Cain still remains in these Translations, it is evident that during the last 2000 years there have been some alterations in the text, wherein the children of Cain have endeavored to portray their infamous ancestor in a more positive light.

The reason for the early Aramaic Translations of the Old Testament, stem from the captivity of Israel, wherein they were carried away into Babylon. The language of Babylon was Aramaic, and after the children of Israel were carried away captive in the 5th century B. C., ultimately the children of Israel took upon themselves the language of their captors and began to speak Aramaic. Consequently as of the time of Jesus the Jews spoke Aramaic and for most, when they studied the Old Testament, they read from the Aramaic. The Aramaic translations of the Old Testament are refered to as Targums.

But back to our subject, what all this means is that rather than Abel being the Second Son of the Divine Father, in actuality Abel was the FirstBorn. Hence Christ the Messiah was first born on Earth as **Abel**, and it was during the time of his life as **Abel** that he first became known as "the Good Shepherd" (John 10:11; Gen 4:2) and "the Lamb that was Slain at the foundation of the World". (Rev 13:8)

Through the Treachery of the Serpent and the lapse of memory which was put upon the Divine Father and Mother by their God, they suffered the Fall and the consequences inherent thereto. They were Divested of their Immortality and reduced to the state of Mortal beings — while at the same time the New Earth experienced a Hostile Take Over by the Powers of Darkness.

With this new Trump Card in hand, Cain, who is still Obsessed with the idea of being the Christ, again approaches the Father and renewes his offer of service, to be the Saviour of the New Creation. However the Father refuses to acknowledge Cain and goes on to Ratify His original choice in the Person of His Firstborn Son and Birthright Heir who is Abel.

In essence, the offering of Abel and Cain, is a reinactment of what had transpired in the Council of Intelligencies before the world was — when Jesus was first chosen to be Christ the Messiah and Satan was Rejected. (Abraham 3:23–28) After this Great Council, during the time of the First Estate, Satan incites rebellion and succeeds in gaining the support of One Third of the hosts of heaven (all the children of the Darkness) at which time they are cast out of heaven and onto the Earth, where ultimately they become parasites to infest the New Creation as Evil Spirits and Demons — and where ultimately they will tabernacle in the flesh as the Elect Seed of Satan the Son of Satan.

Inasmuch as they are children of the Darkness, rather than children of the Light, they are refused bodies from the Father in the New Creation. However as Satan later demonstrates, where there is a will there is a way, consequently Satan incarnates on Earth as Cain, with a two legged humanoid Serpent or Reptile for a father and a whore named Lilith for a mother. In other words, Sammael tampered with Genetics, and for this reason, as of the time of Christ, and for thousands of years before, it was understood that Cain was half Human and half Reptile. This is why both John the Baptist and Jesus called the children of Cain "a generation of Vipers" and "Serpents." Cain looked normal enough on the outside, but his heart was cold blooded and black as Coal. Essentially, Cain was a perfect Devil — a Ferocious Jackal superbly disguised in Sheep's clothing. As Jesus taught his disciples, at first, when they begin to sprout, Tares are hard to distinguish from Wheat, but afterwards they become a deadly poison which drugs the mind and are even capable of causing death. Hence the children of Cain are like Whited Sepulcres — they may look pretty and clean on the outside, but on the inside they are full of Dead Mens Bones and Corruption. Consequently the Elect seed of Cain are hard to recognize from the outside, but Jesus taught his disciples, that you can always tell them by their Works. Again as Jesus said on another occasion, the children of Cain inherit the Nature and Dispposition of their father the Devil, and the Works of their father they will do.

But again in continuing with our story, as already stated, in his obsession to be Christ the Messiah, Cain again approaches the Father for acceptance, only to

suffer another rejection. However, as Cain proves, he is not easily discouraged. Indeed, rather than accepting No for an answer, Cain devises another plan, which as he supposes, will assure him of success. Possesing the True Genius of a Devil, Cain decides to altogether remove the problem, by Eliminating the Competition, and so he Murders Abel. Through this act Cain sheds Innocent Blood, and not only innocent Blood, but the Blood of the foreordained Christ and Messiah. It is this act which finally qualifies Cain to become the Devil of the New Creation and the Anti-Christ of Planet Earth. So, as things are as of this time, it is just as it was decreed by God in the beginning, when He told Sammael that there would be Emnity and Hatred between Sammael and the Woman — and between the children of Sammael and the children of the Woman. The first showing of this Emnity was manifest in the part which Sammael played in the Garden. The next manifestation came from Sammael's son Cain when he Murdered Abel, who was the Firstborn Son and Birthright Heir of the Divine Father and Mother, and Christ the Messiah of the New Creation.

But as we shall see, all was not lost, for after having his life cut short through an act of Murder, Christ the Messiah or **Abel** was born again from the dead into a Second life on Earth, in which life he is given the name of Seth.

It is at the time of his Second life on Earth as Seth, that Christ the Messiah is born in the Express image of the Divine Father's Person, and in the Likeness of His Glory, just as it is stated in the Book of Genesis and the New Testament Book of Hebrews. (Gen 5:1–3; Heb 1:1–3) In other words, when the Foreordained Christ was born again into his Second life on Earth as Seth — in this his second life he was born as the look alike twin of his Divine Father. As the Prophet Joseph Smith expressed it in one of his revelations:

> The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner: From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth; Because he (Seth) **was a Ferfect Man**, and his likeness was the express (Heb 1:3) likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age. (D&C 107:40–43)

Again it was during his life as Seth that Christ the Messiah sat at the Right Hand of the Father, and when for 800 years he served the Father and became his Right Arm in the Labor of establishing the family of the Father on a New Creation.

Not only so, but his life on Earth as Seth was also that time when Christ the Messiah became both the Father and the Son — for not only was he born on

Earth as the Son of the Divine Father — which is to say "the Son of Man", or "the Son of Adam" — but at one and the same time he also became the father of the Elect Seed of the Father. Hence Christ Jesus was both the Father and the Son. He was the Son of the Divine Father as Seth, while at the same time he was also the Father of the Elect Seed — for the Elect Seed were to Constitute those Foreordained and chosen Souls, whom the Divine Father had bequeathed to His Beloved Son for an Everlasting Family inheritance. Hence, the Children of Israel are the Children of Seth, and as such they are the Children of Christ the Messiah and the Children of Yahweh.

It is through this means that Christ the Messiah became the First Son of the Divine Father to be born on Earth in the Flesh, and His Birthright Heir and Successor, and the father of the Elect Seed of the Father. And hence the Emnity between the Woman Eve and the Serpent, and the Seed of the Woman Eve, and the seed of the Serpent, for Yahwey was the Firstborn son and child of of the Woman. From Seth the Right of the FirstBorn was passed to Enosh, who was the BirthRight Heir and Son of Seth.

Again, according to the 4th chapter of Genesis, it was in the days of Enosh that the Worship of Yahweh commenced on Earth. (Gen 4:26) This is true because Seth was and is Yahweh, which being interpreted means: "He who is Perfect, or the Perfect One". When Seth's son Enosh was born on Earth and grew to maturity, he knew it — wherefore Enosh did bear Witness of both the Father and the Son — and he did bear Witness to all the Posterity of Father Adam and Mother Eve — and he did bear Witness unto them that Father Adam was the God and Father of all the Family of Man, and that Seth was Yahweh, and that he was Christ the Messiah who would yet save the world, and become the Redeamer of all the Children of Father that would receive Salvation.

From Enosh the Right of the FirstBorn was passed to Cainan, who was the Son and BirthRight Heir of Enosh and from Cainan the Right passed to Mahalaleel. From Mahalaleel the BirthRight was passed to Jared, and from Jared to Enoch, and from Enoch to Methuselah, and from Methuselah to Lamech and from Lamech to Noah — all of which is recorded in the 107th Section of the Doctrine and Covenants, as also in the 5th chapter of Genesis and the 6th chapter of the book of Moses. (D&C 107:40–57; Gen 5:1–32; Moses 6:7–22)

From Noah the BirthRight was passed to Shem (Gen 9:18–27) who was Melchizedek — and who according to the Book of Mormon, "did reign under his father" who was Noah. (Alma 13:14–19) Following this, Shem or Melchizedek passed the Birthright and the Keys of the Fulness of the Patriarchal Priesthood to Father Abraham. (Gen 14:18–20; Abraham 1:2–4) Consequently, at one and the same time, Abraham became the Father of the Covenant Race, which is to say, the Father of the Elect Seed, as well as "the Father of the Faithful".

We learn from the Bible and the Book of Abraham that some of Abraham's forefathers had turned away from the Worship of the True God — And for this reason the BirthRight bypassed them — or should we say they were skipped, and the "Right of the FirstBorn" was conveyed to Abraham.

The book of Genesis tells us that the BirthRight passed down from Abraham to his son Isaac (Gen. 17:19), and from Isaac to Jacob whose name the Divine Father changed to Israel. (Gen 48:3–4; Exodus 4:22) Following this, Israel bequeathed the BirthRight to his son Joseph (Gen 49:22–26) and through Joseph, he passed the Birthright down to his grandson Ephraim. (Gen 48:13–20; Jer 31:9)

At this point the knowledge of the BirthRight is lost, though we know that Joshua was an Ephraimite, and so also was Samuel, and it is also probable that Elijah the Tishbite was an Ephraimite. In any case, when Christ came again on Earth in the Meridian of Time, he again established the Blood Line and the Birthright of the children of Seth in a new lineage through himself. As it is stated in the New Testament, this is to be a Christian, whether by Blood, or by Adoption, as in the case of Baptism and other Temple Work. (Romans 11; see also Acts) In this sense then, Christianity became the New Israel, for Christians did indeed inbreed with the Children of Yahweh, who were the lineal descendants of Jesus Christ.

That Christ would be married and have children was prophecied in the 45th Psalm, where it predicts that "Kings Daughters would be numbered among his Honorable Wives". (Psa 45:9) When this passage was first translated into English in the Bishop's Bible, it was translated as "Wives", however by the time of the King James translation, this passage was recognized for what it is — a Messianic Psalm, and it just would not do to have a Prophecy in the Bible, wherein it was predicted that Celibate Jesus would be Plurally Married — consequently they changed the translation of "Wives" to "Women". Nevertheless, the King James Translation still shows possession, as even now it states that "Kings daughters were among **thy** honourable women", hence, the correct translation "Wives" is still obvious. Not only so, but there are still other passages in the Old Testament, where the same Hebrew word (which the KJV translates as "women" in Psalms 45:9) is still translated as "Wives".

Nevertheless the Book of Psalms is not the only book in the Bible which foretells that Jesus would be married, for it was predicted by Isaiah, that when the Father offered up the Christ as an offering for sin, that Jesus would see his **Seed** before him and that through his seed, his generations would be prolonged on the Earth. (Isaiah 53:10)

After the Crucifixion, the families of Jesus emmigrated to Europe with Joseph of Arimathea, where they inbred with the children of Ephraim, who centuries before had been carried away captive.

In short things became just as Jesus had said: the Father was in fact able to raise up children unto Abraham from these stony Gentiles, for not only was Abraham the Father of the Elect seed, but he was also the Father of the Faithful.

After the Crucifixion the knowledge of the Birthright is again lost. However, we know from a revelation in the Doctrine and Covenants, as well as from other sources, that the Prophet Joseph Smith was a descendant of Jesus Christ, and not only of Jesus, but also of Ephraim.

In March of 1838 the Prophet received a Revelation regarding Christ and Old Testament Prophecy, wherein it was stated in subtle terms that when Jesus came on Earth in the Meridian of time, he had children that survived him, just as it was foretold by Isaiah. This Prophecy goes on to say that a Prophet of God would be raised up in the latter days, who would be a descendant of Jesus Christ. Consider the following:

> Who is the Stem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah? Verily thus saith the Lord: It is Christ. What is the rod spoken of in the first verse of the 11th chapter of Isaiah, **that should come** [through the lineage] **of the Stem of Jesse**? Behold, thus saith the Lord: *It is a servant in the hands of Christ*, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power. (D&C 113:1–4)

Traditional Christian belief regarding a celibate Jesus made it wisdom to couch the above passage in discrete language. God forbid that Jesus could ever do such a thing as to Marry and come forth like a man and have children. Nevertheless, as the above Revelation plainly states, Jesus Christ was the Stem of Jesse, and as such, of necessity he was also a descendant of Jesse. As for the Rod who would come through the lineage of the Stem — the fact that he would be a descendant of the Stem proves that he would also be a descendant of Jesse. But this is not all, for as the Revelation goes on to explain, not only would the Lords Servant the Rod, be a Descendant of Jesse, but he would also be a descendant of Ephraim. This is because the Children of Christ had mixed with Ephraim. What this means is that not only would the Rod possess the birthright to the Kingship of David over the House of Israel — which was a right that he would inherit through being a descendant of Jesus, but he would also possess the Birthright and the "Right of the Firstborn", just as it had been in Ephraim and Christ.

All of this is significant in view of the fact that the 133rd Section of the Doctrine and Covenants tells us that in the last days the other tribes of Israel will receive their Priesthood and blessings from under the hands of the children of Ephraim. (D&C 133:32–34; 77:11)

The Prophecy of the "Rod" is a Prophecy regarding the birth and lineage of the Prophet Joseph Smith. Indeed not only did the Prophet teach that Jesus

had married and have children, but he also received a revelation wherein it was made known to him, that the Keys, Power and Authority of the Restored Priesthood would be vested in the hands of the descendants of Christ. That this is so is affirmed by President Heber C. Kimball in the following statement:

Did you actually know Joseph Smith? No. Do you know brother Brigham? No. Do you know brother Heber? No, you do not. Do you know the Twelve? You do not, if you did, you would begin to know God, and learn that those men who are chosen to direct and counsel you are near kindred to God and to Jesus Christ, for the keys, power, and authority of the Kingdom of God are in that Lineage. (*JD* 4: <1 Mar 1857> 248)

Again, on the 17th of February 1847, President Kimball told his audience that, 'I am President Young's brother and we are both heirs to the Priesthood.':

How did we know it? [Because] Joseph had a vision and saw and traced back our bloods to the royal family. (*Book of Revelations* Section 6, Part 3, verse 45)

The idea that the Prophet Joseph Smith was an Ephramite is also affirmed in the Book of Mormon. Indeed, as of 1829 it was already written and recorded that Joseph Smith was a direct descentant of Joseph, son of Jacob, who was carried away captive into Egypt. As we have already seen, the signifigance of this in our present study, is that Joseph the son of Jacob, inherited the Birthright and the Right of the Firstborn over all Israel. Not only so, but according to Scripture, this right would be passed down to his Posterity after him.

The Prophecy which declares the lineage of the Prophet Joseph Smith is recorded in the Second book of Nephi and reads as follows:

I [Lehi] am a descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph. . . . . For Joseph truly testified, saying: A **Seer** shall the Lord my God raise up, who shall be *a choice Seer* unto the fruit of my loins. Yea, Joseph truly said: Thus saith the Lord unto me: A Choice Seer will I raise up ***out of the fruit of thy loins***; and he shall be esteemed highly **among the Fruit of Thy Loins**. And unto him will I give commandment that he shall do a work for the fruit of thy loins, ***his brethren,*** which shall be of great worth unto them, *even to the bringing of them to the knowledge of the Covenants* ***which I have made with thy fathers.*** . . . . . And out of weakness he shall be made strong, ***in that day*** when my work shall commence among all my people, Unto the Restoring Thee, **O House of Israel**, saith the Lord. And thus prophesied Joseph, saying: Behold, that **Seer** will the Lord bless; ***and they that seek to destroy him shall be confounded;*** for this promise, which I have obtained of the Lord, **of the Fruit of My Loins**, shall be fulfilled. Behold, I am sure of the fulfilling of this promise; **And his name shall be called after me** [i.e. Joseph Smith Jr.]; and it shall be after the name of his father [i.e. Joseph Smith Sr.]. And he shall be like unto me; for the things, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation. Yea, thus prophesied Joseph (2 Nephi 3:4, 5–7, 13–16)

We see from the above passage, that even before the the Church was organized on the 6th of April 1830 — and even before the Book of Mormon was published in 1829 — even before this it was declared through revelation that the boy Prophet Joseph Smith was an Israelite and a descendant of Joseph the Birthright Son Jacob. Hence even before the Latter Day Church began, the road was paved for the Prophet Joseph Smith to be Declared and Established as the Birthright Heir and Presiding Patriarch over all Israel.

On the 3rd of April 1836, Jesus Christ, Moses, Elias or Noah and Elijah appeared to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple. With the appearance of Elias or Noah, the Gospel of the Father was again Restored to Earth, just as it had been formerly in the "Dispensation of Abraham". After this Noah told the Prophet Joseph Smith, that "in him and in his seed, all generations after him would be blessed'. Again as it is stated in the Doctrine and Covenants:

> After this, Elias appeared, and committed ***the dispensation of the gospel of Abraham***, saying that in us and our seed all generations after us should be blessed. (D&C 110:12)

As it was then declared by Noah, the Prophet Joseph Smith was to be Birthright Heir of Ephraim, and as such Presiding Patriarch over the Higher Order and Fulness of the Patriarchal Priesthood — which Priesthood was Restored, on the occasion of the above mentioned Visitations. (D&C 110:1–16)

According to this then, Joseph's Blessing and BirthRight was to hold the "Right of the Firstborn", and to Preside in the Higher Order and Fulness of the Patriarchal Priesthood as Presiding Patriarch over the whole House of Israel. Or stated in other terms, the Prophet Joseph Smith was to be Presiding Patriarch, Priest and King over the Church of the FirstBorn — the Family Kingdom of God the Father on Earth, or as it is spoken of elsewhere, "The Order of the Ancient of Days" (*TPJS* 237).

That the Prophet Joseph Smith received the "Right of the Firstborn" is affirmed in the Revelation which was given on the 19th of January 1841. Initially, this revelation came to be known among the Saints as the Temple Revelation. This was because of the commandment found therein to build a Temple at Nauvoo. However, since that time it has become known as section 124 of the Doctrine and Covenants. It is significant that not only does this revelation command the Saints to build a Temple, but it also gives the following information regarding the "Right of the Firstborn" and its bestowal upon the Prophet Joseph Smith:

> And again, verily I say unto you, I command you again to build a house to my name, even in this place . . . . And now . . . as pertaining to my boarding house . . . let it be built unto my name, and let my name be named upon it, and let my servant Joseph

and his house have place therein, from generation to generation. F*or this anointing have I put upon his head,* ***that his blessing shall also be put upon the head of his posterity after him***. And **as I said unto Abraham** *concerning the kindreds of the earth,* even so **I Say Unto My Servant Joseph**: ***In thee and in thy seed shall the kindred of the earth be blessed***. (D&C 124:55–58)

This revelation states in certain terms that the Prophet Joseph Smith was to receive the same blessing that was given to Abraham — that 'in the Prophet Joseph Smith and in his seed all generations after him would be blessed'. Without a doubt, this is an affirmation of the bestowal of the "Right of the FirstBorn", just as it was Restored by Noah in the Kirtland Temple, and just as it had been given to Abraham thousands of years before.

However it now becomes necessary that we acknowledge the fact that the Prophet was not alone when the Priesthood and Keys were Restored. Indeed, when John the Baptist, and Peter, James and John, and Jesus Christ, Moses, Elias and Elijah Restored the Priesthood and the Keys thereof, not only was the Prophet Joseph Smith blessed and ordained on these occasions, but so also was Oliver Cowdery, who in each and every caseaccompanied him. Again as it is stated in the Doctrine & Covenants:

After this, Elias appeared, and committed ***the dispensation of the gospel of Abraham***, saying that in us [i.e. Joseph Smith & Oliver Cowdery] and our seed [i.e. the children of Joseph Smith and the children of Oliver Cowdery] all generations after us should be blessed. (D&C 110:12)

Understanding what it was that Oliver received requires that we remember, that when Joseph received the authority to be the First Elder of the Church, that Oliver Cowdery was given the title of the Second Elder to the Church. Again we need to remember that with the further development of the Church, after the office of First President was Restored, at one and the same time Oliver Cowdery became the Associate President of the Church.

In keeping with all this, if we are to assume that Oliver Cowdery was right, it would appear that while father Smith may have been the first formally ordained Patriarch in the Church, still he was not the First Patriarch of the Church — for according to Oliver Cowdery, the Prophet Joseph Smith was the First ordained Patriarch of the last dispensation. Again, in keeping with this, if the Prophet Joseph Smith was the First Patriarch, then of necessity Oliver Cowdery was the Second Patriarch. This is the substance of what Cowdery wrote at the time that Father Smith received his blessing and ordination. Consider the following statement which was written by Oliver Cowdery as a preface to the Patriarchal Blessing which the Prophet gave to his father on the 18th day of December 1833:

The following blessings by the spirit of prophecy, were pronounced by Joseph Smith, Jr., the First Elder, and first Patriarch of the Church: For although his Father laid hands upon, and blessed the fatherless . . . he was not the first elder [or First Patriarch], Because God called upon his son Joseph, and ordained him to this power, and delivered to him the keys of the kingdom, that is, of authority and spiritual blessings upon the church, and through him the Lord revealed his will to the Church: . . . He was ordained by the angel John, unto the lesser or Aaronic Priesthood, in company with myself, in the town of Harmony, Susquehanna County, Pennsylvania, on Friday the 15th day of May, 1829: After which we repaired to the water, even to the Susquehanna River, and were baptized: he first ministering unto me, and after, I to him. . . . . .

But before baptism, our souls were drawn out in mighty prayer to know how we might obtain the blessings of baptism and of the Holy Spirit, according to the order of God, And we diligently sought for the right of the fathers and the authority of the Holy Priesthood, and the power to administer in the same; For we desired to be followers of righteousness and the possessors of greater knowledge, even the knowledge of the mysteries of the kingdom of God.

Therefore we repaired to the woods . . . and called upon the name of the Lord, and he answered us out of the heavens: And while we were in the heavenly vision the angel came down and bestowed upon us this priesthood: . . . . After this we received the high and Holy Priesthood: but an account of this will be given elsewhere, or in another place.

Let it suffice that *others had authority to bless*, but ***after these blessings were given***, of which I am about to write, **Joseph Smith Sen. was Ordained a President and Patriarch** *under the hands of his son Joseph, myself, Sidney Rigdon, and Frederick G. Williams, presidents of the church*. (*Unpublished Revelations* Part 18:1–13)

Understanding what Cowdery has written above requires that we view his remarks in historical perspective. To begin with, Cowdery wrote the above statement in September of 1835, which was six months prior to the Restoration of the Higher Order and Fulness of the Patriarchal Priesthood.

Again a reading of the above statement makes it obvious that Cowdery equates the Patriarchal Priesthood with the Power to Bless, which authority began in the Church with the ordination of the First and Second Elder. Not only so, but the Power to Bless was Further inhanced with the Restoration of the High Priesthood and the Inherent Sealing Powers which were conferred upon those who were Ordained High Priests. In keeping with this, even the Prophet's 1835 revelation on Priesthood states that Patriarchs in Adams day were all High Priests (D&C 107:53), though this is not to say that this is all they were.

Again, it may seem strange that Cowdery would refer to the office of Elder as Patriarchal Priesthood. Yet in 1845, even apostle John Taylor argued that an Elder could give a Patriarchal Blessing. However, to say this is not to concede that an Elder Possesses Sealing Keys, by which he might Seal or Ratify his blessing.

In view of this, we may gather from the above statement, that Father Smith was not the First Patriarch of the last Dispensation. On the Contrary, it was

his son, the Prophet Joseph Smith Jr. who was the First Patriarch. Again, in keeping with this, we may also gather that father Smith was not the Second Patriarch, for this was the honor and calling to which Oliver was called, when in company with the Prophet at the time of the Restoration. As of then, the Prophet was called to be the First Elder, while at the same time Cowdery was called to be the Second Elder. Again with the Restoration of the High Priesthood as affected by Peter, James and John, the Prophet became the President of the High Priesthood while at one and the same time, Oliver Cowdery became the Associate President of the Priesthood.

Hence, in keeping with Cowderys remarks as stated above, in fact the Prophet Joseph Smith was the First Patriarch of the Last Dispensation, while at the same time Oliver Cowdery was the Second Patriarch. However there was a fundamental difference between the Patriarchal Calling to which the Prophet Joseph Smith was called and that of Oliver Cowdery. As already stated, the Prophet's calling was to hold the "Right of the FirstBorn", and to be Presiding Patriarch over all Israel.

On the other hand, Oliver Cowdery's Blessing and Birthright was a calling to the Gentiles — to preside with the Prophet as Second Elder or Second Patriarch, or Associate President, or Associate Patriarch if you will, and as such, ultimately to be head over the Gentile Priesthood. It is on this count that Oliver's calling was similar to that of the Apostle Paul, wherein he was called as an Apostle or Patriarch or Evangelist to the Gentiles. (D&C 18:9–18, 26–41; 20:2–3; 21:10–12; *UPR* 18:1–14) Hence ultimately we must view Olivers calling as head over the Apostolic Priesthood, and Patriarch to the Gentiles.

However as the future would prove, the Church would not progress to this state of organization until the Nauvoo period, and by then Oliver would be out of the Church. On this count it is most significant that as of the time that Hyrum was formally called to be the Patriarch of the Church, that at one and the same time it became necessary for Hyrum to be given Oliver's Place and Blessings in the Priesthood. This is the substance of what is recorded in the revelation which was given to the Prophet on the 19th of January 1841. Consider the following:

> And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, *which was appointed unto him by his father*, by Blessing and also by Right; That from henceforth he shall hold the Keys of the Patriarchal Blessings upon the heads of all my people, That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven.
>
> And from this time forth I appoint unto him that he may be a **Prophet**, and a **Seer**, and a **Revelator** unto my church, as well *as my servant Joseph*; That he may

act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, ***and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood,*** THAT ONCE WERE PUT UPON HIM **THAT WAS MY SERVANT OLIVER COWDERY**; That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever. (D&C 124:91–96)

It cannot be successfully argued that Cowdery's place and blessing was insignificant, for as we have seen from the above, the Lord thought the matter to be important enough to merit direct reference in a revelation which was given years after Cowdery's disaffection, and interestingly enough, just at a time when the Prophet's brother Hyrum was called to stand at his brothers side, as Associate Prophet, Seer and Revelator and Presiding Patriarch over the Church. Indeed not only are Cowdery's rights and blessings in the Priesthood directly referred to, but at one and the same time they are Transfered to Hyrum.

It is significant too, that the passage quoted above constitutes the First Revelation in the Doctrine and Covenenat wherein the Office of Patriarch of the Church is mentioned. Not only so but it also constitutes the First and only Revelation wherein the Place of the Patriarch in the Hierarchy of the Priesthood of the Church is set forth. Consider the following:

Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of mine Only Begotten Son. First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise . . . . [Second] I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet. . . . . [Third] I give unto you my servant Brigham Young to be a president over the Twelve traveling council (D&C124:123–127)

It will be noticed that the Office of Patriarch is listed first — and that as set forth above, the Office of Patriarch precedes the Office of President of the Church. That this was no mere oversight is manifest by the later sayings and doings of the Prophet at Nauvoo. Indeed the above revelation marks the beginning of that time when the Prophet began to introduce the Church to a New and Higher Order of the Priesthood in the Holy Order, together with its Doctrine and Ordinances. And not only a New and Higher Order of the Priesthood, but also a New Priesthood Hierarchy, all of which Inherently belonged to the New Order.

Not only so, but in some cases, the New Priesthood Hierarchy affected the status quo of the older Hierarchy which had already been established in the Church. Among the offices to be thus affected were the Offices of the Church

Patriarch and the President of the Church, and the relationship which existed between them, all of which is apparent from the revelation cited above. For instance, among other things, it is obvious that the Office of Patriarch of the Church is being set forth as the First and Highest Office in the Heirarchy of the Priesthood of the Church of Christ. Indeed, not only is this doctrine taught in the above revelation, but the same doctrine is reiterated again and again by the Prophet in the Years that followed. For example, two years later, and only one day after Hyrum's belabored conversion to Plural Marriage — on the 27th of May 1843, during a meeting with the Patriarch, First Presidency and Quorum of the Twelve, together with others, William Clayton recorded the Prophet as saying that: "The Patriarchal Office is the Highest Office in the Church", and that "father Smith conferred this office, on Hyrum Smith, on his death bed."

We have already seen that on the 27th of May 1843, the Prophet stated that "The Patriarchal Office is the Highest Office in the Church". In keeping with this, a month and a half later, on the 16th of July of 1843, the Prophet stood up, before a congregation of the Saints at Nauvoo, and told them that Hyrum was to be the head Prophet in the Church, and that this office belonged to Hyrum by "Birthright". Consider the following:

> [In the] P.M. [I, Willard Richards] went to the Grove and heard President Joseph [Smith] preach on the Law of the Priesthood. He proposed Hyrum as a Prophet that he might be a Priest. He did not tell them he was going to be a Priest now, [and] a King by and by. [He spoke as follows]:
>
> I shall not prophecy any more — [from hence forth] Hyrum shall be the Prophet [to the Church]. The Gift of Prophecy is to be taken away from me, UNTIL THE TEMPLE AND NAUVOO HOUSE SHOULD BE FINISHED. *My mantle has fallen on my brother Hyrum,* **TO WHOM THE OFFICE OF PROPHET TO THE CHURCH BELONGS BY BIRTHRIGHT**. I am going to have a reformation, and the Saints must regard Hyrum [as the Prophet of the Church], for he has [the] authority. I charge all of you to obey implicitly all the commands revealed to Hyrum. (Priesthood Expounded — New Amalgamated Texts of Discourses on Priesthod Given by the Prophet Joseph Smith At Nauvoo, to be published in a future issue of *Doctrine of the Priesthood; see also HC 5:510, 512; WJS* 232–233; *Among the Mormons Historic Accounts by Contemporary Observers* 126)

It will be noticed that the Prophet here states that his "mantle" *had fallen on his "brother Hyrum,* **to whom" as he says "THE OFFICE OF PROPHET TO THE CHURCH BELONGS BY BIRTHRIGHT**." Of necessity, the Prophets reference to an Office which belonged to Hyrum by Birthright can only be understood as a reference to the Office of Church Patriarch. Obviously the Prophet is here establishing the rightful place of the Office of Church Patriarch as the head and Presiding Office in the Church, and the First and Highest Office in the Priesthood of the Church. It is just as it is stated in verse 124 of Section 124 in the Doctrine and Covenants:

Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof . . . . First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise . . . . [Second] I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet. (D&C 124:123–125)

Again the Prophet's speech as given above, is in perfect keeping with the statement which the Prophet made only 6 weeks earlier, wherein he said that:

The Patriarchal Office is the highest office in the Church, and father Smith conferred this office, on Hyrum Smith, on his death bed. — (Priesthood Expounded — New Amalgamated Texts of Discourses on Priesthood Given by the Prophet Joseph Smith At Nauvoo, to be published in a future issue of *Doctrine of the Priesthood*; see also Minutes of the Quorum of the Twelve, CHO, SLC, Ut)

The above speech of the Prophet created no small stir among the Saints. How could Joseph resign his station and put his brother Hyrum in his place? The Controversy caused by the Prophet's remarks, made it necessary for him to speak again upon the subject a week later, on the 23rd of July 1843. However on this occasion the Prophet went on to more fully explain himself. "It has gone abroad that I [proclaimed myself] no longer a Prophet" he said:

I said it [last sabbath] ironically — I supposed you would all understand. It was not that I would renounce the idea of being a Prophet, but that I would renounce the idea of proclaiming myself such [at this time. Nevertheless I will] say that I [continue to] bear the testimony of Jesus [which is the spirit of prophecy] (Rev. 19:10). . . . . .

Last Monday morning, certain men came to me [and said:] "Brother Joseph, Hyrum is no Prophet — he can't lead the Church — you must lead the Church! If you resign, [all things will go wrong; you must not resign; if you do the Church will be scattered."]

I felt [to make them] curious — and said — "Have we [not] learned in [the scriptures about] a Priesthood after the Order of Melchizedek, [which includes the offices of] Prophet Priest and King (Gen. 14:18; Psalms 110:4; Heb. 7:1; 1 Peter 2:9; Rev. 1:6; D & C 76:56; 110:11–16). [I never said I was going to resign — I simply proclaimed that I had bequeathed to my brother Hyrum the prophetic power and authority that rightly belongs to the Patriarchal Office which he holds by birthright. Hyrum now stands as head Prophet to the Church — and I [in turn, when the Temple is completed] will [be] advance[d in the Priesthood] from [the office of a] Prophet to [that of] Priest, and then to [the office of] King — not to the kingdoms of this Earth, but [to the Kingdom] of the Most High God. If I should [live to establish the Kingdom of God on the Earth] would there [not] be a great many [of my enemies] disappointed in Missouri? (New Amalgamated Texts of Discourses On Priesthood Given by the Prophet Joseph Smith At Nauvoo, see future issue of *Doctrine of the Priesthood; see also TPJS* 318; *WJS* 233–236)

In the above speech the Prophet explains himself. When the Temple is completed, he is going to be advanced to a Higher Office or Station in the Priest-

hood. First he will be advanced as a Priest over the Holy Order, and finally as a Patriarch, Priest and King over the Council of Fifty or Kingdom of God — or shall we say the "Order of the Ancient of Days", or the "Church of the Firstborn", or the "Elect Family Kingdom of God the Father," or the "House of Israel".

Again, at the same time the Prophet is "Advanced" in the Priesthood, his brother Hyrum is also advanced to stand forth as Presiding Patriarch and Prophet to the Gentile Church of Jesus Christ of Latter day Saints (D&C 109:60; 135:4–5), which office, as the Prophet has declared, blongs to Hyrum by Birthright. And again, not only did he inherited his office from his father, but he also inherited the "***blessing, and glory, and honor, and priesthood, and gifts of the priesthood,*** THAT ONCE WERE PUT UPON HIM **THAT WAS MY SERVANT OLIVER COWDERY**".

In order for us to understand this, it becomes necessary for us to learn that their are two fundamentally different orders of the Melchizedec Priesthood. The first order was Restored by Peter, James and john and is commonly referred to as the Apostolic Priesthood. The 2nd and Higher Order of the Melchizedek Priesthood was Restored by Jesus Christ, Moses, Elias and Elijah in the Kirtland temple. It is these two fundamentally different orders of the Melchizedek Priesthood that are represented by the 1st & 2nd Tokens of the Melchizedek Priesthood as they are given in the Endowment of the Temple.

That Order which was Restored by Peter, James and John, is a Gentile Order of the Priesthood and constitutes the Presiding authority in the Gentile Church of Jesus Christ of Latter Day Saints. The genealogy of this Priesthood is given in the 84 section of the Doctrine and Covenants where it is traced back in a line to Abel, in which Life, Yashuah, the Christ or Messiah was ratified in his foreordained place and Calling as the Savior of the World. On the Other hand, that Order of Priesthood which was restored by Moses, Elias and Elijah is the Higher Order and Fulness of the Patriarchal Priesthood and constitutes the Presiding Authority over the Kingdom of God, or Church of the Firstborn, the Order of the Ancient of Days, or the House of Israel, or shall we say the Family Kingdom of God the Father. The Genealogical descent of this Priesthood is given as a Parenthetical statement in section 107 of the Doctrine and Covenants, between verses 40 and 57, where it is traced back to Seth, in which life Yahweh became the Father of the Elect Seed.

With the higher order being established, the Prophet was advanced to a Higher Office or station in the Melchizedek Priesthood — to stand as Presiding Patriarch, Priest & King over the Kingdom of God or the Church of the Firstborn. While at the same time, the Prophet's brother Hyrum was also advanced in the Priesthood, to take his rightful place as Presiding Patriarch over the Gentile Church, or that Church which is commonly referred to as the Church of Jesus Christ of Latter Day Saints.

What is the Difference between

The Patriarchal Priesthood of Joseph's Line
&
The Patriarchal Priesthood of Hyrum's Line

— 23 January 1990 —

At this point many will be ready to ask, what is the difference between the Patriarchal Priesthood and the Office which the Prophet Joseph Smith held, and the Patriarchal Office and Priesthood that was given to Hyrum as Church Patriarch, and to Stake Patriarchs. The answers to these questions are all found in the History and Order of the Restoration of the Priesthood.

First the Aaronic Priesthood was Restored by John the Baptist on May 15th, 1829. Included in this Priesthood was the Authority to Baptize, and Bless the Sacrament, as also to ordain Deacons, Teachers, Priests and Bishops, when they are the literal descendants of Aaron, but not the authority to confer the Gift of the Holy Ghost. (JSH 1:70)

Again about 2 months later, Joseph and Oliver were commission by the Lord with the authority and calling to ordain each other as the First and Second Elders of the Church, and authority to Confer the Gift of the Holy Ghost.

A little over a year later, in early July 1830, about three months after the Church was organized, Peter, James (who was the brother of Jesus just as Hyrum was the brother of Joseph, and like Hyrum, he was also the Patriarch of the Church) and John (who may have been the birthright heir of Ephraim) came and conferred upon Joseph and Oliver the Higher Portion of the First Order of the Melchizedek Priesthood. It is this Priesthood that is represented by the First Token of the Melchizedek Priesthood. This Priesthood includes the office of High Priest in the Melchizedek Priesthood, as also the authority of the office of Church and Stake Patriarchs, the Apostleship, the President of the Church and First Presidency and the Office of President of the "High (i.e. Melchizedek) Priesthood" of the Church and the Presiding Bishop of the Church, who inasmuch as he was not the firstborn of Aaron, qualified for his office by virtue of being a High Priest in the Melchizedek Priesthood.

Prior to the Restoration which was effected by Peter, James and John, people had been baptized and confirmed as members of the Church, but the gift of the Holy Ghost was not conferred until June of 1830. This does not go to say that no one in the Church enjoyed the presence and blessings of the spirit prior to this time, for we are told by the Prophet that even at the Restoration of the Aaronic Priesthood which was when Oliver and Joseph were baptized, the Holy Ghost descended upon them (JSH 1:73). As things are practiced today, and probably from June 1830 on, the Gift of the Holy Ghost and Confirmation

as a member of the Church take place in the same Ordinance. At least that is the general understanding which is set forth in the Church today.

Aside from the conferral of Priesthood upon Joseph and Oliver by Peter, James and John, the first Ordinations to the Melchizedek Priesthood took place one year after its restoration, on June 3rd, 1831. Joseph ordained Lyman wight and in return Lyman Wight ordained Joseph, just as was done on the day when Joseph and Oliver were ordained to the Aaronic Priesthood by John the Baptist. At that early date the Melchizedek Priesthood was referred to as the "High Priesthood". The office of an Elder was thought of as an appendage to the Melchizedek Priesthood (D&C 84:29), just as was the Aaronic Priesthood (D&C 107:14; 84:30) and originally derived its authority through the priesthood that was restored by by the voice of God in the Chamber of Father Whitmer, jsut as it is stted in the History of the Church. The first Seventies in the Church were ordained in 1835, at the same time that the quorum of the Twelve was organized. There were Apostles in the Church before the organization of the quorum of the Twelve, but prior to 1835, reference to an Apostle did not have the same meaning as it did after the organization of the quorum of the Twelve. Originally the word "Apostle" did not necessarily have reference to an ordained office in the Priesthood. It meant a "witness" and was used in connection with Jesus in reference to a special witness for Christ. Hence all those who were witnesses for Christ were "Apostles". There were Apostles who were Elders, and later Seventy apostles, and even some of the sisters were apostles as it was stated in *The Women of Mormondom*. Finally the quorum of the Twelve was created, and these all held the "High Priesthood" and thus were High Priests — hence, High Priest Apostles.

Included in the Restoration which was effected by the visitation of Peter, James and John, was the necessary Sealing Power to Seal by the Holy Spirit of Promise, with Power Sufficient to Seal the Saints up to Celestial Glory with a Promise that they would obtain *membership* in the Church of the Firstborn. In accordance with the Prophet's statement at the October 25th, 1831 conference, this Sealing Power was an Inherent part of the "High Priesthood" and was given to all those who were Ordained High Priests in the Melchizedek Priesthood:

> Br. Joseph Smith Jr. Said that the order of the High priesthood is that they have power given them to seal up the Saints unto eternal life. And . . . it was the privilege of every Elder present to be ordained to the High priesthood. . . . . .
>
> Br. Sylvester Smith said that he had the testimony that it was the will of the Lord to seal his saints, and also covenanted to give all to the Lord. . . . .
>
> Br. Daniel Stanton said that he had a long time since covenanted to do the will of God in all things, and also said that it was his desire to be sealed with the Holy Spirit of promise. (*Far West Record* 20–21)

You will notice that the Prophet here states that the "High Priesthood" had Power to Seal the Saints up to "Eternal Life". What is important here is that

you recognize the difference between being Sealed up to "Eternal Life" and "Eternal Lives". (D&C 132:15–24; *TPJS* 322) This difference is explained in the 131st. Section of the Doctrine and Covenants:

> In the celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (D&C 131:1–4)

This same doctrine is explained further in Section 132:

> Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.
>
> Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not Gods, but angels of God forever and ever. (D&C 132:15–17)

The Sealing Keys of the "High Priesthood", or that Priesthood which was Restored by Peter, James and John was sufficient to Seal an individual into the lower degree of the Celestial Kingdom, but not in the capacity of husbands, wives, or parents. In other words, this Sealing Power was not sufficient to create an Eternal Family unit. Those who are sealed up unto "Eternal Life" are Promised that they will dwell with God and Christ in Celestial Glory, but not necessarily as Gods. On the other hand, those who are Sealed up unto "Eternal Lives" are sealed up in a Family Unit as husbands and wives. As such they will be Gods, having an Endless Increase in Posterity or "Eternal Lives". Thus the Sealing Power of "Eternal Lives" goes *beyond* the Authority that was Restored by Peter, James and John. It was not until April 3rd, 1836, that this Priesthood was Restored by Elijah in the Kirtland Temple.

From all this it becomes evident that the Prophet established two different orders or divisions of the Patriarchal Priesthood — and inherent within each order are certain Sealing Powers whereby certain Blessings can be Sealed upon Worthy Individuals, both for *Time* and all *Eternity*. That this is so is manifest by the fact that Joseph Smith Sr. was formally ordained as a Church Patriarch on December 18th, 1833, (*UPR* 18) which was more than two years before the Restoration in the Kirtland Temple, wherein Jesus Christ, Moses, Elias and Elijah Restored the Higher Order and Fulness of the Patriarchal Priesthood. This being the case it is evident that the Office and Priesthood of Church Patriarch must of necessity derive its Priesthood and Authority in blessings through the the "High Priesthood" which was Restored by Peter, James and John.

Prior to the Nauvoo period, there were several occasions when the Prophet Joseph Smith referred to the Patriarchal Office in the High Priesthood as the Patriarchal Priesthood. This he did both in his revelations and speeches. Not only so, but one of the qualifications for becoming a Patriarch was that the individual be ordained a High Priest in the Melchizedek Priesthood. That the Church Patriarch did indeed hold the Patriarchal Priesthood is self evident from the name of his calling, especially in view of the fact that in accordance with the law, both the Office of Church Patriarch and its attending Priesthood rightfully descend from father to son, being forever confirmed upon the head of Hyrum Smith and his posterity after him. It was this Priesthood and the Office of Church and Stake Patriarchs to which President Brigham Young referred, when on the 15th of August 1847, he spoke on the subject of the "Patriarchal Priesthood" and made the following statement:

> The Priesthood is again restored on the Earth to bring to man — which we do not receive all at once but we receive grace for grace. When Brother Joseph received the Priesthood he did not receive all at once but he was a Prophet, Seer and Revelator before he received the *Fulness of the Priesthood and Keys of the Kingdom*. He first received the Aaronic Priesthood and was ordained under the hands of John the Baptist. He then had not power to lay on hands to confirm the Church (JSH 1:70) but afterwards he received the Patriarchal or Melchizedek Priesthood from under the hands of Peter, James and John . . . . . .
>
> In Joseph's day we [i.e the Quorum of the Twelve Apostles] had to ordain Patriarchs (D&C 107:39). Could we ordain men to authority greater than we held ourselves? (Heb. 7:7) No. But it is necessary to have patriarchs to bless the people that they may have blessings by the spirit of prophecy and revelation sealed upon their heads and their posterity and know what awaits their posterity. Father Smith was the senior Patriarch in the Church and first Patriarch in our day (UPR 18:1-2, 13, 16, 21-22) and afterwards Hyrum was the senior Patriarch for his father sealed it upon his head (D&C 124:91) but was their power and authority different from all patriarchs in the Church? No. They were all alike in their authority and blessings.
>
> Elijah is spoken of in the Bible that he should come in the last days to turn the hearts of the fathers to the children and the children to their fathers (Malachi 4:6; D&C 110:15). The fulfillment of this scripture is manifest in establishing the Kingdom of God and Priesthood on the Earth in the last days and those who hold the Keys of the Priesthood and Sealing Power have the Spirit and Power of Elijah and it is necessary in order to redeem our dead and save our children (D&C 128:17-18; TPJS 330, 337-340). There is much more importance attached to this than parents are aware of. (*TPBY* 2:8–15–47; see also *WWJ* 8–15–47)

Through the authority of the "High Priesthood" Joseph Smith Sr. gave patriarchal blessings to the Saints, and in doing so he consistently invoked a Sealing Power which was Restored Prior to the visitation of Elijah in the Kirtland Temple. Not only so, but prior to December, 1833, there were also

many other High Priests who did the same. (*UPR* 18:13) In fact, from June 1831, until December 1833, those who were ordained as High Priests in the High Priesthood were taught that they had Power to Bless the Saints and when so led by the Spirit, to Seal them up to "Eternal Life". However, after Joseph Smith Sr. was called to be the Church Patriarch, the specific calling to Bless the fatherless was more or less relegated to the Church and Stake Patriarchs. But even after this, it was understood that fathers holding the High Priesthood had the right and duty to Seal Blessings upon their own Posterity, thus the High Priesthood was considered to be the Patriarchal Priesthood. But again it, should be remembered that the Sealing Power of the High Priesthood or Church Patriarch's did not possess the power to create Eternal Family Units. The one function of a Church Patriarch which related to the creation of an Eternal Family Unit, was to appoint the lineage in the House of Israel to which those they blessed belonged, whether they were of the blood of Ephraim, Manasseh, Judah or whatever. And when so led by the Spirit, they were even commissioned with sufficient power to Seal them up to "Eternal Life", with a Promise, even the "Holy Spirit of Promise" that they would Inherit Celestial Glory and *membership* in the "Church of the Firstborn". (D&C88:4) But all this was to be done by Revelation and the Spirit of Prophecy, and in and of itself, it did not constitute a Sealing into the *family tree* of the House of Israel. Hence it was still necessary for other ordinance work to be attended to, such as Marriages, Adoptions and Sealings to Parents. Thus the Sealing into the *family tree* of the House of Israel, and the Sealing to the particular father and mother to whom they would be Sealed or Adopted would have to be attended to in another ordinance. The power to Seal by the Holy Spirit of Promise, as practiced by the early brethren who held the "High Priesthood" was not in all respects the same as the Sealing Power of the Holy Spirit of Promise, as referred to in D&C 132:7. The terminology (i.e. the Holy Spirit of Promise) is the same, but the record shows that there were no Family Sealings, or Eternal Marriages entered into until after the Restoration which was affected by Elijah on April 3rd, 1836.

The Sealing Power which belongs to the "High Priesthood" is the same Priesthood that is mentioned in the Doctrine and Covenants with reference to Hyrum and his calling as Patriarch over the whole Church:

> And again, verily I say unto you, let my servant William [Law] be appointed, ordained, and anointed, as counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right; That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven.

And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph . . . . . .

Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of mine Only Begotten Son.

First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you. (D&C 124: <19 Jan 1841>123–124)

It is this same Sealing Power that is referred to in the above revelation which is used today by Stake Patriarchs throughout the Church, though I confess that it is not generally understood nor used to its full extent. But while the Sealing Authority for Patriarchal Blessings Rightly belonged to Hyrum Smith and his Patriarchal Heirs, as also to other Stake and Branch Patriarchs, yet even so there was another even Higher Sealing Power which was Restored by Elijah, that has to do with family and which instead of belonging to Hyrum, rightfully belongs to Joseph and his heirs:

And verily I say unto you, that the conditions of this law are these: All Covenants, Contracts, Bonds, Obligations, Oaths, Vows, Performances, Connections, Associations, or Expectations, that are not made and entered into and Sealed by the Holy Spirit of Promise, of him who is Anointed, both as well for Time and for all Eternity, and that too most holy, by Revelation and Commandment through the Medium of Mine Anointed, whom I have Appointed on the earth to hold this Power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is Never But One on the earth at a time on whom this Power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead. (D&C 132:7)

]Conditional Laws & Restrictions Attending the Sealing Powers

The Church and Stake Patriarchs were not by virtue of their ordination Kings and Priests, nor were they given the Sealing Keys of Elijah, and they did not therefore hold the Fulness of the Patriarchal Priesthood. However the record is clear that the Church Patriarchs did possess a certain amount of Sealing Power. Of course this Power was limited, but then so also was that of Elijah. In the case of the former, the Sealings were administered to those who had undergone considerable Sacrifice and Service for the sake of the Kingdom. In substance, they had, at least for some period of time, completely given of themselves in a Covenant of Total Commitment to Christ and his Church. This was the Everlasting Covenant of the "High Priesthood", and it was on the

basis of this Covenant and the Selfless Sacrifice which was required to fulfill it that the Saints Merited being Sealed Up unto "Eternal Life". But this was not the whole of the condition — it was also expected that they would continue faithful throughout their lives, and if not, then their blessing was abrogated.

Part of the wording in the Holy Spirit of Promise" was "that ye may not fall notwithstanding the hour of temptation that may come upon you." (D&C 124:124) But it should be remembered that this Promise was Predicated upon the Doctrine that through one means or another, the Lord would take an individual to Himself, or remove him from mortality before he would allow him to commit a Sin which would cause him to forfeit his blessing. Yet still it is clear that after being Sealed, should an individual then turn round and hate God, and fight against His Priesthood or Kingdom then he would Forfeit his Blessing. Thus the context of the blessing was Conditional, being Predicated upon "Continued Faithfulness and "Enduring to the End". But this same Condition was also placed upon the sealing Keys of Elijah. The Prophet's 1843 revelation on Eternal Marriage spells out the Conditions as follows:

> "Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise [i.e. in the Second Anointing], according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.
>
> "The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord." (D&C 132:26-27)

It is evident from the above that once a man has been Sealed by the Power of Elijah the Blood of Christ can no longer be accessed as an Atonement for his Sins. Instead he must atone for his own sins just as Jesus did, by the shedding of his own blood. This is the doctrine of blood atonement, about which so much has been said by the anti-Mormon world. The law was that after a man had been Sealed by the Holy Spirit of Promise, that if he should thereafter commit any grievous sin such as adultery, his life should be taken by the Priesthood as a blood offering and sacrifice for his own sins, and this too is in accordance with his own covenant and former agreement. Yet, as is clear from the above, not even this can atone for the shedding of innocent blood or the sin against the Holy Ghost which is an avowed hatred for God.

The Truth is that there is more than Works at Issue here. The Eternal Father in His infinite Mercy will give us the time we need to overcome our weaknesses, but without the proper attitude even time is of no avail. In the end Total Commitment to God is the Essential Law upon which all Celestial Blessings are Predicated, and this is an OnGoing Sacrifice of Service which is offered through Perfect Love, and without this attitude and its never ending Fountain of Works, no one will ever see Celestial Glory.

— Joseph's Birthright—
The Presiding Patriarch Over All Israel

As the heir of Ephraim, the Prophet Joseph Smith was the Presiding Patriarch over all Israel, and by virtue of this birthright he had a legal right to possess and preside in the Sealing Keys of Elijah. It would be through these Keys that he would Bless the whole House of Israel. In substance what he held was the office of the "Right of the FirstBorn", along with all the accompanying Priesthood and Sealing Keys. In other words Adam was and is the Firstborn, and the Prophet Joseph Smith was his BirthRight Son and Patriarchal Heir. As such he stood as Adam's mortal Representative on Earth. Adam was the Father and God of the Adamic Race, and Joseph stood in His place both as Father and God, with the Sealing Power of Elijah, to Bless the Whole Family of Man (*TPJS* 322). This is the essence of the "Right of the Firstborn". It was in this capacity and through this Office that the Prophet Joseph Smith stood as Adam or as God to the people, and there is never but one at a time on the Earth upon whom this office and right with all its powers can be held. Others may be Ordained to these Keys as Patriarchs in their own right and according to their Birthright in the House of Israel, but they must be one with, and in Subjection to Adam's BirthRight Heir who holds "The Right of the Firstborn. This was what Jedediah M. Grant had in view when he made the following statement:

There can only be one **Adam**, *and that is the ruling power* — that man who holds **the keys of the kingdom of God on earth — that man is the Adam of the earth**, *he is God's mouthpiece, his presiding officer, and the only man who has the legal right to preside, and to turn the key of power, the key of life and death*, and hold forth the sceptre of righteousness to the nations. (*Mormon Thunder A Documentary History of Jedediah Morgan Grant*, by Gene A. Sessions, p. 174)

This office and Priesthood of the "Right of the Firstborn" is patriarchal in nature and descends from father to Son. It was referred to in the book of Abraham as follows:

I sought for the blessings of the fathers, and the right whereunto I should be ordained

to administer the same; having been myself a follower of righteousness, desiring also . . . to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a *High Priest*, holding the *right belonging to the fathers*. It was conferred upon me *from the fathers; it came down from the fathers, from the beginning of time, yea even from the beginning, or before the foundation of the earth, down to the present time, even* ***the right of the firstborn,*** *or the [right of the] first man, who is Adam, o[u]r first father, through the fathers unto me. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.* (Abraham 1:2-4)

As is stated above, this office, together with the Sealing Keys and Priesthood which Rightfully belong to this office, descend from father to son. This was the meaning behind the statement in the 113th section of the Doctrine and Covenants wherein it states that the Root of Jesse was a descendant of Jesse and of Ephraim, "unto whom *rightly* belongs the Priesthood, and the Keys of the Kingdom, for an Ensign, and for the Gathering of my people in the last days." (D&C 113:6)

The word *rightly* makes reference to BirthRighT and in accordance with the foreordained Law as decreed in the Grand Council of Heaven before this world was, the "Keys of the Kingdom" rightfully belong to the line of Adam's BirthRight Heirs who each in their own turn held the "Right of the FirstBorn". In other words, this Office together with the Priesthood and Sealing Keys associated with it, were to be Passed Down from Father to Son. The Prophet Joseph Smith held the Right of the FirstBorn over the whole Family of Adam, and as such he was the Presiding Patriarch *over all Israel* and the Kingdom of God on Earth. And he appointed his Offices and Priesthood to descend down through his posterity after him. To his son Joseph III upon the conditions of righteousness he bequeathed his office as President of the Church. But his office in the Kingdom of God, holding the Right of the Firstborn, as Presiding Patriarch over all Israel — this office he designated to be given to his unborn son, whom he directed to be named David.

Notice the following blessing which the Lord pronounced upon Joseph and his posterity after him and the reference to the sealing power of the Priesthood which was in like manner to pass down through his birthright heirs. It is significant too that this Promise of the Lord comes from the same Revelation as that quoted above with reference to the Patriarchal Office and Sealing Power, which Hyrum and his birthright heirs would hold. But again, we should remember that Hyrum's BirthRighT was to be Patriarch over a Gentile Church, or Patriarch to the fatherless, and his Sealing Power did not possess the Keys of Power to create Celestial Families.

And now I say unto you, as pertaining to my boarding house which I have com-

manded you to build . . . let my servant Joseph and his house have place therein, from generation to generation. *For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him.*

And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed." (D&C 124:56–58)

Other similar blessings were promised upon Joseph and his posterity in other earlier revelations. Consider the following revelation which was given to the Prophet on December 6th, 1832:

Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned.

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers — For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God — Therefore your life and the priesthood have remained, and must needs remain through you and your lineage [i.e. the lineage of Joseph Smith] until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, *a light unto the Gentiles (See D&C 45:17, 22–30; also 3 Nephi 16:10–15)*, and *through this priesthood, a savior unto my people Israel.* (see D&C 113:7–8) The Lord hath said it. Amen." (D&C 86:7–11)

Several years later, on April 3rd, 1836, when Noah appeared to the Prophet and Oliver in the Kirtland Temple, additional Keys, powers and blessings were given to the Prophet, with a promise that they would descend upon his posterity after him:

After this, Elias [i.e. Noah D&C 27:6–7; Luke 3:xx; *TPJS* 157] appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed." (D&C 110:12)

It is interesting that this blessing was not only given to Joseph and his posterity but also to Oliver Cowdery and His posterity. We learn from section 18 verse 9 in the Doctrine and Covenants that Oliver's calling was the same as that of Paul's, which was to the Gentiles, and it is significant that after Oliver's apostasy his blessing was given to Hyrum:

And from this time forth I appoint unto him [i.e. Hyrum] that he may be a Prophet, and a Seer, and a Revelator unto my Church, as well as my servant Joseph; That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of

the priesthood, that once were put upon him that was my servant Oliver Cowdery;

That my servant Hyrum may bear record of the things which I shall show unto him; that his name may be had in honorable remembrance from generation to generation, forever and ever. (D&C 124:94–96)

By and large, from the Prophet's death on, it has been almost totally forgotten that he ever taught that Sealing Keys were restored by Peter, James and John. A good example of this cover-up is found in the Prophet's October 25th, 1831 statement, quoted above, wherein he said that "the order of the High priesthood is that they have power given them to seal up the Saints unto eternal life. And said it was the privilege of every Elder present to be ordained to the High priesthood." (*Far West Record* 20-21) The minutes of this meeting are discussed in a footnote of the *History of the Church*, but the Prophet's speech is not quoted at all (*HC* 1:219–220). In the case of *The Teachings of the Prophet Joseph Smith*, some of the Prophet's remarks to the conference are quoted (*TPJS* 9), but the important statement regarding the Sealing Keys was conveniently omitted without notice.

Generally speaking, the scholarly consensus today is that the Prophet in later years turned away from his earlier teachings with regard to the sealing keys — that even though in earlier years he taught that Peter, James and John had restored Sealing Keys — that during the Nauvoo period he disavowed this and claimed instead that the Sealing Keys were restored by Elijah. But those who have held this view have neglected to recognize the significance of the Prophet's 1841 revelation (i.e. Section 124:124) Not only so, but even as late as 1843, less than one year before his death the Prophet spoke again upon this subject, affirming in certain terms that his views had not changed. It was in the Prophet's August 27th, 1843 speech on the three grand orders of the Priesthood, wherein he stated that Abraham, before he was blessed of Melchizedek (as in Genesis 14) possessed sealing power which was sufficient to admit him into the presence of God. (*The Words of Joseph Smith* 246)

A careful analysis of this speech reveals the following:

1. That there are three different orders of Priesthood referred to in Hebrews chapter 7. The Prophet names these three orders as follows:

A. The Aaronic or Levitical Priesthood. B. The Patriarchal Priesthood of Abraham, which he held in three different degrees at different times. The first of these was the Patriarchal Priesthood which he held before he met Melchizedek as in Gen. 14, which was after the slaughter of the Kings. This Priesthood consisted of being a High Priest in the Melchizedek or "High Priesthood" along with its accompanying Sealing Keys. Second the Higher Patriarchal authority which he received from Melchizedek on the day he met him, after the slaughter of the Kings, and the Fulness of the Law wherein he entered into his probationary state. This consisted of receiving his endowment wherein he was anointed a King and

a Priest. Third, the Key and power of Endless Life or the Sealing Keys of Elijah, which he received after he proved up on his probation, wherein he willingly offered up his only son Isaac. It is these Keys that constitute the fulness of the Patriarchal Priesthood, and they are generally received in the Second Anointing.

[C.] The Third Grand Order of Priesthood referred to in the Prophet's speech is the Priesthood which Melchizedek held. This priesthood is clearly described in Genesis chapter 14 in the Joseph Smith translation, as also in the Prophet's speech. It can only be obtained direct from God, by the calling of His own voice, and involves a personal covenant between God and the individual who thus receives it.

There are however, a number of reasons why this has not been recognized before. For one, the Prophet's early doctrine of the Sealing Keys has for the most part been completely forgotten. Not only so but the speech in question was not very well reported. The speech itself lasted three hours and fifteen minutes, but the account of it in the ***History of the Church*** can easily be read orally in six minutes. In fact the statement to which I refer was not even included in the ***History of the Church***. In recent years, two other accounts of this speech have surfaced — one by F. D. Richards and another by James Burgess, which contains the statement to which I refer. Both of these have been published in *The Words of Joseph Smith*.

Because its institution was shrouded in secrecy, in the secret meetings of the Holy Order, this order of the Patriarchal Priesthood is not well known or understood. Yet it is clear from the Prophet's speeches as well as other sources, that it and its ordinances occupied his mind during the whole of the Nauvoo period as the Dominant Theme or Principle of his life.

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The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

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Section Six

Fred C. Collier 14 February 1982 Succesion Speech
With
J. Max Anderson

Continuation of the Meetings and Debate
Between
Fred C. Collier, J. Max Anderson
And
the Salt Lake/Provo ***Branch***
of
the Jerald Peterson Group,
held on
Sunday the 14th of February 1982
Meeting commenced at 15 minutes to 4 in the afternoon
—Transcribed by Linda R. Hansen on November 16, 1992 —

Fred: This is Sunday, the 14th of February 1982. We're at my home at 434 Ramona in Salt Lake City, in a meeting. I will be speaking on ***the Patriarchal Priesthood*** *and the* ***Church of the Firstborn****. Lamar Porter, my adopted son, will be conducting the meeting. We have J. Max Anderson as guest and many others — Ross W. LeBaron and Steve Bjorkman are here as well — as also Lynn [Cavin].*

[This is about the 5th meeting in a series of meetings, all of which have been held in my home — we have been discussing Priesthood and the "Council of Friends". J. Max Anderson has been the speaker at these earlier meetings — he has been reading to us out of his 500 page unpublished manuscript on the Council of Friends, with the intent of shooting down the Priesthood claims of the Peterson Group as well as other Fundamentalists who trace their authority through Lorin C. Woolley.

Knowing before hand about Max's work on the Council of Friends, I invited him to come to my home and speak. I did this in view of the idea that when he was finished shooting down the Petersons, I would do the same thing to him and the LDS Church. For the most part, those attending are the Salt Lake and Provo branch of the Jerald Peterson Group (a break off from the Rulon C. Allred Group) — Waldo Harris and Tom Green being apostles in their church, with Tom Green also serving as their Historian.

A few months earlier Tom had commenced coming to my home privately, in hopes of obtaining information and assistance in order to deal with Max. Tom's older brother Bill had been taking him out to meet with Max, hoping in the process that Tom would return to the LDS Church.

This was indeed a special time in life and a special meeting for me. Twelve years earlier, in 1970, I had arranged for meetings and debate — first between Ross and Harry Russel, and afterwards between Ross and J. Max Anderson. There were about 5 meetings with Harry Russel, and 3 or 4 with Max. These meetings were held once a week and as a rule each of them had lasted for about three hours. As of that time Ross had many beliefs, but very little hard evidence to substantiate his position. Nevertheless, in those early meetings I learned many of the fundamental issues, and over the years that followed I did indeed find support for much of what Ross taught at that early time.

Since that time I had been on a mission declaring the New Revelation of Doctrine — to wit the Exalting Message of the "Church of the Firstborn" and the "Gospel of the Father" — "the Gospel of the Father" being a term which originated with myself — it being a distinguishing reference to the doctrine which inherently belonged to the Church of God the Father.

Only 3 months before the present occasion, in November of 81, Ross had called me on a special mission — he had placed upon my shoulders the soul responsibility of missionary work to the whole world, and had called me to go forth for the last time, to separate the wheat from the tares, all of which was to be accomplished in preparation for the coming of Adam.

About this time I was introduced to Ester LeBaron, Ross' younger sister, who was then living in an apartment at the University of Utah — also Ross' younger brother Floren, whom I then interviewed in Esters apartment, as also Able LeBaron.

Able was up working in pine nuts and offered to take me on a visit to Mexico to meet other members of the LeBaron family. With the exception of a brief excursion to Juarez, when I was about 12 years of age, this became my first trip to Mexico. While there I stayed at Able LeBaron's home. I met a number of different people, including Joel LeBaron Jr. (whom for some reason I did not like) at the New Years Dance in Col LeBaron. I was gone for one or two weeks.

Upon returning home, I found that Lynn Cavin had called in my absence. She had left a message with Nancy to have me call her. A few years before, Lynn had

lived across the street from us in a trailer park in North Salt Lake City. She had two sons Christopher and Cody who were friends with Mike and Clint. She had separated from her husband, and unbeknownst to her, or for that matter to any one else, I had feelings for her — but I then had had no means, and she had moved away, and so had I, and we had lost track of each other.

During my trip to Mexico she had called to talk to me. She had been attending meetings with the Peterson Group in company with Les Burell. Tom Green had been speaking at these meetings and in the process he had been reading from my recently printed book, ***Unpublished Revelations*** *and also from an unpublished paper which I had written 4 years earlier: "The Internal Struggle over the Abandonment of Plural Marriage in the LDS Church". It was the extended draft of a Book Review of Max's book — I had written it at the request of* ***Dialogue*** *for the purpose of having it printed in the Book Review section of their magazine. Lynn was happy to see that my book had finally come out and had got my phone number from Tom.*

I returned her call and she wanted to know why I was not a member of the Peterson Group — as they believed in the present day practice of Plural Marriage and so did I — so why wasn't I with them. I then told her that they did not hold the Priesthood, whereupon she responded by saying that it sounded like: "Button, button, whose got the button". I replied, saying that if she would get the Peterson Group to meet with me in my home, we would then see who had the Button and who did not. So she got with Tom Green and lined up the meetings and they commenced in January, probably the first Sunday after I returned from Mexico.

This evening was my first teaching meeting since the commencement of my late calling. It was a time for which I had been in preparation for 12 years — and now I was ready for bear. I would commence my mission by vanquishing the Champion of the LDS Church and thereby establish the whole Doctrine of the Priesthood and its rightful place in Succession.

As had been Prophetically foretold, the Fulness of the Patriarchal Priesthood had been passed down through a secret lineage (D&C 86:8–11*) — it had passed down via Benjamin F. Johnson (HC* 5:391*), Alma Dayer LeBaron and Ross W. LeBaron, and now it was time for it to spread abroad upon the face of the Earth, that the Priesthood might do its work. The "Times of the Gentiles" had been fulfilled, and the "Time of Israel had come in" (D&C 45:17–30; 3rd Nephi 16:10–15; D&C 77:11). In keeping with this, it was now time for the establishment of the House of Israel, and its corresponding Church and Doctrine — the Church of the Firstborn and the Gospel of the Father.*

Fred: I'm glad you could all make it here this evening. During this past week some people have made comments to me — they have told me that my reputation precedes me — that I am known for having a chip on my shoulder.

(Laughter from the audience) Maybe there is some truth to that — I was probably born that way — but then I didn't know why until I found out what had happened to the Fulness of the Gospel — I'm not disposed to the "if you can't lick em, join em" type philosophy, [which has become the central theme of the LDS Church since the signing of the Manifesto]. When I became acquainted with the Fulness of the Gospel, it put me in a lonely situation and perhaps that little chip has showed up on account of that. In any case, I hope that the things which I will say this evening will not offend anyone — but aside from that I will endeavor to speak the Truth and let the chips fall where they may.

I did not learn the things that I'm going to present to you here tonight in a book. They have come from God through the legitimate channel of His Priesthood. [In this our day, the foundational beginnings of these things was first revealed to Alma Dayer LeBaron by Benjamin F. Johnson, and later by Dayer to his son Ross W. LeBaron, whom I met about twelve years ago and who is present here tonight.

At the time of our meeting in August of 1970, Ross taught the beginnings of these things to me. He then taught that the Church of the Firstborn was the Patriarchal Order of Adam (*JD* 5:129) and that the High Priesthood of the Holy Order of God (as mentioned in Section 77 verse 11 and the *History of the Church* Vol 1 page 359) was the Patriarchal Priesthood through which the Church of the Firstborn functioned. He then explained that this Authority was the Prevailing Priesthood in Adam's day (Abraham 1:1–4; D&C 107:40–58) and that in accordance with Prophecy, it would again predominate the work of God in our day (Moses 6:7; D&C 77:11). Ross further explained that this same Priesthood had been restored to Earth by Moses, Elias and Elijah, when they appeared to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple (D & C 110). At that time Ross introduced me to Section 86 verses 7 through 11, Section 124 verses 56 through 58 and Section 113.

In conjunction with the above passages, and contrary to the current teachings of the LDS Church, Ross then taught me that the Prophet Joseph Smith had inherited the Right of the Firstborn, which was the presiding birthright in the Patriarchal Priesthood.

As was pointed out to me in 1970 by J. Max Anderson, the common idea held by the Church at that time, was that the birthright had gone to Hyrum. However as already stated, in sharp contrast to this, in 1970 Ross taught me that the birthright had gone to the Prophet Joseph Smith and that the legitimate heirship to the same had been passed down through the lineage of the LeBaron family to himself — that he, Ross W. LeBaron, was the birthright heir of the Prophet Joseph Smith and that he had received this Priesthood in conjunction with the Birthright, from his father, Alma Dayer LeBaron, who had in turn received the Priesthood and Birthright from Benjamin F. Johnson.

Benjamin F. Johnson had been given power of attorney to sign the Prophet's name — he had been the Prophet's personal friend and confidant and his business partner. On top of this, on several counts he was the Prophet's brother-in-law, and a member of the Council of Fifty. According to family tradition, Johnson had been commissioned by the Prophet to appoint his (i.e. the Prophet's) birthright heir among the descendants of Ester M. Johnson LeBaron, who was Johnson's youngest sister, for whom the Prophet had asked in marriage, and who was to be the Prophet's Wife and Companion in Eternity.

At the time that I met Ross, he introduced me to Section 45, verses 17 through 30. These passages teach about the Times of the Gentiles and the Time of Israel, which constitute two distinct eras that divide our Dispensation into different periods of time. But while as of August 1970, these fundamental concepts as named above were generally understood by Ross, still aside from basic patterns and generalities, he had not connected them in a solid way to the Prophet's history, or his teachings and practices of the Nauvoo Period — nor for that matter to the Temple Doctrine.

For example, in 1970 Ross knew that the Church of the Firstborn was a Patriarchal Order, but he did not view that Patriarchal Order as the sole creation of family-related Temple Ordinances. Aside from the fact that the Church of the Firstborn was a Patriarchal Order — and the fact that the Church of Christ was not, Ross did not understand that there was any inherent difference between these two Churches. In other words, Ross presumed that both churches inherently possessed the same ordinances, including those of the Temple. He did not realize that the Family Related Temple Ordinances belonged exclusively to the Church of the Firstborn. Nor did he understand that the Church of Christ had more particularly to do with Salvation, while the Church of the Firstborn had more explicitly to do with Exaltation and Godhood. The revelation of this concept first came to me in early 1971.

In like manner, as of 1970 Ross knew that Benjamin F. Johnson had been adopted to the Prophet Joseph Smith — he had learned this through his family tradition, but he did not then understand the concept of Adoption as a principle of Exaltation and Kingdom building, as it had been taught and practiced by the Prophet Joseph Smith in the Holy Order at Nauvoo. Consequently at the time of my ordination in 1970, no Adoption Covenants were made, nor had any been made prior to this time. As was the case with many other teachings, the channel which the Father would choose for the revelation of this doctrine would come through me late in 1970.

As of 1970 Ross knew about the Patriarchal Priesthood, but this notwithstanding, still he had no concept of the relationship of the Patriarchal Priesthood to Kings and Priests or the Fulness of the Patriarchal Priesthood as the Prophet had conferred it in the secret meetings of the Holy Order. Quite to

the contrary, as was the case in the Old Testament, for Ross the ordination of Kings and Priests constituted two offices that were both in and under the Aaronic Priesthood.

As of that time Ross was not aware of the existence of the Anointed Quorum or Holy Order — nor for that matter, was any other scholar — at least not in any understanding capacity. No doubt there were some few who had seen mention of its existence in the records of the Church, but for them, as with Quinn in 1974, the Holy Order was merely a body of men and women which the Prophet had brought together for the purpose of ***inaugurating*** the Endowment Ceremony. Accordingly it would be these men and women who would administer the Ordinances to the body of the Church when the construction of the Temple was completed and according to this understanding, this was the whole and only purpose of the Prophet's creation of the Holy Order.

In keeping with this same frame of mind, notwithstanding the Prophet's frequent mention of the "Fulness of the Priesthood", still as of this time, scholars in the Church were not cognizant of the Prophet's teachings on this important subject. And as for the Prophets statements regarding the "Patriarchal Authority of Abraham", this was equated with the Priesthood which was held by the Patriarch of the Church, in conjunction with the understanding that it was actually the Prophet's older brother Hyrum who had received the Birthright and not the Prophet. With the Publication of the *Words of Joseph Smith* in 1980, the doctrine of the Patriarchal Priesthood took an even further step backwards when Andrew Ehat attempted to explain it away into insignificance (see footnote 21 page 303–304). Rather than acknowledge "Abraham's Patriarchal Powers" to be a separate and unique order of the Priesthood, which necessitated both "Ordination" and "Hierarchy", and thereby creating problems for the Church over the issue of Succession — rather than do this, Ehat vaguely defined "Abraham's Patriarchal Powers" as Celestial Marriage and the Endowment. According to this then, Abraham's "Patriarchal Power" which as of the 27th of August was described by the Prophet as "the greatest Priesthood yet experienced in this Church" was not really "a Priesthood" (*TPJS* 323) at all — and this too, notwithstanding the fact that the Prophet then and their described it as one of the "Three Grand Orders of Priesthood" which were referred to in Hebrews chapter 7. Needless to say, Celestial Marriage is not referred to in Hebrews chapter 7. In short, notwithstanding the promises of God as given to the Prophet Joseph Smith in Sections 110 and 124 (D&C 110:12; 124:56–58), still as of 1970 there was no understanding in the LDS Church regarding the Prophet Joseph Smith having a Birthright or calling, which would rightfully be passed down to "his posterity after him" (D&C 124:57) — much less a unique Priesthood Order to be Passed down.

In view of these facts, it is easy to understand the historical setting in the

LDS Church as of 1970. Scholars in Church History were not cognizant of the Prophet's teachings on the "Fulness of the Priesthood" or "the Patriarchal Powers of Abraham", much less the "Fulness of the Patriarchal Priesthood" — and those few who had seen mention of the Holy Order — for them it was merely a group of men and women who were brought together in preparation for administering the Endowment Ceremony to the Church. Consequently, being ignorant of the Prophet's Nauvoo Doctrine on Priesthood, and the Organization of the Holy Order, they had no idea that it played any role in Succession. And so, as with Quinn, the scholars and historians in the church had read over the trial of Sidney Rigdon with blinders on.

As had been prophetically foretold by Benjamin F. Johnson, and as history would demonstrate, the revelation of the *True Doctrine of the Priesthood* would come through someone whom God had prepared — to someone who had separated from his social trappings, and who had through the appropriate channel, solemnly taken upon himself the yoke of the Priesthood, together with the Responsibilities of the same. To this individual, when it was time, God would manifest the Vision of the Big Picture of Heaven and the Highest Degree of Glory in the Celestial Kingdom. And just so, in this our day, the existence and theological essence of the Holy Order and its Priesthood were first revealed to me. The first intimation of its existence came in 1971, when one of the archivists at the University of Utah Library, whom I had been teaching about Priesthood and the High Priesthood of the Holy Order of God, pointed out a reference to it in Bancroft's *History of Utah*. John C. Bennett had mentioned it in his expose and Bancroft had cited Bennett's statement in his history. In view of this discovery, on the very first day that I was given access to manuscript material in the Archives, the first thing I requested was the Nauvoo Diaries of the Prophet Joseph Smith. On that day I made complete extracts of all the references to the Holy Order that were found in the Prophet's diary — my interest being the obvious connection of the Holy Order to the High Priesthood of the Holy Order of God (Alma 13:1–19) about which I had learned from Ross.

In keeping with most scholars of that time, Ross knew about the existence of the Council of Fifty — he had learned about this through reading Benjamin F. Johnson's letter to Gibbs, a copy of which had been bequeathed to his Father by Benjamin F. Johnson. In fact, it was through this channel that Johnson's letter was first circulated and published to the world. But as of 1970 neither Ross, nor any other scholar, understood the theological essence of the Council of Fifty, much less its connection to the Holy Order — or the Patriarchal Conception with which Joseph originally envisioned it as the "Order of the Ancient of Days". In our day, this information would, for the first time, be revealed to me personally in 1976, through a revelation straight out of Heaven.

I was sitting in my car, in the parking lot, just outside the Institute at the University of Utah and Andy Ehat was with me. We were discussing Succession in the Priesthood, in particularly as it related to Benjamin F. Johnson and whether or not he had been in line to preside in the Keys of the Priesthood later in life. As I well knew, Johnson had never been formally admitted as a member of the Holy Order during the Prophet's lifetime, and Andy, to whom I had personally introduced my ideas three years earlier in 1973, used this as an argument in the negative to affirm that Johnson did not have authority. I responded by pointing out that even though Johnson had never been formally admitted to the Holy Order, nevertheless, according to his own testimony, he had received certain endowment ordinances and blessings in private, directly from the Prophet, including his sealing blessings, wherein he was sealed by the Holy Spirit of Promise, and this too even before any of the Twelve had received their Second Anointings (*HC* 5:391). Following this I reminded him that Johnson had been a member of the Council of Fifty — that he had participated in the Prophet's Commission of Authority when he gave the Last Charge to the Fifty and that he had outlived all the other members and as of the death of Wilford Woodruff, Johnson was senior.

Yet all this notwithstanding, Andy's point had been well taken. Indeed, for years I had mused over the question in my mind — why was it, that the Prophet had chosen to invest the Fifty with the Presiding power of the Last Charge, when in fact they were the body politic. Why hadn't the Prophet commissioned the "Holy Order" or "Anointed Quorum". After all, it was the members of the Holy Order that had received the Power and Authority of the Fulness of the Patriarchal Priesthood and it was the Holy Order that constituted the Celestial family. Why didn't the Prophet bequeath the Keys of the Celestial Order to that family to which they inherently belonged?

As I sat in the car in the midst of this discussion the revelation of the Priesthood distilled upon my soul — at long last the dark question was answered and the Light of Heaven filled my mind. The Council of Fifty was far more than Ross had taught me, and far more too than the "scholars" of Mormonism had ever supposed. Indeed, it was the ultimate fruition of the Holy Order — the Celestial Family Kingdom of God the Father and hence it rightfully presided over all the Keys pertaining thereto. With the revelation of the doctrine of Heaven freely given of God, in the years that followed, the peaces of the great historical puzzle began to marshal in their ranks, and the whole doctrine and vision of Heaven finally emerged.

The Revelation and full realization of these Higher Principles, together with others that have not been mentioned here, have been revealed to me personally, subsequent to my ordination to the Fulness of the Patriarchal Priesthood. This Revelation has come to me, through prayer

and study while under the influence of God and His Spirit, as also by Divine Revelation directly from Heaven. In the case of the latter, there have been many, many concepts relating to the "Church of the Firstborn" and the "Gospel of the Father", which have been revealed to me direct from Heaven, and it was not until after the personal experience of Revelation, that my eyes were opened in order that I might understand the meaning of the documents of History, that I might thus be enabled to properly connect them together.

To be sure, there are hundreds of scholars who are far better read than myself, but they are not in the channel of the Priesthood, and as their writings demonstrate, God has not opened their minds. Consequently they have failed to comprehend the Heavenly Doctrine, and in keeping with this, they have failed to correctly connect the documents of History in a coherent manner. This is demonstrated in the fact that their writings have not shed the Umbrella of Divine Light upon the Doctrine of the Restoration — nor have they understood the personal History of God's Prophet in this, the Dispensation of the Fulness of Times. It is just as the Prophet expressed himself at his last Conference of the Church:

> You don't know me; you never knew my heart. No man knows my history. (*TPJS* 361)

Again, as the Prophet expressed himself at the 5th of October 1840 Conference of the Church:

> the . . . Priesthood . . . ***is the channel*** through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven. Its institution was prior to the "foundation of this earth . . . . *It is the channel* through which the Almighty commenced revealing His glory at the beginning of the creation of the earth, *and through which* ***He has continued to reveal Himself*** to the children of men to the present time, *and through which* He will make known his purposes To The End Of Time. (*Teachings of the Prophet Joseph Smith*167–168)

Again on another occasion the Prophet said:

> I advise all to go on to perfection, and search deeper and deeper into the mysteries of Godliness. A man can do nothing for himself unless God direct him in the right way; *and the Priesthood* ***is for that purpose***. (*Teachings of the Prophet Joseph Smith* 364)

Due to the Revelation of God, when I have studied, I have noticed things that others have read over, and I speak "as one having authority".] I wanted to make my position clear with regard to what has preceded us in some of our previous evenings.

I believe in the Fulness of the Gospel and I believe in practicing it. And I do not believe that there is enough authority anywhere in this world to prevent

a man from living the gospel. I don't think it takes a whole lot of authority to live the gospel and I don't believe that any amount of authority gives a man the right to forbid others from living it, no matter who he is — no matter what office he holds. I think that personal righteousness is the determining factor on that count and politics doesn't even fall on the bottom rung of the ladder — it doesn't count at all — [so much for the Manifesto and the Churchs' involvement in world politics].

In our previous meetings we have talked a lot about the Priesthood, but as I see it there are two issues here and not just one. One of those issues is being right, and the other issue is the Priesthood. Both of these issues have to be taken and considered together. If the Church were the only vestige of Priesthood on the Earth and they were wrong, they would not have the right, to curtail any man in his endeavors to live the Gospel. The church was established for the specific purpose of seving as a catalyst to help people live the gospel and anytime that it falls out of that class or category, it is out of the way. And because of politics — as I see it — that is what has happened. And as I said, I don't think politics counts for a whole lot. And the way I see it whenever you mix religion and politics, in the end you always end up with just politics all by itself. True Religion has never come from the clamor of the masses, nor has it ever come from the political edicts of tyrannical Governments.

The first issue is being right, and the other issue is the Priesthood. And while we all have the free agency to live the gospel — still that in itself does not give us the right to perform the ordinances of the gospel. The Priesthood is the vital issue for any organization that claims to be the church of God. It may not be necessary for Independents, but then they shouldn't talk about Celestial Marriage, because Celestial Marriage is Eternal Marriage under the authority of the Priesthood. Therefore Celestial Marriage does not exist outside of the context of Priesthood. Joseph Smith said that "it is necessary to know who holds the keys of power and who does not, or we may be likely be deceived." (*TPJS* 336)

As I study what Joseph Smith taught in Nauvoo, it is totally different from what he taught in Kirtland and Missouri. Not conflicting, but over and above and beyond — and the Church organization was pretty much fully established before it came to Nauvoo. The revelations in the Doctrine and Covenants as they describe the organization of the Church before the Nauvoo period, do not take into account the Priesthood Restoration that took place on the 3rd of April 1836. [The Church as a whole did not even know that it took place until 1852, which was 18 years later, when that portion of the *History of the Church* was first published.]

I do not believe in the Council of Friends — I don't believe that there is any truth in the Council of Friends. I do believe that under certain conditions

Joseph Musser had the right to perform plural marriages, and I feel that the Council of Friends is something invented by Lorin Woolley and those around him to justify a mission that they were given in 1918 by Joseph F. Smith.

If you go back and look into the publications and teachings of early Fundamentalism, you'll find out that in many respects the Priesthood claims that they were making then, are quite different from those that they are making today.

The Times of the Gentiles
Vs.
The Times of Israel

Before we can understand who holds and Presides in the Keys of the Priesthood, it is necessary to understand the Prophetic picture of this Dispensation. This is because an Apostasy *was foretold* — and not only was an Apostasy foretold, but it was also foretold where the Keys of the Priesthood would go after the Apostasy took place — namely to the House of Israel — and more specifically, to the Birthright Heir of Ephraim, or that individual holding The Right of the Firstborn over all the House of Israel, and this was the Prophet Joseph Smith.

In the Book of Abraham it tells us that Abraham "sought for the blessings of the fathers, and the right whereunto he should be ordained to administer the same". In continuing it states that he "desired . . . to be a father of many nations, a prince of peace, desiring to receive instructioons, and to keep the commandments of God". Following this it states that he "became a rightful heir, a High Priest, holding the right belonging to the fathers". In continuing Abraham states:

> It was conferred upon me form the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed. (Abraham 1:1–4)

"Joseph a pure blooded Ephraimite" BY D&C 124:56–58

In Jeremiiah it is stated that:

> I am a Father to Israel, and Ephraim is my Firstborn. (Jer 31:9)

When Elias or Noah appeared to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple, he committed to them "the Gospel of the dispensation of Abraham" which was the Gospel of the Father, or that Gospel which has to do with the Church of the Firstborn, which was had on earth from the days of Adam to Moses.

According to the Prophecies, there were to be ***two basic periods*** in our Dispensation — *the first of these two periods* ***is referred to in Scripture as*** the "Times of the Gentiles" — and ***the second period*** or phase *is referred to as* the "**Times of Israel**". Section 45 in the Doctrine and Covenants contains a Prophecy about ***both of these periods of time,*** as also does 3rd Nephi chapter 16 — and there are also many other prophecies regarding these things. Commencing with section 45, starting with the bottom, of verse 17 it states:

I will show unto you how the day of redemption shall come, and also the **Restoration of the Scattered Israel**.

So then the topic here is: "the Restoration of the Scattered Israel". Skipping over to verse 24 it states:

And this I have told you concerning Jerusalem; and when that day shall come [that Jerusalem is surrounded by armies — at that day (A.D. 69). (Luke 21:20–24)], shall a remnant [of the Jews] be scattered among all nations; but they shall be gathered again; but ***they shall remain [scattered]*** **Until the Times of the Gentiles Be Fulfilled**. And in that day shall be heard of *wars and rumors of wars,* and the whole earth shall be in commotion . . . . And ***the love of men shall wax cold,*** and Iniquity Shall Abound. (D&C 45:17, 24–25)

Once again this prophecy states that the Jews will remain scattered among the Gentile nations "until the Times of the Gentiles be Fulfilled" — or stated in other words, the Jews ***will not begin to gather until*** **After** "the Times of the Gentiles are Fulfilled". We may gather from this then, that the Prophetic Signal or Flag which will Ear-Mark the End of "**the Times of the Gentiles**" will be that day and time when the Jews Begin to **Gather** in Palestine

It is through this prophecy that we can begin to understand the Prophetic callendar, as it relates to the "**Dispensation of the Fulness of Times**". Once again, the prophecy states that the Jews "will be gathered again", but that ***"they will remain scattered*** among the Gentile nations **Until the Times of the Gentiles be Fulfilled"** (D&C 45:24–25).

In substance then, what this prophecy states is that When the Jews Begin to Gather *to Palestine,* "the **Times of the Gentiles** ***will already have been fulfilled***".

In keeping with this, in 1841 the Prophet Joseph Smith called Apostle Orson Hyde on a mission, to go to Jerusalem, in order that he might dedicate the land of Palestine in preparation for the return of the Jews. During his mission Hyde was given a revelation wherein it was made known to him, that the scattering of the Jews had taken place *through a* ***political edict,*** and that in like manner, the return of the Jews to Palestine would take place through *another* **Political Edict**.

Immediately after World War II, the United Nations was created, and once created, one of the first things on its **Agenda** was to declare Israel to be an Independant Nation, *and a gathering place* for ***the return of the Jews.*** Consequently, the Jews began to gather in 1950. Hence, according to Prophecy as contained in section 45, as of 1950, "**the Times of the Gentiles were Fulfilled**" and **the Times of Israel had Come In.** In other words, *the second half,* or ***the second period*** *or* ***phase*** of the Dispensation of the Fulness of Times, commenced in 1950.

This is most significant, especially when seen in view of a Prediction which was made by Benjamin F. Johnson in 1890:

> Jan. 1st, l890 This is the year to which many have looked as a period for great events. To me it is **the Middle Hour of the Night of Darkness . . . . The First Sixty Years of the Church.** ***Just half of the period*** *of the one hundred and twenty years that God allotted to Noah as the days of a man* [i.e. 1830 to 1950]. Just One Half of "This Generation" *which should not "pass away* ***until all these things are fulfilled.***" (Luke 21:32; D&C 45:30) So may we not look for Another Sixty Years [i.e. 1950] in which to preach the gospel [and] gather the saints. (The Historical Writings of Benjamin F. Johnson, The Personal Friend and Confident of the Prophet Joseph Smith, Vol 1 & 2:302; see also ***My Life's Review The Autobiography of Benjamin F. Johnson*** <Grandin Book, Provo Utah, 1997> 319–320)

As of the time when Johnson wrote the above statement, the Church had not yet signed the Manifesto — however 10 months later, in September of 1890, Woodruff signed an agreement wherein he affirmed that 'whenever the laws of God conflicted with the laws of the Government of the United States, that he would advise the Saints to obey the laws of the United States rather than the laws of God' (see: Official Declaration—1, D&C 291–292).

On the 24th of September 1890, Woodruff signed the Manifesto — and in so doing, according to prophecy as contained in section 45, the Restored Church set the date of 1950 for *the end of the* "Times of the Gentiles". Indeed, in keeping with the 1890 date of the Manifesto, 1950 marked the end of "that Generation", wherein the believing Gentiles "**Turned Their Hearts From The Lord**".

As we shall see, this is precisely what is predicted in section 45. Hence we have one generation of 120 years for the "Times of the Gentiles", which commenced in 1830 and ended in 1950. And then again, we have yet another generation, which commenced in the same year (i.e. 1950) for the beginning of "**the Times of Israel**":

> And when the times of the Gentiles is come in [i.e. 1830], a light shall break forth among them that sit in darkness, and *it shall be* The Fullness Of My Gospel, ***but they [i.e. the believing Gentiles] receive it not,*** for *they perceive not the light* and [ultimately in 1890] They Turn Their Hearts From Me ***because of the precepts of***

men. And ***in that generation*** [i.e. the end of that Generation, which would be 60 years later or 1950] *shall* The Times of the Gentiles ***be fulfilled***. (D&C 45:28–30)

Sixty years from the time of the Restoration in 1830, brings us to the year of 1890, which once again, as stated in Genesis, is half a generation. In keeping with this, in 1890 Woodruff signed the Manifesto, by which agreement, according Prophecy, the Church started on ***a downward path,*** wherein *out of necessity,* they came to the table and made a "Covenant" that they would become "Politically Correct", and abide by the laws of man whenever they came in conflict with the Laws of God.

This is most significant, for according to other prophecy, on the day that they did this, they "Broke the Everlasting Covenant" of the Priesthood (Isaiah 24:5), by making "a Covenant with Death" who is Satan, and "an Agreement with Hell" which is the Kingdom of Satan (i.e. the Kingdom of the Anti-Christ) (Isaiah 28:15, 18).

Once again, this brings the finishing of "that generation" and *"the fulfilment of* the Times of the Gentiles", as spoken of in section 45, to the year of 1950. Indeed, as of 1950, if not before, the Latter-day Saints no longer "perceived the Light of the Fulness of the Gospel", and as a People, they had *"turned their hearts from the Lord* ***because of the precepts of men."*** Not only so, but as we have already seen, according to Prophecy as found in section 45, as of that day when the Jews began to gather, the Times of the Gentiles had already come to a close. Hence according to the Prophecy, the "Gathering" of the Jews to Palestine became the Ear-Mark of that day when "the Times of Israel" would come in — just as it would also be the "Ear-Mark" of that day, when the Times of the Gentiles would come to a close. This is most significant, because the "gathering" of the Jews commenced in the year of 1950 (D&C 45:28–30).

In view of all this, it is obvious that it was no coincidence that the Jews began to gather in 1950, for just as it was foretold in the Prophecy of section 45, that year marked the end of the 120 year period of time, or the "generation of time" which was alloted to the Gentiles. In keeping with this, it is also interesting, that the gathering of the Jews commenced as the result of a "Political Edict", just as Apostle Orson Hyde had foretold, and that this "Political Edict" came in perfect timing with the year of 1950.

The 21st chapter of Luke contains the same Prophecy that is found in section 45th. In fact, section 45 is an embellishment or enhancement of Luke 21. Let us therefore consider the Prophecy of Christ, as it is set forth in Luke:

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh (A.D. 69). Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart

out; and let not them that are in the countries enter thereinto. For these be *the days of vengeance,* that all things which are written may be fulfilled. . . . for there shall be great distress in the land, *and* ***wrath upon this people.*** And they shall fall by the edge of the sword, and *shall be led away captive into all nations:* and Jerusalem shall be trodden down of the Gentiles, until ***the times of the Gentiles be fulfilled.*** *(1950 — as of this time, Israel was declared an independant Nation by the United Nations, and was given to the Jewish people as a Home Land and a place to gather.)* And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth *distress of nations,* with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth . . .

And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, *This generation shall not pass away,* ***till all be fulfilled.*** Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and [so] that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke 21:20–36)

When Woodruff Signed the Manifesto, he went in direct opposition to the mind and will of God, as it had been personally revealed to him by Revelation the previous November.* Indeed, not only did President Woodruff receive Revelation which forbid capitulation, but so also did President John Taylor,† President Brigham Young,‡ and the Prophet Joseph Smith.ⴲ

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* ***Unpublished Revelations***, 3rd ed. Vol 1: **Part 101** <26 Jan 1880> 1–86; **Part 118** <24 Nov 1889> 1–27 † ***UPR*** Vol 1 3rd ed.: **Part 104** <25, 26 Jun 1882> 34–40; Part 105: <27 Jun 1882> 30–39, 46–50; Part 106: <28 Jun 1882> 12–15, 33–34; Part 107: <13 Oct 1882> 4–5, 15–26; Part 108: <14 April 1983> 3; Part 109: <28 April 1883> 32, 41; **Part 112**: <25 Dec 1884> 1–16; **Part 114**: <27 Sept 1886> 1–9 ‡ ***Journal of Discourses*** Vol 11: <3 Jun 1866> 239; <19 Aug 1866> 268–269 ⴲ D&C 98: <6 Aug 1833> 4–15; ***TPJS*** <21 Feb 1844> 332; D&C 130: <2 April 1843> 20–21; 131: <16, 17 May 1843> 1–4; 132: <12 July 1843> 1–6, 32–33).

Just as an example of the many Revelations which God has given to the Saints, wherein He forbid them from giving in to the Unrighteous Demands of Government, consider the following Revelation which was given to the Prophet Joseph Smith:

4. And now, verily I say unto you **Concerning the Laws Of The Land**, *it is my will that my people should observe to do* **All Things Whatsoever I Command Them**.
5. And *that law of the land* **which is Constitutional**, ***supporting that principle of freedom*** *in maintaining rights and privileges,* belongs to all mankind, and *is justifi-*

able before me. 6. Therefore, I, the Lord, justify you, and your brethren of my church, *in befriending that law* which is **the Constitutional Law of the Land**; 7. And *as pertaining to law of man, **whatsoever is more or less than this*** **Cometh of Evil**. 8. *I, the Lord God, make you free,* therefore ***ye are free indeed;*** and **the Law Also Maketh You Free**. 9. Nevertheless, When the Wicked Rule the People Mourn. 10. Wherefore, honest men and wise men should be sought for diligently, and *good men and wise men ye should observe to uphold;* otherwise *whatsoever is less than these* **Cometh of Evil**. 11. And I Give Unto You a Commandment, *that ye shall* **Forsake All Evil** ***and cleave unto all good,*** that ye shall **Live By Every Word Which Proceedeth Forth Out of the Mouth of God**. 12. For he will give unto the faithful line upon line, precept upon precept; and *I will try you* and ***prove you herewith***. 13. And *whoso layeth down his life **in my cause, for my name's sake**, shall find it again, **even life eternal.*** 14. Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that *I will prove you in all things, **whether you will abide in my covenant,*** **Even Unto Death**, *that you may be found worthy.* 15. *For if ye will **not abide** in **my covenant*** **Ye Are Not Worthy Of Me**. (D&C 98: <6 Aug 1833>4–15)

The message contained in the above revelation is everywhere in the New and Old Testament, to say nothing of the Book of Mormon and Doctrine and Covenants. From the beginning of the world, God has always required that His Prophets and people should be willing to lay down their lives for Him. As a small sample of this consider what Woodruff wrote before he signed the Manifesto:

> What is our duty as Saints of the Living God? It is our duty to humble ourselves before the Lord and Call upon his name, until we are filled with the Holy Ghost and the Spirit of Inspiration — [that we might] Walk in the Light of Christ . . . Keep the Commandments of God, have Faith in his Word, Remember and Honor the Ordinances we have Observed, and [keep] the Covenants and Obligations we have entered into in the Holy Places and Temples of our God. . . . .
>
> Again, this Testament which Joseph Smith has left, contains a Revelation and Commandment from God, out of Heaven, concerning the **Patriarchal Order of Marriage**. The Lord has commanded us to have our Wives and Children sealed to us, for Time and Eternity, that we may have them with us in our family organizations in the Resurrection, to dwell with us Forever in the Eternal Worlds — that we may have an increase of posterity forever in connection with Abraham, Isaac and Jacob, and all the Ancient Patriarchs. And God, Our Heavenly Father, knowing that this was the only Law Ordained by the Gods of Eternity, that would Exalt Immortal Beings to Kingdoms, Thrones, Principalities, Powers and Dominions, and [that would qualify us to be] Heirs of God and Joint Heirs with Jesus Christ, [and] to [receive] a Fullness of Celestial Glory. I say, the God of Israel knowing these things, Commanded Joseph Smith, the Prophet, and the Latter-Day Saints, to obey this Law, "or you shall be damned," Saith the Lord (D&C 132:3–6).
>
> Now, after obeying this law for many years, the Congress of the United States, and the Supreme Judges of the Nation, stand forth and say, "You shall be damned if you do

obey it." Now ye Latter-day Saints, what are you going to do under these circumstances? God says, "We shall be damned if we do not obey the law." (D&C 132:3–6) Congress says, "We shall be damned if we do." It places us precisely in the same position that it did the Hebrews in the fiery furnace, and Daniel in the Den of Lions. The Enemies of Daniel counseled together and Said, "We cannot find any occasion against Daniel, except we find it against him Concerning the Law of his God." **Our Enemies** have pursued the Same Course, and the Lawmakers and Judges of the Nation have Joined them, and made it a Law of Offence to Obey one of the Laws of Our God. Now who shall we obey, God or Man? (**Acts 5:29**) My voice is that we shall obey God. . . .

I am an American Citizen. . . . . I wish to ask the Lawmakers and Judges of the government a few questions: . . . . By what power was the Constitution of the United States Inspired, Framed and Adopted, as the Supreme Law of the Land, to be handed down as a Rich Legacy to their Posterity from Generation to Generation?

All these Blessings have been obtained buy the Inspiration of Almighty God and the will of Heaven. This glorious Instrument Guarantees unto all its Citizens the rights of [Freedom of] Religion, Life, Liberty, and the Pursuit of Happiness. The right of the Enjoyment of [Freedom of] Religion of any Citizen of this Republic, has never been questioned by any Congress or Judges of the Law, until of late, when both the Congress of the United States and the Supreme Judges of the Law, sought by their action to deprive a Hundred and Fifty Thousand of her Citizens of the right to Enjoy [the Freedom of] their religion, which the Constitution Guarantees unto them. . . . .

The Congress of 1862, and the Supreme Judges of 1879, in their Acts and decisions, have taken a dangerous and fearful step; their Acts will Sap the very Foundation of our Government, and it will be rent asunder, and the God of Heaven will hold them Responsible for these things, for "**What Men Sow They Will Reap**, and the Measure They Mete Unto Others **Will Be Meted Unto Them**," saith the Lord. (Gal 6:7; Psa 7:15–16; Job 4:8; Mosiah 7:30; D&C 1:10; 6:33) *The Constitution once broken by the rulers of the Land,* There Will Be No Stopping Place, until the Nation is Broken in Pieces, and no power beneath the Heavens Can save this Nation *from the Consequences thereof* . . . . .

The question was asked the Hebrews, "What God is there that is able to deliver you out of the Hands of King Nebuchadnezzar?" A righteous answer of faith was given, "We do not know that our God will deliver us out of your hands. But be it known unto thee O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." So say I. As an Apostle of the Lord Jesus Christ, **I will not Desert my Wives and my Children** *and Disobey the Commandments of God,* for the Sake of ***accommodating the* Public Clamor** of a nation **Steeped in Sin and Ripened for the Damnation of Hell!** ***I would rather go to Prison and to Death.*** If I would not, I would never be fit to associate with the Prophets and Patriarchs of old, and I could not but *despise in my heart* ***any man who professed to be a Latter-day Saint*** who would do otherwise. Why should we fear man who only has power to kill the body, more than him who has power to cast both body and Soul into Hell? Christ says, "When men speak all manner of Evil against you, and Persecute you for Righteousness sake, rejoice and be Exceeding Glad, for so persecuted they the Prophets and Apostles who were before you."

I would say to all Israel . . . **Keep the Commandments of God** and ***Trust in Him,*** and He will fight your battles. . . . . Therefore I say to all the Saints throughout the world: **Be Faithful and True to your God** *and to your Religion, to your Families* ***and to Yourselves.***

Jesus of Nazareth has suffered death on the cross for the Redemption of the world, and his Apostles followed his example for the word of God and the testimony of Jesus Christ — and Joseph Smith has proved to the Heavens and the Earth, to God, angels and men, that he would abide in his Covenants even [if it must needs be] Unto Death, and none of us *shall be called to do anything more.* Any of us, would certainly be ashamed to deny the faith [in order] to accommodate our Enemies, [and] then [after this to] meet the Prophets and Apostles in the Spirit World. May God forbid that this should be the case with any ***of the blood of Ephraim.*** (*Epistles, Letters, Revelations and Conference Addresses Of President John Taylor* <Epistle of Apostle Wilford Woodruff 22, 23 Feb 1879>)

There were many, many other such statements which were made by the General Authorities of the Church — indeed 1000s of pages of Testimony. Not only so, but on top of this, there were also many revelations given which forbid capitulation. In 1882 President Taylor received several revelations which directly connected with this question. Consider the following:

34 You ask, what shall we do? 35 Thus saith the Lord God, "**Obey My Law,** and seek not to become *a law unto yourselves, nor trust* ***to outside influences;*** but seek in the way appointed *to* the Lord your God. 36 Ye are my spokesmen, I am your God; and as I have before said, I now again say, "Henceforth **Do As I Shall Command You**." 37 Concerning the course taken by the United States they have (the liberty), a right, to reject this law themselves, as they have (the liberty), a right, to reject the Gospel; but *it is* ***contrary*** *to the* ***provisions*** *of the* ***Constitution,*** which is the **Supreme Law of the Land**, *for them to prohibit you from obeying it.* 38 Therefore **Abide In My Law** which I have revealed unto you, saith the Lord God, and contend for your rights by every legal and constitutional method and in accordance with the institutions, laws, and Constitution of the United States. 39 Be humble, be faithful, be diligent, *seek unto me* and it shall be made known unto you from time to time what my will is pertaining to this matter. 40 I am the Lord your God, *hearken to me,* and **Obey My Law**, and your enemies shall be confounded, and my Kingdom shall be victorious. Even so, Amen. (***Unpublished Revelations Vol 1***, 3rd ed., Part 104: <25, 26 June 1882> 34–40)

Four months later President Taylor received yet another Revelation, wherein it was made known that Priesthood leaders in the Church must be Plurally Married or they must resign:

4 [] You may appoint Seymour B. Young to fill up the vacancy in the presiding Quorum of Seventies, ***if he will conform to my law*** [i.e. the Law of Plural Marriage]; 5 *For it is not meet* ***that men who will not abide my law*** **Shall Preside Over My Priesthood**; . . . . . 15 For my Priesthood, whom I have called and whom I have sustained and honored, *shall honor me* ***and obey my laws,*** **and The Laws Of My Holy Priesthood**, or *they shall not be considered worthy* ***to hold my Priesthood,*** saith

the Lord.

16 [] And let my Priesthood humble themselves before me, and *seek not their own will, **but my will;*** 17 For if my Priesthood whom I have chosen . . . Do Not Acknowledge Me, **I Will Not Acknowledge Them**, saith the Lord; for *I will be **honored** and **obeyed** **By My Priesthood**.* (***Unpublished Revelations Vol 1***, 3rd. Ed.: Part 107: <13 Oct 1882> 4–5, 15–)

Five days after receiving this Revelation, on 18 Oct 1882, President Taylor addressed a letter to President Albert Carrington, in England, wherein he stated that "This revelation was submitted to the Twelve and by them accepted, and was afterwards read to the Presidents of Stakes, First Presidents of Seventies and a few others." *(**Millennial Star*** Vol 44: <13 Nov 1882> 732–733) B. H. Roberts states that: "The revelation complete was published, and will be found in L. D. S. Pamphlets, Vol. lxv, collection in Historian's Office." *(**A Comprehensive History of The Church of Jesus Christ of Latter-day Saints Century I***, Vol 6:105)

In the above letter, President Taylor states that "This revelation was submitted to the Twelve and by them accepted, and was afterwards read to the Presidents of Stakes". President Woodruff wrote an account of this meeting in his journal. According to Woodruff, the meeting occurred the following day after the Revelation was given, on 14 October 1882, at which time President Taylor presented the Revelation to the First Presidency, the Quorum of the Twelve and the Presidents of Stakes. The following is Woodruff's account of the meeting:

We held a meeting with the Presidency, Twelve Apostles and the Presidents of Stakes. Remarks were made by President Taylor. **Then the Revelation was read**. G. Q. Cannon spoke to us and said: 'How can we teach the people *[to live] any law or principle **that we do not [live and] keep ourselves?***' Joseph F. Smith spoke upon several subjects upon the **Patriarchal Order of Marriage**. President Taylor told what Joseph Smith said to him upon that subject & said: '*If we do not embrace that principle soon, **the Keys will be turned against us,*** for **if We Do Not Keep The Same Law That Our Heavenly Father Has**, ***we cannot go with him***. **The word of the Lord to us was** that *if we did not obey that Law **we could not go where our Heavenly Father dwells.*** A man Obeying a Lower Law **Is Not Qualified To Preside Over Those Who Keep A Higher Law**.'

[Joseph Smith: *If you wish to go where God is, **you must be like God,*** or **Possess the Principles Which God Possesses**, for if we are not drawing towards God in principles, we are going from Him and drawing towards the devil. (***TPJS*** <10 April 1842> 216, 49–58]

"W. Woodruff said he was glad the Quorum of the Twelve & Seventies was now to be filled and said that *the reason why the Church & Kingdom of God could not progress **if we did not receive** **the Patriarchal Law of Marriage*** was that ***it belonged to this dispensation*** as well as the Baptism for the Dead — and any law or ordinance that belongs to this dispensation must be received by the members of the Church ***or it cannot***

progress. The leading men of Israel who are Presiding Over Stakes **will have to Obey the Law of Abraham or they will have to stop** [i.e. Resign their positions]." ***(Wilford Woodruff's Journal*** 8: <14 Oct. 1882> 126; For more on this see ***Doctrine of the Priesthood*** *Vol 13: <January 1996> 54–62.*

Woodruff's report of President Taylor's remarks in the above meeting, are commensurate with what Taylor said at another meeting a year earlier:

Pres. Taylor spoke 52 minutes. The Prophet Jos. Smith said to me at Nauvoo, in regard to Celestial Marriage, ["]These things of which I have told you *have got to be entered into* ***or the Keys will be turned [against us."]*** He had previously said the Kingdom Could Not Go Any Further **Unless This Law Was Observed**. Prest. Cannon read the revelation on Celestial Marriage [i.e. D&C 132]. Prest. Taylor again spoke 20 min. (The Journal of L. John Nuttall, Sat. 13 Aug. 1881, Special Collections, BYU Library)

Four years later, after more treacherous legislation had been passed, and after the terrible pressure which came with it was placed on President Taylor to "Abrogate" or Abolish the practice of Plural Marriage, President Taylor once again went to the Lord for direction, when he received the following revelation:

1 My son John: You have asked me concerning the **New and Everlasting Covenant** *and how far it is binding* ***upon my people.***

2 Thus saith the Lord: *All commandments that I give* ***must be obeyed by those calling themselves by my name*** Unless They Are Revoked By Me Or By My Authority **and How Can I Revoke An Everlasting Covenant**; 3 For I the Lord am everlasting and My Everlasting Covenants Cannot Be Abrogated Nor Done Away With, **But They Stand Forever.**

4 Have I not given my word in great plainness on this subject? 5 Yet have not *great numbers of my people* **Been Negligent** *in the observance of my law* and ***the keeping of my commandment,*** and yet have I borne with them these many years; and this because of their weakness because of the perilous times. And furthermore it is more pleasing to me that men should use their free agency in regard to these matters.

6 Nevertheless I The Lord Do Not Change and **My Word and My Covenants and My Law Do Not.** 7 And as I have heretofore said by my servant Joseph All Those Who Would Enter Into My Glory **Must and Shall Obey My Law.** 8 And have I not commanded men that *if they were Abraham's seed* and **Would Enter Into My Glory** *they must* **Do the Works of Abraham.** 9 *I have not revoked this law,* **Nor Will I**, ***for it is everlasting*** and *those who will enter into my glory* **Must Obey the Conditions Thereof**, even so Amen. (***Unpublished Revelations Vol 1***, 3rd. ed.: Part 114: <27 Sept 1886> 1–9)

These Revelations make it clear that the Lord could not do away with Plural Celestial Marriage, any more than he could do away with the ordinance of Baptism. And now consider yet another Revelation which Woodruff received only 10 months before he signed the Manifesto:

1 Thus saith the Lord, to my servant Wilford, I the Lord have heard thy prayers and thy request, and will answer thee by the voice of my spirit. 2 Thus saith the Lord, unto my servants the Presidency of my Church . . . .

4 Let not my servants who are called to the Presidency of my Church, **Deny My Word Or My Law**, which concerns the salvation of the children of men. 5 Let them pray for the Holy Spirit, which shall be given them to guide them in their acts. 6 **Place Not Yourselves In Jeopardy To Your Enemies By Promise**, 7 Your Enemies Seek Your Destruction *and* ***the destruction of my people.*** . . .

9 Let my servants who officiate as your counselors before the courts, make their pleadings as they are moved upon by the Holy Spirit, **Without Any Further Pledges From the Priesthood** . . . . . 21 Awake, O Israel, and have faith in God and his promises and he will not forsake you. 22 I the Lord will deliver my Saints from the dominion of the wicked, in mine own due time and way. . . .

24 [] Therefore let mine Anointed gird up their loins, watch and be sober, and **Keep My Commandments**. 25 Pray always and faint not . . . be valiant in the testimony of Jesus Christ . . . . [and] be faithful until I come. . . . Even so, Amen. (***Unpublished Revelations Vol 1***, 3rd ed., Part 118: <24 Nov 1889> 1–27)

Notwithstanding the above directive which was given of the Lord to President Woodruff, 10 months later, on the 26th of September 1890, he signed the Manifesto — and in so doing, according to prophecy as contained in section 45, the Restored Church set the date of 1950 for *the end of the* "Times of the Gentiles", and *the beginning of the* "Times of Israel".

Less than a month after issuing the Manifesto, Woodruff found himself under the necessity of having it presented before the Conference, and having it sustained as the mind and will of God, at which time he made the following Defence:

The Lord ***will never permit me*** *or any other man* **who stands as President of this Church** *to lead you astray*. It is not in the programme. **It is not in the mind of God**. If I were to attempt that, the Lord would ***remove me out of my place,*** and so He will *any other man* ***who attempts to lead the children of men astray*** from the oracles of God and from their duty. (Monday, October 6, 1890, Salt Lake City, Utah. reported in Deseret Evening News, October 11, 1890, p. 2; see also Doctrine and Covenants, 1981 ed., Official Declaration — 1, p. 292)

In substance Woodruff asked the Saints to trust him, and in the process he assures them that they don't need to worry, because the Lord will never allow him or any other man who stands as President of the Church to lead the people astray. In fact this is false doctrine — and false doctrine too, which is warned against everywhere in scripture.

The reason Woodruff made this kind of defense was because there was no other defense available for him to use. Indeed, what he was asking the Saints to accept, had been preached against by the Priesthood for decades. How

then can the Saints approve of, and accept what President Woodruff asked them to accept — only by making an appeal to blind faith. "Just trust me and don't worry, for the Lord will never allow me to lead the Saints astray! Never mind the fact that Apostasy in the Divine Church had occured over and over again, ever since the beginning of the World. Indeed, according to the record of Sacred History, Apostasy follows Restoration, ***just as night follows day!*** Consider the following warnings of Latter-day Apostasy which are Given in the Book of Mormon:

> For behold, at that day shall he [i.e. Satan] rage in the hearts of the children of men, and *stir them up to anger* ***against that which is good.*** And others will he Pacify, and **Lull Them Away Into Carnal Security**, *that they will say:* **All is well in Zion**; yea, **Zion Prospereth, All Is Well** — and thus the devil *cheateth their souls,* and **Leadeth Them Away Carefully Down to Hell**. . . . . .
>
> Cursed Is He **That Putteth His Trust In Man**, *or maketh flesh his arm,* ***or shall hearken unto the precepts of men,*** *save their precepts shall be given by the* **Power of the Holy Ghost**. **Wo Be Unto The [believing] Gentiles**, saith the Lord God of Hosts! For notwithstanding *I shall lengthen out mine arm unto them from day to day,* **They Will Deny Me**; (2 Nephi 28:20–21, 31–32)

Unbelieving Gentiles do not speak of "Zion" — nor do they say that "**All is Well in Zion**; yea, **Zion Prospereth, All Is Well**". On the contrary, it is the Believing Gentiles, or the Latter-day Saints who say this, and this doctrine has been taught from the pulpet during conference on a regular basis for many decades!

Again in Mormon 8 it states:

> O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, **Why Have Ye Polluted The Holy Church of God**? (Mormon 8:38)

The Church of Jesus Christ of Latter-day Saints is the only Latter-day Church that could possibly be referred to as the "Holy Church of God". In fact, there are a number of prominent brethren and General Authorities in our own day and time who have acknowledged that this Prophecy is expressly written about The Church of Jesus Christ of Latter-day Saints.

Among the General Authorities who have acknowledged this to be the case are the following: President Ezra Taft Benson of the First Presidency, Apostle L. Tom Perry of the Quorum of the Twelve, H. Verlan Anderson of the First Quorum of the Seventy, and last but not least, Professor Hugh W. Nibley of BYU.

For confirming statements by these brethren on this subject see: Ezra Taft Benson: ***A Witness and a Warning*** <April 1988 edition> 20; L. Tom Perry: ***Ensign*** <Nov 1992> 16; H. Verlan Andersen: ***The Great and Abominable Church of the Devil*** <copyright 1972> 182; Hugh W. Nibley: ***Since Cumorah***

<3rd Printing 1973> 414–416, 426).

In 1842, there were certain women who had become entangled with John C. Bennitt. Bennitt, who was the Prophet's assistant, had used Prophet's name, and enticed certain women to committ adultery with him.

In dealing with this problem, the Prophet found it necessary to read from the 14th chapter of Ezekiel and then deliver commentary upon it. In the process of his discourse, he applied the word and will of the Lord as revealed through the Prophet Ezekiel to the present day status of the Church of Jesus Christ of Latter-day Saints:

> President Joseph Smith read the 14th chapter of Ezekiel — said the Lord had declared by the Prophet, *that the people should each one* ***stand for himself,*** and *depend on no man or men* **In That State of Corruption** of the Jewish church — that *righteous persons could only deliver* ***their own souls*** — applied it to the **Present State of The Church of Jesus Christ of Latter-day Saints** — said if the people departed from the Lord, *they must fall* — that they were ***depending on the Prophet,*** hence were **Darkened In Their Minds**, in consequence of *neglecting the duties* **Devolving Upon Themselves** (***TPJS*** <26 May 1842> 237)

To be sure, this does not sound like the doctrine which President Woodruff put before the Saints when he asked them to sustain the Manifesto. Consider the following statement which was made by President Brigham Young:

> What a pity it would be if we were led by one man to utter destruction! Are you afraid of this? I am more afraid that this people have so much confidence in their leaders *that* ***they will not inquire for themselves*** *of God whether they are led by Him*. . . . Let Every Man and Woman Know, *by the whispering of the Spirit of God* ***to themselves***, *whether their leaders are walking* ***in the path the Lord dictates***, or not. This has been my exhortation continually. (*JD* 9: <12 Jan 1862> 150)

Once again, in contrast to the doctrine of Personal Responsibility as taught by the Prophet Joseph Smith and President Young, when Woodruff attempted to persuade the Saints to have confidence in him and the Manifesto, he made the following statement:

> The Lord ***will never permit me*** *or any other man* **who stands as President of this Church** *to lead you astray*. **It is not in the programme. It is not in the mind of God.**

In his speech before the Conference, Woodruff teaches the Saints that "It Is Not In The Programme", and that it was "Not In The Mind of God" for the Saints to be Lead Astray By the President of the Church. And yet this is the precise scenario against which President Young warned the Saints. Once again consider his words:

> What a pity it would be if we were led by one man to utter destruction!

What "one man" could President Young possibly have had in mind, if it was not the President of the Church!

The Bohemian Club

There is considerable evidence to demonstrate that many of the General Authorities of the Church, had been conferring with the Bohemian Club in San Francisco, at the time the Manifesto was issued, as well as during the years that followed. In keeping with this, there is also evidence to show that the Bohemian Club had influence and input as to what the Manifesto would have to mean, in order for the Church to achieve what they hoped by issuing the Manifesto.

In fact, President Woodruff died on the 2nd of September 1898, at San Francisco, California, only 3 days after he and Councilor George Q. Cannon had attended a meeting with the Bohemian Club. Before returning to Utah, Woodruff and Cannon went to the home of Isaac Trumbo, who was himself a member of the same Club. They were not there long before President Woodruff became unexpectedly ill, and only a few hours later he died, and this too while still in Trumbo's home. In all probably the cause of Woodruff's death was a dose of Poison.

The significance in all this, is that the Bohemian Club could not be better described than an "Elitist Global Club of Super Rich Satanists"! And this being the case, it would be accurate to say that the 1890 Manifesto of Wilford Woodruff constituted a "Deal" or "Compact" which Woodruff and Cannon worked out with the **Servants of Satan**, in order to end Persecution against the Church!

That this was the view which Woodruff had, is revealed by what he said to the Quorum of the Twelve, after they *rejected* an Earlier Version of the Manifesto, which had been prepared by certain unnamed Political "Friends" in Washington. In order to save face after its rejection, President Woodruff made the following Statement:

> Had we yielded to that document *every man of us* ***would have been*** **Under Condemnation Before God**. The Lord never will give a revelation to abandon plural marriage".

In concluding he stated:

> I don't feel that I owe an apology in presenting this document and I will now withdraw it and I don't want anything said about it. (***Dialogue A Journal of Mormon Thought*** Vol 18 <Spring 1985> No. 1, pp. 35–36)

According to Charles W. Penrose the Manifesto was gotten up "so that it did not mean anything". One of the reasons for this was to place Woodruff in

compliance with his own revelation — that there would not be "any further pledges from the Priesthood". Consequently the Manifesto was issued by way of "advice" rather than as a command from the Lord. Woodruff "advises the Saints" to refrain from entering into any marriage which is forbidden by the "Law of the Land". The "Law of the Land" is defined in an 1833 revelation to the Prophet Joseph Smith as the "Constitutional" Law of the Land, which supports the principles of freedom in "maintaining rights and privileges" (D&C 98:4–13). On top of this, an 1882 revelation given to President Taylor declares the anti-Polygamy laws to be ***unconstitutional***, and commands the Saints not to obey them, but rather to obey God (*Unpublished Revelations* 80:34–40). Consequently, according to revelation, the anti-polygamy laws cannot possibly be equated with "the Law of the Land". Yet even if they were, still laws enacted by congress do not have jurisdiction on the high seas, or on foreign soil in Mexico or Canada. This is the reason so many of the brethren were married plurally out of the country. Yet still many others were married in the states. In view of all this, it is apparent that just as Penrose said, the Manifesto was gotten up "so that it did not mean anything".

History makes it clear that the Manifesto was a deception. As Charles Penrose explained it on another occasion in England, it was gotten up in an attempt "to beat the Devil at his own game".[56] Unfortunately, from the sad story which followed, it becomes clear to all those who love the *Truth* and the *Fulness of the Gospel, that in this effort the Manifesto has miserably failed. The reason for this is obvious — in a word, because it is not possible to beat the Devil at his own game. This is true for the most obvious of all reasons — indeed, it is Satan's game and he cheats — Satan makes and changes the rules to suit himself — and one of the rules is that he can lie and deceive, but we cannot! The Revelations of God make it clear that there is only one way to beat the Devil, and that is by strict compliance to the Laws of God — as the doctrine is set forth in Scripture, it is expected that we shall live "by every word that proceedeth out of the mouth of God" — and this too, even if it costs us our lives! (Matt 4:4; D & C 98:4–14) For this reason it behooves the Saints that they should "obey God rather than man" (Acts 5:29), and that they should not entangle themselves by 'playing games with the Devil'.*

[56]In a sworn statement, Thomas J. Rosser told of a meeting held in Bristol, England, in May of 1908, wherein Charles W. Penrose met with the missionaries, and answered their doctrinal questions. This statement reads as follows:

". . . . . On Monday morning, the 25th, our Conference Priesthood Meeting was held, which lasted four hours and a half. After the preliminary exercises, President Charles W. Penrose asked if any of the brethren had any

questions on their minds, and if so, to present them now before he delivered his message to us.

"Up went my hand. 'All right,' he said. 'President Penrose,' I said, 'I have heard much discussion on the principle of Plural Marriage, some saying that it is withdrawn from the earth and that the Manifesto was a revelation from God. Dear President, what about this case?' Then I related to him the testimony of the Sister, which is written above [i.e she was an investigator who believed in "every principle of the gospel but Plural Marriage". Ultimately she received a revelation wherein she "heard the voice of the Lord saying that Plural Marriage is true and was instituted from before the foundation of the world."], and then I asked him, 'Why should she receive this testimony if God has withdrawn that principle from the earth, and the Manifesto is a true revelation from God?'

"President Penrose then rose to his feet, scratched the side of his head with his right hand for a moment or so, then stretched out his right hand toward us and said, 'Brethren, I will answer that question, if you will keep it under your hats. I, Charles W. Penrose, wrote the Manifesto . . . [i.e. he edited it]. It's no revelation from God, for I wrote it. Wilford Woodruff signed it to beat the Devil at his own game." (Richard S. Van Wagoner *Mormon Polygamy A History* <Salt Lake City 1989> 187; see also: B. Carmon Hardy *Solemn Covenant — The Mormon Polygamous Passage* <1992 Urbana and Chicago> 164–165, note 141; original source: Robert C. Newson Is the Manifesto A Revelation? <n.p. 1956> 6–8.

Once again, Woodruff told the Saints that "It Is Not In The Programme", and it is "Not In The Mind of God" for the Saints to be Lead Astray By the President of the Church. And yet, as we have seen, there are many Prophecies which foretell of a Latter-day Apostasy of the Restored Church, and this too, even in the Book of Mormon. And not only is this true, but there is one particular Prophecy in the Book of Isaiah which foretells of the Apostasy of the Restored Church, when its "Prophet" made a deal with the Devil. Hence, contrary to what President Woodruff told the Saints, most obviously, the apostasy of the Restored Church "was in the mind of God", and this too, 1000s of years before the Restoration. Indeed, such is the nature of Prophecy:

but an apostasy which was led by the President of the Church when Woodruff signed the Manifesto.demonstrate, that in fact it was in the mind of God, and this too, 1000s of years before the Dispensation of the Fulness of Times,

In fact this is false doctrine which is warned against everywhere in scripture.

As already stated, knowing about the "Times of Israel", and the "Times of the Gentiles", and the basic time line for the coming in and fulfillment of the "Times of the Gentiles", and the coming in of the "Times of Israel", is fundamental to understanding the Prophetic Picture of the Dispensation of the Fulness of Times. And yet with this knowledge there still remains other questions — one of which is understanding just how the "Times of Israel" will unfold. Indeed, will the House of Israel be Restored **All At Once**, or will it be *a gradual process,* as it was in the Development of the "Times of the Gentiles" — and if so, who will be first and who will be last? These questions are also answered in Prophecy.

You will remember that the tribe of Ephraim and the other 10 lost tribes were carried away into captivity hundreds of years before Christ — they therefore had no part in the Crucifixion of the Christ, as did the Jews — and for this reason the other tribes of Israel are not under the same judgment.

For example, during his ministry Jesus said that "other sheep I have which are not of this fold, them also I must visit, and there will be one fold and one shepherd." In fulfilment of this promise, after his Crucifixion, Jesus went and ministered to the descendants of Lehi or Manasseh in the new world. After this he went to the 10 lost tribes and ministered unto them — but he did not go to the Jews. In keeping with this, according to the Prophet's revelations, John the Revelator is now on a Mission among the 10 lost tribes, wherein he is preparing them for their return. Consequently the Lost tribes have access to the Priesthood — but once again, this is not so where it concerns the Jews.

Again in the case of the tribe of Ephraim — after they were carried away into captivity, hundreds of years before Christ, many of them ended up being dispersed among the nations of Europe and Scandinavia, where they mixed with the Gentiles — hence it is the Gentiles who are identified in the Doctrine and Covenants as "the fellows of Ephraim" (D&C 133:34). And not only did the children of Ephraim mix with the Gentiles, whereby they became identified with the Gentiles, just as it says of the Restored Church (D&C 109:60), but the Children of Ephraim also mixed with the seed of Christ (D&C 113:1–4).

In keeping with this, ultimately, when the Apostle Paul took the Gospel to the Gentiles, these same children of Ephraim accepted the Gospel Message and became numbered among those who were Gentile Christians. Finally in 1836, Moses appeared to the Prophet Joseph Smith in the Kirtland Temple and conferred upon him "the keys of the Gathering of Israel from the four parts of the Earth" (D&C 110:11).

Once having been invested with these keys, the Prophet called the Twelve Apostles and others on missions, to go out among the nations of Europe and gather Israel. Hence when these veritable Children of Ephraim heard the Restored Gospel — through the Power of the Holy Ghost, and the Witness

of God's Spirit, they recognized it for what it was. Consequently they were converted and began to gather to Zion. In keeping with this then, the Children of Ephraim began to be gathered even before the Times of the Gentiles were fulfilled, for as of yet they were numbered with the Gentiles.

But once again, this blessing was not offered to the Jews — and this too for the most obvious of all reasons — namely because of their great sin, wherein they crucified their Messiah. Consider the following statement which was made by Parley P. Pratt:

> How long did the people that were destroyed in the flood have to wait before they Could have the offer of the spirit of God or the gospel? They had to wait more than two thousand years, till after Christ Came & was Crucified. He then went & preached to the spirits in Prison. The gospel was then offered unto them.
>
> And how has it been with the Jews? They once saw the day when the gospel was offered unto them, but when they put to death their king & savior the gospel was taken from them & **given to the gentiles**. It was also **given to the Lamanites & Ten Tribes of Israel.** The first were to be last & the last [were to be] first. It will now Come *to the gentiles first,* then ***to the ten tribes of Israel*** & *to the Lamanite* **Before It Will Go To The Jews**. They will be the last to receive it.
>
> *Who has ever heard **of the Jews*** having the **Spirit of God**, *or the Gospel,* or [the] kingdom of God offered to the Jews [as a people] since they put to death Jesus Christ & the kingdom went to the Gentiles? No one [has ever heard of this], for it has never been done. They [i.e. the Jews,] will go home [or gather to Jerusalem] **in Unbelief & Wickedness** & rebuild Jerusalem in that state [of mind] & they will be **so far from the Gospel** that when the Gentiles Come against them to battle, rifle their houses ravish their women & carry half of their City into captivity, & Jesus Christ Comes & delivers them in the midst of this hour of peril & trouble — They Will Not Know Him *or even imagine who he is **till they ask him about his wounds*** & he tells them th[at "they are the wounds which he received while in the house of his friends" — and he will then inform them that] the gospel has to be preached to them, & [that] they [must] repent & [after they are] baptized & receive the first principles of the gospel [they will then become his people once again, and not until then (2 Nephi 30:2)]. (***Wilford Woodruff's Journal***, Vol. 4: <14th Ward School House, Sunday, 17 Feb 1856> 402–403)

In the above statement the question is asked: "*Who has ever heard **of the Jews*** having the Spirit of God, *or the Gospel,* or kingdom of God offered to the Jews [as a people] since they put to death Jesus Christ", and then in answer to the question it is stated: "No one [has ever heard of this], for it has never been done." In keeping with this, the Book of Mormon makes the following statement:

> Wherefore, as I said unto you, it must needs be expedient that Christ . . . should come among the Jews, among those who are **The More Wicked Part Of The World**; and they shall crucify him — for thus it behooveth our God, and there is *none other nation **on earth*** **that would Crucify their God**. (2 Nephi 10:3; see also 2 Nephi

25:2, 9; 27:1; 30:2; Jacob 4:14–18)

In keeping with this, we should bear in mind what the Jews said at the time they demanded of Pilate that he free a murder in the person of Barabbas, and that Jesus be Crucified in his stead:

> When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, *I am innocent of the blood **of this just person;*** **See Ye To It**. Then answered all the people, [i.e. the Jews] and said, **His Blood Be On Us, and On Our Children**. (Matt 27:24–25)

So how did the Jews manage to pass the consequences of their Great Sin down upon the heads of their posterity after them. They did it through their Perpetual Wickedness and Treachery — by instilling in the hearts and minds of their children "False Tradition" and "Absolute Lies" which they invented about Jesus in order to **Perpetually Poison** *the minds of their children **against their Messiah***. By this means the Jews have Bequeathed to their children a perpetual Heritage of Lies, and Lies too which are inherently Evil, and which separate the Jews from their Messiah. And this they have consistently done for all of 2000 years.

The Jewish Rabbis had it recorded in their Talmud, that Jesus was a Bastard, and that his mother was a Whore, and that Jesus was rightly Crucified for Blasphemy. The Talmud is the Jewish/Rabbi interpretation of scripture. Hence rather than believing in the Old Testament, what they actually believe in is the Talmudic interpretation of the Old Testament — and the Talmudic tradition which is passed down about Jesus, is that He was a Bastard, and His Mother a whore — and this Tradition has been Perpetually passed down by Jews to their children for over 2000 years — and through this means the Sin of the Parents has been passed down and visited upon the head of their children. And what is the consequence of this? It has created a great moral gulf, and separated the Jewish people from their Messiah for over 2000 years.

In keeping with this, it is significant that even in our day, statistics show that Jews have more abortions per capita than any Christian religion — so notwithstanding their professions, by and large the Jews of today are not really following after the religion which Yahweh revealed to them in Old Testament.

What we are to learn from all this is that even though the Jews were once first to receive the Gospel — yet notwithstanding this, in our day they will be the last. And even though the United Nations issued a Political Edict, by which the Jews began to gather to Israel — and hence the end of the "Times of the Gentiles", and the beginning of the "Times of Israel" — yet this does not go to show that the Jews are with Yahweh, or that Yahweh is with the Jews as a people. At the present time, there are in fact 20,000 Jewish Christians in Israel, but these Christian Jews are persecuted by the ruling class. In keeping with this, Christian missionaries are out-lawed in Israel, and rather than Israel

being a free country, in fact it is Communistic. So then, it is and has been just as it is stated in Wilford Woodruff's journal:

They [i.e. the Jews,] will go home [or gather to Jerusalem] **in Unbelief & Wickedness** & rebuild Jerusalem in that state [of mind] & they will be So Far From The Gospel that when the Gentiles Come against them to battle . . . . [all of which will be done to them because of what they are now doing to the "Goyim"], & Jesus Christ Comes & delivers them in the midst of this hour of peril & trouble — They Will Not Know Him *or even* **Imagine** *who he is* ***till they ask him about his wounds*** & he tells them th[at] they [must] repent & [after they are] baptized & receive the first principles of the gospel [they will then become his people once again, and not before then].

What is described above is a prophecy that is found in Zechariah, as also in section 45 in the Doctrine and Covenants::

Behold, the day of Yahweh cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle [because of her great iniquity]; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall Yahweh go forth, and fight against those nations, as when he fought in the day of battle.

And his feet shall stand in that day upon the mount upon the mount of Olives, east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains (Zech 14:1–5)

Another account of this same prophecy is found in section 45, the difference being that specific information is added about the Jews:

And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake. . . . . And then shall the a Jews look upon me and say: What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their king. (D&C 45:48–53)

According to Prophecy it will be on this day that the Jewish people will receive Christ to be their Messiah. Things are therefore just as Christ has told us: "The First shall be Last, and the Last shall be First".

The return of the 10 lost tribes is referred to in Section 133. It is important to realize that the restoration of the House of Israel will not be accomplished in one day or one year, but rather it will be an ongoing work for many years. Not only so, but according to prophecy there will be certain tribes that will be

the first to be offered the gospel, while other tribes will have their opportunity later — and finally last of all the tribes, will be the tribe of Judah. However among all the tribes of Israel, the tribe of Judah will be the last to be redeamed and the last of the twelve tribes to receive Christ and the Gospel.

We see from this that in the most literal sense, those who were the first to have the gospel offered to them, will be the last to be given another opportunity to receive it.

In keeping with this we do well to remember what the Jews said at the time of Jesus' Chucifixion:

So how did the Jews at the time of Christ manage to bequeath their Great sin to their Posterity, and thereby pass the consequences of their action down upon the heads of their posterity after them? They did it by perpetually poisoning the minds of their chldren with false tradition and out right lies which they invented about Christ their Messiah. And how did they manage this. , when as it is stated in the 3rd artivcle of Faith it states that "man will be punished for their own sins and not for Adam's transgression. In fact there are many places in Scripture hwere it is stated that the sins of the Parents will be visited upon the heads of their children. So by what means is this to be accomplished. It is to be accomplished by the traditions and mindset which the parents instill in the minds and hearts of their children. In

In the case of the Crucifixion of Christ, the Jews had it recorded in their Talmud, that Jesus was a Bastard, and that his mother was a whore — and that Christ was crucified for Blasphemy. In keeping with this they also teach that all Christians who believe in Christ are guilty of the same offense, and that they ought to receive the same reward. The Talmud is the Jewish/Rabbi interpretation of the Old Testament, and this tradition is passed town perpetually to the Jewish children, and through this means the Sin of the Parents has been passed down upon the head of their children.

Once again, as it is stated in Section 45 and in Luke 21, the Jews will remain scattered among the Gentiles, "until the Times of the Gentiles be Fulfilled". And down here in verse 28, it says:

And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness and *it shall be* The Fullness Of My Gospel, ***but they receive it not***, for *they perceive not the light* and they turn their hearts from me *because of the precepts of men*. And ***in that generation*** *shall* The Times of the Gentiles ***be fulfilled***. (D&C 45:28–30)

The above passage speaks of that point of time in our day when "the Times of the Gentiles is come in" and it states that "when the times of the Gentiles is come in, a Light shall break forth among [the Gentiles who] sit in darkness, and that it would be "the Fullness of the Gospel", but they, that is the Gentiles,

would not receive it, "for they perceive not the light".

In accordance with Book of Mormon Prophecy, this "Light" which brakes forth among the Gentiles is a reference to the Restoration. When the Fullness of the Gospel was Restored through the Prophet Joseph Smith, first it would be taken to the Gentiles. But as it is clearly stated in the above Prophecy, ultimately, the Gentiles would reject it, for they would not perceive the Light.

In other words, as expressed in another of Christ's parables, they would not have Oil in their Lamps (D&C 45:56) — consequently they would fail to comprehend it, and ultimately, due to the influence of the Precepts of men over their minds, and the care of the things of the world, they would reject the Gospel message and thereby turn away from "the Fulness of the Gospel". As the Lord stated, "not every man that sayeth unto me Lord, Lord, shall enter into the Kingdom of Heaven, but them that doeth the will of my Father which is in Heaven." And again, on another occasion he stated, "if ye love me keep my commandments", or, as the Prophet Joseph Smith explained it:

> to get salvation We Must *not only do some things,* ***but everything*** which God has commanded. Men may preach and practice *everything* ***except*** *those things which God commands us to do,* and [They] Will Be Damned At Last. We may tithe mint and rue, and all manner of herbs, ***and still not obey*** the commandments of God. The object with me is to obey and teach others to obey God in just what He tells us to do. It mattereth not whether the principle is popular or unpopular, I will always maintain a true principle, even if I stand alone in it. (*TPJS* 332; *HC* 6: <21 Feb 1844> 223)

The point to be taken from the above is that it is possible to reject "the Fulness of the Gospel" while at one and the same time you profess to be his disciple. As Christ said, the true test in being a disciple is not only that we profess his name, but that we also ***keep his commandments***. And just so, the above prophecy speaks of the believing Gentiles turning away from Christ and denying the Fullness of the Gospel, which constitutes the commandments of God, and this too because of the love of the world and the precepts of men.

In keeping with this, as the Prophecy states, when the Genntniles reject the "Fulness of the Gospel", it will be taken from them, and then it will be given back to the House of Israel. It's just as the scriptural adage says: "the first shall be last and the last shall be first". The first to receive the Gospel in the days of Christ was the Jews — and the last to receive it were the Gentiles. First Christ took the Gospel to the Jews — it was not offered to the Gentiles until after the Crucifixion of Christ.

On the other hand, the last to receive the Gospel in Christ's day were the first to receive it in our day. Or in other words, the offspring of the Gentiles, who 2000 years ago were last (because of their persistence in the belief of Christ) were the first to receive the Gospel in our day. This took place when God raised

up the Prophet Joseph Smith and commanded him to bring the Gospel to the Gentiles. But, as it is prophesied in the above passage (and this is speaking of our day) once the Gentiles Reject the Gospel — and it is Prophesied that they will — but once they have done this, according to Prophecy, the Gospel will be taken from them, and after this God will remember His Covenant which He has made with the House of Israel, and the Gospel will again be taken to them — and hence the Restoration of the House of Israel. And so as the Scriptures explain it, the First shall be Last and the Last shall be first.

Now in order to understand this, you have to understand who the Gentiles are and who Israel is.

Tom Green: Fred, can you just diagram that quickly on the board, so that we can follow that a little better — how it goes from the House of Israel to the Gentiles and back again to the House of Israel.

Fred: I'll do that later, OK, but I don't quite know how to put it up there on the board, other than just to draw a line from one to the other and back again, cause I'm not too good with the black board.

Tom Green: Some of us just got a little bit lost as to where it was going and where it was coming from.

Les Burrell's Aunt: Repeat that part — "the first shall be last and the last shall be first."

Fred: OK — the first to receive the Gospel in the days of Christ were the Jew's, but they rejected it and on top of this they crucified their Savior. So you see the Jews were the first to receive the Gospel in Christ's day — but in this our day, which is 2000 years later, they, that is the Jews, will to be the last to have an opportunity to receive the Gospel.

Consequently when the Gospel was restored through the Prophet Joseph Smith, it was first taken to the Gentiles.

Remember when Christ said that he personally "was not sent but unto the lost sheep of the house of Israel" — and when Christ was asked by the Gentile woman to heal her daughter, he answered saying that it is not meet to take the children's bread and give it to the dogs! But the woman answered in humility, saying that after the children are fed the dogs can have the scraps under the table. And so it is in our day — the House of Israel are the Children of the Kingdom, but after they were fed and rejected the Gospel and with it their Savior, after this, the Gospel was taken by Paul and given to the Gentiles.

And so the last to receive the Gospel in the days of Christ's were the Gentiles — they were the dogs that were fed the scraps under the table after the Children of the Kingdom had been fed.

But after the apostasy in the days of Christ, and now nearly 2000 years later, the Gospel is again Restored through the instrumentality of the Prophet Joseph Smith — and just so, in keeping with Prophecy the Gentiles who were

last to receive the Gospel in the days of Christ are to be the first to receive the Gospel in the Dispensation of the Fulness of Times.

And according to the Book of Mormon and the Doctrine and Covenants, those Gentiles who were first to receive the Gospel in our day, are those who have been baptized into the Church of Jesus Christ of Latter-day Saints. They are among the believing Gentiles, that is, those Gentiles who believe in Christ and some of these have received the Restored Gospel.

With the Restoration of the Gospel in this, the Dispensation of the fulness of Times, the gospel was first taken to the Gentiles.

Unlike the day of Christ, in our day, the Times of Israel or that time when the Gospel will be taken to Israel, will be after the Gentiles have had it and rejected it.

But in order to understand this, you have to understand who the Gentiles are. The Doctrine and Covenants tells us in explicit terms, the relationship of the LDS Church with the Gentiles:

> Now these words O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us (that is. the members of the LDS Church) who are identified [in prophesy] with the Gentiles. (D&C 109:60)

This is the dedication prayer of the Kirtland Temple. And it expressly states that the LDS Church is identified with the Gentiles — that is, in Prophecy they are identified with the Gentiles — and throughout the Book of Mormon, as well as other scripture, this is made very clear — namely that the LDS Church is identified with the Gentiles.

They are the Gentiles, who in Christ's day were last to receive the Gospel, but who in this our day, because of the valiance of their forefathers, were the First to receive the Gospel. And why is this?

It is because in this our day, even in their apostate condition, the Gentiles still believe in Jesus Christ — while at the same time the Jews, in their culture — they utterly dispise Jesus Christ.

Indeed, as their Talmud teaches, Jesus was a Bastard, and his mother was a whore, and Jesus was Crusified for "Blasphemy", and in keeping with this, there are those Jews that feel that every "Believer in Christ ought to be Beheaded, for the same reason — because they believe in Christ — and that such things will actually take place is foretold in Prophecy in the Revelation of Saint John.

In section 133, it speaks of the return of the 10 lost tribes, and it states that:

> they [i.e. the 10 lost tribes] shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence. And there shall they fall down and be crowned with glory, even in Zion [i.e. the Gathering place of the Restored Church], by the hands of the servants of the Lord,

even the children of Ephraim [i.e. the blood of Ephraim that has been gathered out from among the nations to the Restored Church, which is identified with the Gentiles (D&C 109:60)]. And they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and **the richer blessing upon the head of Ephraim** ***and his fellows***. (D&C 133:30–34)

So who are these Ephraimites, and who are the fellows of Ephraim? When Ephraim was carried away captive some of them ended up in the Eurppean Nations, where untimately they lost the knowledge of their God, and became identified with the Gentiles, and not only so, but ultimately, when Christianity spread to Europe, these Ephramites became Christians. It is these Gentiles with whom Ephraim intermingled, who are referred to as the "fellows" of Ephraim in verse 34 blow. Consequently Ephraim became identified with the Gentiles, just as did the Restored Church. Hence when missionaries were sent out to gather Israel, these Ephraimites were among the first to receive the Holy Ghost and under the guiding influence of the Spirit, when missionaries from the Restored Church were sent out to gather Israel, these Ephraimites gathered to Zion and became numbered with the gentiles

they gathered out of the European nations, and gathered in and identified with the Gentiles who are the fellows of Ephraim. It is for this reason that when the Saints began to gather, that the blood of Ephraim was predominant in the LDS Church and we learn from the Book of Mormon that Joseph Smith was a descendant of Joseph and Ephraim.

In section 101, verses 39 and 40, it talks about the "Salt" and the "Savor" of the earth. This is important because it relates to other revelations that discuss the Parable of the "Salt" and "Savor" as given by Christ in the New Testament and in the Book of Mormon. If you don't know what the "Salt" and "Savor" of the Earth is, you cannot understand what these scriptures mean.

When men are called unto mine ***Everlasting Gospel*** and Covenant with an ***Everlasting Covenant*** they are accounted as the *Salt of the Earth and the Savior of Men*. They are called to be The Savior Of Men, therefore, *if that salt of the earth* ***lose it's savor***, behold, it is thenceforth Good For Nothing, only to be *cast out* and ***trodden under the feet of men***. (101:39–40)

So, who are the *Salt and Savor of the Earth*? Who is it that are called to the ***Everlasting Gospel?*** And who is it that enters into an Everlasting Covenant? Those who are *baptized* and take upon themselves the name of Christ — they are those who receive the Everlasting Covenant and they are those *who Receive the Priesthood.* And in so doing they Enter Into "***an Everlasting Covenant***" and hence they become the Salt of the Earth and the Savor of Men.

In 3 Nephi Chapter 16 verses 10 through 15, it talks more about this. Starting with verse 10:

And thus commandeth the Father, that I should say unto you:

It's interesting here that the Father commands Jesus to speak these words, and Jesus makes it very clear that these words that he is speaking are actually the words of God the Father and this message is repeated several times in the verses that follow, which indicates that it is important for us to understand that these are the Father's words. In continuing it states:

At that day ***when the Gentiles*** Shall Sin Against My Gospel, and shall reject the fullness of my gospel, and shall be lifted up ***in the pride of their hearts*** above all nations, and above All The People of the whole earth, and shall be filled with *all manner of lyings,* and of *deceits,* and of *mischiefs,* and ***all manner of hypocrisy,*** and ***murders,*** and ***priestcrafts,*** and ***whoredoms*** and Secret Abominations; and if they ***shall do all those things,*** and Shall Reject The Fullness Of My Gospel, behold, saith the Father, I will bring the fullness of my gospel from among them. And then I will remember my covenant which I have made unto my people, O House of Israel, and I will bring my gospel unto them. (3rd Nephi 16:10–11)

So when the Gentiles reject it, the Lord will again remember his Covenant that He made with the House of Israel. He says, "at that day when the Gentiles shall sin against my gospel" — how do you sin against something you've never had? The Catholic Church and her Protestant offspring have never had either the Priesthood or the Fullness of the Gospel, and this being the case it is impossible for them to sin against it, for where there is no law there is no punishment. (Romans XXX) The Roman Catholic Church and her Protestant Offspring are not now, nor have they ever been the "Salt and Savor of the Earth" for they have never had the Priesthood that they might "enter into the Everlasting Covenant".

The above reference to "sinning against the Gospel" is an explicit reference to The Church of Jesus Christ of Latter Day Saints. It is God the Father speaking of that time when the LDS Church will sin against His Gospel, that is "the Gospel of the Father", which constitutes the doctrinal principles which have to do with the Father's Church, or the Church of the Firstborn. When the LDS Church Sins Against the Gospel of the Father, and when they reject the Fulness of the Gospel of the Father, then "saith the Father, I will bring the fullness of my gospel", that is the Fullness of the Gospel of the Father, "from among them".

"And then will I remember my covenant which I have made unto my people, O House of Israel, and I will bring my gospel unto them." That is the Father will bring the Fulness of His Gospel to Israel. "And I will show unto thee, O House of Israel, that the Gentiles shall not have power over you;" (3rd Nephi 16:11–12)

So how is it that the Gentiles ever had power over Israel and how is it that after the day of the Gentile is fulfilled this shall no longer be? From the time of the Restoration, the Priesthood, together with all its blessings could only to be had through membership in a Gentile Church. If any of the blood of Israel were to partake of the blessings of the Priesthood, they must submit to baptism into this Gentile Church, together with all that inherently came with it. The Priesthood structure of this Gentile Order did not follow family lines, and hence the family of Israel could not be established and governed in accordance with Celestial Law. Quite to the contrary, the government of the LDS Church was by an altogether lesser order of things.

From the day of Adam to that of Moses the Patriarchal Priesthood had been the prevailing power, but under this Gentile Order, things were different, for there was no place in the Government of the Church for the birthright heirs of Israel. In other words, the Patriarchal Priesthood was not the governing power in this Gentile Order and consequently, the Gentiles had power over Israel. But as it is stated in the above passage, after the passing of the Day of the Gentiles, the Gentiles shall no longer have power over Israel and just as it is stated in other prophecies, after the fulfilling of the Times of the Gentiles things are destined to change, for the day of Israel will immediately follow and at that time the House of Israel will blossom as an Eternal Family Government which will constitute the Kingdom of God on Earth. Consider for example the following passage from the doctrine and Covenants:

> Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put On Thy Strength, O Zion — and what people had Isaiah reference to?
>
> He had reference to those whom God should call in the last days, who should hold the Power of Priesthood to bring again Zion, and *the redemption of Israel;* and ***to put on her strength*** is to put on *the authority of the priesthood,* which she, Zion, Has A Right To By Lineage; also to return to that power which she had lost.
>
> What are we to understand by Zion loosing herself from *the bands of her neck;* 2d verse?
>
> We are to understand that *the scattered remnants* [of Israel] are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. *The bands of her neck* are the curses of God upon her, or ***the remnants of Israel*** *in their scattered condition* Among The Gentiles. (D&C 113:7–10)

You will notice that in accordance with the above passage, "putting on her strength" represents Israel putting on the authority of the Priesthood which Israel "has a right to by lineage". This authority of the Priesthood to which Israel has a right to by lineage is the Patriarchal Priesthood (D&C 107:40; *TPJS* 323). Through the authority of the Patriarchal Priesthood Israel will have the

legitimate right to the control of her own Spiritual affairs. This will include Temple Sealings in Marriage and Adoption as well as the Endowment Ordinance which includes the Second Anointing. Indeed, as the Temple Ordinance declares, these ordinances are all related to the Blessings of Abraham, Isaac and Jacob and the Eternal Family Kingdom which God the Father Promised to all the Faithful in the House of Israel. It is just as the Lord has promised: "and through this Patriarchal Priesthood, a Savior unto my people Israel, the Lord hath said it Amen." (D&C 86:7–11)

But back to our subject, in continuing with the passage in 3rd Nephi it states:

> And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel. But *if the Gentiles will repent* ***and return unto me,*** saith the Father, behold they shall be Numbered among my people, O house of Israel. (3rd Nephi 16:12–13)

You will notice that it says that "if the Gentiles will repent and return unto me" — and here again, in the mission field, we're always taught that the word "return" means that they had to be there once before.

Tom Green: Then they left it.

Fred: Then they left it — they left the Gospel and they are invited to return. "If the Gentiles will repent and return unto me sayeth the Father, behold they shall be numbered among my people, O House of Israel." The Lord doesn't ask whether the Gentiles are going to "sin against the Gospel" or not — He says, "at that day when they sin against my gospel" — so He affirms that they will Sin against the Gospel. And then he goes on and He says that if they "repent", then "they shall be numbered with my people, O House of Israel".

Lamar Porter: How did they sin against the Gospel of the Father?

Fred: They rejected it. They turned away from it "because of the precepts of men." That's what it says in the Doctrine and Covenants.

Tom Green: They wouldn't embrace it.

Lynn Cavin: You're talking about the Gospel of the Father, not to be confused with the gospel of Jesus Christ.

Fred: Yes, and we'll get into that a little later and I'll have to come back and back track a little bit to make it clear.

In continuing this same passage says "if the Gentiles will repent and return unto me, then they shall be numbered among my people, O house of Israel":

> And I will not suffer my people, who are of the house of Israel, to go through among them, *and tread them down,* Saith The Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer

my people, O house of Israel, that they shall go through among them, and shall tread them down, *and they shall be* As Salt That Hath Lost Its Savor, which is thenceforth ***good for nothing*** but to be cast out, and to be Trodden Under Foot Of My People, O house of Israel. (3 Nephi 16:14–15)

The Latter-day Saints are here declared to be *"Salt that has lost it's Savor"* — they are Apostates — people who received the Fullness of the Gospel of the Father and then some time later they turned away from it, just as it says. That's what it's talking about here — it's not talking about any other thing. You see, back in the days of Jesus, if Salt got a little moist in time it would loose its "savor" and once it did this, it was not any good for food and the only useful thing that could be done with it was to throw it onto different paths and walk on it and then it would keep the weeds from growing up on the path.

If you read 2 Nephi Chapter 28 — I think it starts on page 98 in the Book of Mormon — it talks more about these Gentiles. On page 99, verse 21 — at the bottom of the page — "And others will he" — Satan — "pacify and lull them away into carnal security, that they will say: *All is well in Zion;* ***yea, Zion prospereth,*** All is Well."

Lynn Cavin: What verse is that?

Fred: Verse 21 — 2 Nephi Chapter 28. "And others will he pacify, and lull them away into carnal security that they will say: All is well in Zion; yea, Zion prospereth, all is well, and thus the devil cheateth their souls and leadeth them away carefully down to hell."

Now who is it that says all is well in Zion, yea Zion prospereth, all is well?

Ross: It's the Zionist movement.

Fred: It is not them. (Laughing) They know they are not well off.

Mark Baird: I heard Joseph Fielding Smith say that very thing at BYU, when he began being president — that "All is well in Zion and so on.

Fred: The Church has a song they sing that's called "All is well in Zion", but when it was made up, nothing was well and everybody knew it. But now, they sing it with a whole new idea.

Tom Green: In Conference in 1917 Joseph F. Smith said almost exactly those words. He said "I want to say that Zion is prospering and all is well in Zion."

Fred: Do you know where that is?

Tom Green: It's in "Gospel Doctrine" — his book.

Fred: Steve?

Steve: I was going to comment on something Joseph Fielding Smith said once when he was talking about one of Isaiah's prophecies where it talks about how they broke the Everlasting Covenant — it says they Transgressed the

Laws, Changed the Ordinances and Broke the Everlasting Covenant and he [i.e. Joseph Fielding Smith] said that had to be the Mormons because nobody else had the everlasting covenant. He made that statement and I think that's in "Doctrines of Salvation", too.

Fred: It's printed in Price Johnson's pamphlet, where some men heard him say that. Who was it that was claiming to be a Mighty and Strong back in that day?

Max Anderson: John T. Clark?

Fred: John T. Clark was going around saying that in public — saying that that verse referred to the Manifesto and he was cut off for that. I have a letter that Joseph F. Smith wrote — John T. Clark wrote asking to get back into the church and Joseph F. Smith wrote back and he responded by saying that anybody that would say that in public ought to be cut off. In other words, it's alright to say it in private, but don't say it in public.

Lyle Jenkins: The Mormon Church had better have a church court now — really.

Fred: "Behold others . . ."

Male: I've been in many meetings with Max before and what your saying is true, I know this to be a fact. I think that this caused all my problems in the Mormon Church today, is because I know that the church is in complete apostasy at this time and I 'm glad your pointing it out. Thanks.

Fred: Verse 22 in the 28th Chapter of 2nd Nephi states: "And behold others will he" [Satan] "flattereth away and telleth them, there is no hell; and he saith unto them: I am no devil, for there is none — and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance." I believe that he is talking here about atheists — usually people who don't believe in the devil don't believe in God either, at least often times. "Yea, they are grasped with death and hell; and death and hell, and the devil, and all that been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment. Therefore, wo be unto him that is at ease in Zion!" The Jews aren't at ease. They know it only takes one button to wipe them off. They know they got problems. They're not the ones that are saying "All is Well". "Wo be unto him that crieth, All is well! Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God and the gift of the Holy Ghost!" What does that mean? When you say that you cannot trust the Spirit of God to you personally, that you have to have some man that can never make a mistake, that is in fact, infallible when speaking as a prophet of God — and who knows when he is — when that comes along — in other words, you can't trust the Spirit to yourselves, you must trust this man — and if you

trust this man, he will never lead you astray. So you deny the power of God and the Gift of the Holy Ghost.

"Yea, wo be unto him that saith: We have received and we need no more!" When my book came out a lady called me up on the phone, and she proceeded to give me hell, because I printed all those revelations. Because we had all we needed and we didn't need anymore. And I read her this but it didn't change her feelings much.

Don Redd: That's what the sectarians say about the Book of Mormon.

Fred: "And in fine, wo unto all those who tremble, and are angry because of the Truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall. Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough! For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lent an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth, I will give more; and from that shall say, we have enough, from them shall be taken away even that which they have."

Now, you take a look at what used to be taught — people don't even know that Jesus was married anymore — they think it's heresy — I mean the Church. They suppose that Jesus could never do a nasty thing like that.

Ross: He might have a child.

Fred: He might just do.

Male: I would like to ask somebody who is in full fellowship in the church, what is the church's official stand on that — what do they say on that — Max?

Don Redd: They say they don't know.

Male: Max?

Max: They don't say anything.

Fred: I know some Institute teachers at the "Y" who got in a lot of trouble for saying that Jesus was married — and I think it was Benson or McConkie which came down on them — all upset — so they compiled about 70 pages of discourses from the Journals and other places on the subject and sent it to them, underlining all the important parts, so they didn't have to spend time looking through it...

Les Burrell: Well, if Joseph Smith and Brigham Young said it, wouldn't the church surely know. Why would they cast that out?

Fred: Well, there's a lot to read and a lot to study and I don't think the General Authorities spend all day long, scouring through the old discourses.

Steve Bjorkman: I don't think they want to battle the Christian world on that issue, that's probably why.

Waldo Harris: In Blanding, Utah, there is a patriarch in the church — and he wrote a book like Ogden Kraut's book saying that Jesus was married and he gave almost exactly the same information, but before publishing it, he went up to the Brethren — and turned it in to them to scrutinize and they said to him, yes, what you have written is true, but the time to publish it is not yet. Do not publish it at this time.

Fred: Well, when these sermons were sent in from the professors at the "Y" to the General Authorities, they told them; well, maybe it was taught in Brigham's day, but don't you dare be caught saying another word about it.

So those who receive will get more, and those who say we have enough, from them shall be taken away, even that which they have. And you watch the progress of the Church doctrinally, and they are not going forward, they are going backwards. They don't even know why the Negroes are born black anymore. But, in a generation from now, that will all be false doctrine. And that's the way polygamy went and that's the way Adam-God went.

Lyle Jenkins: What about the Adam-God doctrine — are you going to get into that tonight?

Fred: Not really — only in general terms, because I assume that everyone here knows about it and it is a very basic principle to the things I am going to be teaching, and I'll point that out, but I don't see any reason to go through it. So these Gentiles, they say they have enough; and then he says: "Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of God, and by the power of the Holy Ghost. Wo be unto the Gentiles, saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of Hosts."

There is a verse in Mormon, chapter 8 — I think it's verse 34 — it comes out with this statement: "Oh ye pollutions, ye hypocrites, why have ye polluted the holy Church of God?" According to church doctrine the Catholics never had the Priesthood and never were the Holy Church of God and the Protestants are her offspring so this passage could not refer to them.

Waldo Harris: Where is that at? Moroni or what?

Fred: Let me find it.

Ross: It's Mormon 8 I think.

Fred: It's verse 38. "O, Ye Pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never dies because of the praise of the world?"

Ross: Let me say something here — even Christ's posterity, which of course Brigham Young and Heber C. Kimball — they claimed to be Christ's posterity — this was a base for the early day church — they are gentile — we know that Christ's posterity were gentile to the House of Israel.* So Joseph Smith and his work and the gentile work is all bunched up into two 60 year periods. So, neither one of them is considered as the basic House of Israel.

*(Ross did not understand)

Fred: Well, I'd like to get into a little bit about what is the House of Israel and you look at all the prophecies about it and how you distinguish the House of Israel from the church — or from the Times of the Gentiles, if you don't want to put it that way. Israel is a family. When you read about the Restoration of the House of Israel, you talk about 12 tribes going out — 12,000 out of every tribe of Israel — ordained unto the Holy Order of God to bring as many as will come to the Church of the Firstborn. That's Section 77, verse 11. And when they're gathered they're gathered into a family — not a ward — not a stake — a family! — A family who is identified in patriarchal terms by lineal descent as the House of Israel and the House of Christ.

Don Redd: Fred?

Fred: Yes.

Don Redd: There in Mormon 8, it's interesting that verse 38 talks about the pollution but it uses church as a plural. The only distinction we have of 38 and 28 is when they refer to church they say the holy church of God with a small "h", and that might be a distinction but...

Tom Green: Don, in the New Testament, they refer to churches as the various congregations — the church at Ephesia — the church of Galatia, and instead of identifying churches — asking different groups or congregations of "the church". So perhaps that's it.

Don Redd: That's possible.

Fred: Either way, the scriptures that we read in 3rd Nephi 16, referring to the salt that lost it's savor — Section 109 verse 60, about the gentiles: "Now these words, Oh Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, (the church) who are identified (associated) with the Gentiles." The Book of Mormon consistently refers to it — we know the gentiles who never had the gospel don't say: "all is well in Zion, yea Zion prospereth, all is well". They don't even know what Zion is. And the Jews know better. They have no reason to say that [and besides that, the Jews aren't Gentiles].

Don Redd: Except that some of them do. I mean in their churches, there's a — most of them are not orthodox. The point is well taken, but it's not as positive. The congregations of Israel that's been redeemed that were orthodox back there, have certainly gone through their praises that they've got it made

now, it's ok. They're not worried about the temporal powers because they think God will deliver them, and they think that it's foolish that their government makes the concessions it does because they're in the hands of God. And they've said the very thing. So that's — and your point is well taken, but it's not that exact.

Tom Green: That chapter in 2 Nephi is referring to the churches of the gentiles — congregations of the gentile church.

Fred: Yea — The Jews are not the gentiles. We've talked a little about the different times in our dispensation — the Times of the Gentiles and the Times of Israel. When the times of the Gentiles came the Church of Christ was set up on the earth — it was the Church of the Son of God and it was very explicitly commanded that it should be so called — The Church of Jesus Christ. In the — I think it's1st chapter of Nephi, verse 14 — no — First book of Nephi, chapter 14, verse 17 — it's on page 27 of the old edition. "When the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel." It makes explicit reference here to "the work of the Father." What is it? It says it has to do with the time when He would begin to fulfill the covenants He made with Israel. There are about six references to the same thing in the 21st chapter of 3 Nephi and I'd like to just read a few of them, but let me go grab it.

Voice: What chapter did you say?

Fred: The 21st chapter of 3 Nephi — it's on page 442. There's a lot in chapter 20 and also 21 and I don't want to read them all, but just a few places to show you that this comes up quite a few times in the Book of Mormon. Verse 7 — "And when these things come to pass that thy seed shall begin to know these things — it shall be a sign unto them, that they may know that *the work of the Father* hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the House of Israel. For in that day", this is verse 9, "for my sake shall *the Father work a work,* which shall be a great and a marvelous work among them; and there shall be among them those who shall not believe it, although a man shall declare it unto them." Continuous reference is made to the ***"work of the Father"*** throughout that chapter and when your home, if you would go through and read it, you will notice it always ties in to the House of Israel.

Female: question not understood.

Fred: Oh, I don't. But, the work of the Father is Adam's work, I'll say that much.

Ross: Let me say something here. Back in the days of Francis Darter, when

the Indian Prophet was being taught so heavily, Francis Darter claimed he was that man and he was bearing testimony here of the Indian Prophet. In some ways, that appears to have failed.

Fred: What is the Work of the Father?

Les Burell's Aunt: I have wondered if it was Joseph Smith it talks about there.

Fred: You see, Joseph Smith is dead. He died before the Gentiles rejected the fullness of the gospel. All the prophecies about the Restoration of the House of Israel had to take place at least after 1890. After the Gentiles rejected it — after that — "in that generation" it goes to the House of Israel — there are a lot of scriptures about it . . .

Tom Green: Then, what do you identify as the — I mean — we read the scripture where it said that the — [it] talks about the Times of the Gentiles being fulfilled, and this is when the Restoration of Israel — what does that include?

Fred: Well, the Times of the Gentiles is fulfilled "in that generation" when they reject the gospel. In 3 Nephi 16:10 it states, that when the Gentiles shall sin against my gospel, and shall reject the fulness thereof, and then go and do all those things...

Tom Green: Was that in 1890?

Fred: That was the generation that it happened in. It says, "in that generation shall the Times of the Gentiles be fulfilled." That's verse 29, section 45, so, you know, a generation is not a day — but at that time — and I'm inclined to believe that it happened in 1950. I get that base from Benjamin F. Johnson, who taught that — he stated in 1890 that this is the year when many people are looking for the fulfillment of all these things and he says, to me, it is the very midnight hour of darkness of time allotted to the Gentiles. The light of the Gospel broke forth in 1830 — 60 years from 1830 was 1890 — 60 more years was 1950 — according to Benjamin F. Johnson, the very midnight hour of darkness of time which was allotted to the Gentiles was 1890.

Tom Green: Do you tie that to the Zionist movement in Israel?

Fred: I think so. I think that's when it really began to go full bloom. So I can't see how Joseph Smith could be the man who declared that.

Don Redd: Joseph and his contemporaries certainly believed they were in the process of gathering Israel.

Fred: Oh, they were indeed, and they tried to set up the House of Israel too, and then they changed their mind. When they came to the valley they started organizing people into families and covenants and we'll get into what Israel is in more concrete terms. I believe that the people who joined the Gentile church, Christ's church — they were of the blood of Israel, but they weren't brought into the church on a lineal basis. It didn't matter what race they were

— it didn't matter what lineage — it didn't matter anything, except that they were baptized — even the Negroes were in invited to be baptized — or at least they were baptized if they asked for it — whether or not they were invited.

Steve Bjorkman: I just wanted to bring out something to illustrate the fact that the Church just really didn't know what they were going to do when they came into the Valley and — Heber C. Kimball after they held the first meeting he called his family aside under the willows and he says — he made the statement — "whether we shall work as a family or whether we will work as a Church" — he just pointed out that that remains to be decided — that they didn't know if they were going to work as a Church — they didn't know if they were going to work as a family — they came across — not under the Twelve, but under the Council of Fifty, and they came across and this was their dilemma when they got here, as to what direction they were going to take — they didn't know.

Fred: In 1836 Moses came in the Kirtland Temple and what did he restore? This is Section 1010 in the Doctrine and Covenants.

Don Redd: (Jokingly) I don't have that 1010 Fred.

Fred: Huh?

(Lynn laughing)

Fred: 110 — Sorry about that — (laughing) — Verse 11 — We'll have to add 1000 more revelations, — maybe that will help you out.

Don Redd: I'd appreciate it — I needed more.

Fred: Verse 11: "After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north."

And I've got a question — when did they start to gather Israel?

Tom Green: Did they start as soon as the Church was organized?

Fred: They were gathering the blood of Israel even before it was organized. Isn't that right, Max? (No response) Why is it that six years later Moses finally gets around to delivering the authority to do that? Could you answer that for me Max?

Max: Well, I don't presuppose I know why the Lord did it. But, they relate to getting the covenant people together...

Fred: What covenants do they take to do that?

Max: Well, of course the Lord is making preparation for temple work here.

Fred: OK, they were gathering Israel, yea in 1830, in answer to your question Don — the blood of Israel — but that was not the Restoration of the House of Israel — that was not the Times of Israel — that was the Times of the Gentiles and they were not gathered as Israel — they were gathered as wards and

stakes and their relationship with each other had nothing to do with family at all. It had to do with where you lived, not who you are — not your father or mother or brother or whatever. What Moses restored did have to do with the gathering of Israel when the Times of the Gentiles would be fulfilled — when the Times of Israel comes in. Then, Israel will be gathered and the keys Moses brought back — that's what that had to do with.

Don Redd: Now in the next verse we have Elias committing the dispensation of the gospel of Abraham. "Abraham's seed to be among all nations; to have the right to Priesthood in the Church of Jesus Christ."

Tom Green: What is the gospel of Abraham? Is that different from the gospel of Jesus Christ?

Don Redd: I don't think so — I think it is the same thing.

Fred: You think it's the same?

Don Redd: Ah, huh.

Fred: Well, I'm going to show you that it's not.

Ross and Waldo: Laughing.

Don Redd: Ok.

Fred: If it was the same, then it was already restored. Elias appeared — Elias was Noah — I don't know if anybody wants to get into that little haggle or not — if you do we can; if you don't, we won't. Anybody want to?

Tom Green: Elias was Noah?

Fred: Yea.

Tom Green: I thought that was fairly acceptable.

Fred: Well, there are a few people who don't accept it that way. They think it was John the Revelator — some people do.

Ross: I had to repent because I taught that once.

Fred: OK — "After this Elias appeared and committed the dispensation of the gospel of Abraham saying, that in us and our seed all generations after us will be blessed." Don, who was that "us"?

Don: Whoever is speaking I guess, I'm sorry — where were you reading from?

Fred: The one you read a minute ago, verse 12, Section 110.

Don: That's the blood of Israel that's been gathered.

Fred: Who is the us there?

Don: Joseph and his contemporaries.

Fred: Joseph and Oliver Cowdery. And he appears and he says, "that in us" (i.e. Joseph Smith and Oliver Cowdery); "and in our seed" (i.e. Joseph Smith and Oliver Cowdery) "all generations after us" (i.e. Joseph Smith and Oliver Cowdery "would be blessed".

Don Redd: That's an unnecessary narrow reading — it certainly doesn't have to be the two men who were present.

Fred: Let's read Section 124:56.

Les Burrell: I'd like to draw attention to "all generations after them" — it doesn't say just so many and then it's gone.

Fred: That blessing is the same one that was given to Abraham. When Joseph Smith got it — sure it went to his posterity after him, but what line did it travel through? It stayed with one man all the time — it went from Abraham to Isaac, to Jacob, to Joseph, to Ephraim.

Tom Green: Does that mean that Abraham's posterity that came by Hagar is not included in those who will bless the earth?

Fred: They were not included in that covenant.

Tom Green: So they're not the covenant people, even though they are the descendants of Abraham — is that right?

Fred: That's the way that I see it.

Don Redd: And where did it go from Ephraim?

Fred: The Old Testament doesn't trace it after that — I believe Elijah was in that line.

Don Redd: Except the higher Priesthood that was had among Israel was not through the descendant of Patriarchs. Moses was...

Fred: Are you sure about that?

Don Redd: Moses was ordained by his father in law, Jethro, who was not Israelite, but of the other family of Abraham — there was Hagar...

Fred: Your getting into some stuff and we're going to have to get into it tonight, but I didn't plan to do it right now.

Don Redd: Ok — wait until you are ready — go ahead.

Fred: Section 124:56 states: "And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers. Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation. For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him. And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy seed shall all the kindred of the earth be blessed." Ok, now. . .

Lynn's Mother: Where is Joseph's seed?

Fred: Yea, where is the blessing and the birthright?

Tom Green: Must be in the Reorganized Church.

Fred: Oh, I tell you — that brings up some very interesting things. (laughing)

Don Redd: We better call another wing in here.

Les Burrell's Aunt: Well he has got a lot of seed doesn't he.

Fred: That is the key to understanding what happened with the knowledge

of certain things pertaining to the Priesthood after they came to Utah. If you read all the material on the succession struggle between Sidney Rigdon and Brigham Young and all the comments in the "Teachings" that Joseph Smith was talking about during the Nauvoo Period and shortly after that from Brigham Young and the Twelve and others, you'll find out that it just doesn't fit Section 107 at all.

Don Redd: Fred, another good point that's illustrated by this is the point I was making; the Lord said, "*You* shall build; now the revelation was to Joseph, but it's for my servant Joseph, so to interpret that as we did in the other section, when Joseph built it himself that's all . . .

Fred: Joseph built what himself?

Don Redd: He would have to build his boarding house himself. Which is obviously not what it's talking about.

Fred: No, what it's saying there is: "As I said unto Abraham concerning the kindreds of the earth, even so I say unto you my servant Joseph; In thee and in thy seed shall all the nations of the earth be blessed." And that blessing was already given to Joseph in Section 110.

Don Redd: Yea, I understand that, it's not — in verse 56: "And now I say unto, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers. You

Fred: OK, in the book of Moses, there's a place where it says that God the Father built the earth, then a few verses later it said, and I did it through my Son, because I told him to do it.

Don Redd: OK, so it's obvious that when it said before, it wasn't just Joseph and Oliver necessarily.

Fred: No, it was Joseph and Oliver — and we'll get into it — it was Joseph and Oliver, as I see it and there's no way you can construe that any other way. There are other things and statements made on this subject. And this brings up the question — well now, I thought Hyrum got that blessing — everybody thinks this — right? Wasn't Hyrum the patriarchal heir in his father's house? Was he the one — was he the birthright son of his father's family?

Female: In this case the Patriarch should stay in the family.

Fred: The church patriarch — he is in — he is in Hyrum's line — at least he was.

Ross: He's still there — he just lost his place.

Fred: Wait until he dies.

Don Redd: So, he's not out of Hyrum's line.

Fred: OK, who is Joseph Smith? Who was the patriarchal head of this dispensation? Was it Hyrum?

Audience: It was Joseph Senior.

Fred: Joseph Smith. Joseph Smith Junior. This is a discourse by Brigham

Young. It is found in the *Journal of Discourses*, Volume 16, page 187:

Brother Joseph Smith, instead of being the firstborn was the third son of his father's family who came to maturity, yet he is actually the heir of the family. He is the heir of his father's house. It seems to us that the oldest son would be the natural heir, but we see that the Lord makes his own selection."

If you go back, people think that the right of the firstborn is when you are the firstborn son. But that's not what it is, and that's not the way Joseph Smith interpreted it. In fact, if you go back and trace the history, Seth was not Adam's firstborn son — Cain was the first son mentioned in the Bible. And of course the blacks might like that, but Cain...

Male: Cain wasn't the firstborn son, was he?

Fred: Well, as far as there's any record of it in the Bible, he was.

Female: Doesn't it say in the Book of Moses he had many other children, before Cain and Abel?

Fred: Yea, he did. But I don't believe it said before — it said after he did.

Waldo Harris: It lists it before.

Fred: Can you show me that?

Waldo Harris: You bet ya. Moses Chapter 7, I think.

Ross: Hey, wait a minute, it says that on a rock here — around Cain Beds? It says Adam bore Cain, Abel, Seth and two daughters on a rock there.

Waldo Harris: Ok, Fred let me take you to the fifth chapter of Moses...

Fred: To the Fifth chapter of Moses?

Waldo Harris: To the Fifth chapter of Moses, page 11 in your Pearl of Great Price. Starting in Verse 12 it says: "And Adam and Eve blessed the name of God, and made all things known unto their sons and their daughters. And Satan came among them, saying: I am also a son of God", and he tempts them and turns them away, and way down in Verse 16, Adam and Eve, his wife ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare Cain..."

Fred: Good point.

Waldo Harris: After he had all these other sons and daughters, had grew in maturity and filled the whole earth apparently — or at least there was a bunch of them — and turned against God before Cain was ever born — according to this passage.

Fred: I've never noticed that before. Brigham Young made a statement that he didn't know whether Cain was the first son or not and . . .

Waldo Harris: I question that he was, But in this particular passage however, I can see that if the story that Darter writes about Lillith and Cain's [birth]. At any rate, if that story is true he is not the son of Adam at all anyway.

Fred: Yea, well we went through that the other night...

Waldo Harris: Yea, well, that's why I say — this puts all of these children of Adam and Eve, and there must have been a lot of them because the Lord commanded men everywhere that they must repent. Now these men must have been everywhere.

They must have been scattered all over the land and there must have been a bunch of them, not just a few.

Lynn: Read verse two and three.

Male: Of [chapter] five?

Lynn: Of [chapter] five.

Male: "And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and replenish the earth." Sure — long before Cain and Abel came along.

Fred: This was in a vision of Enoch, too.

Woman: [...] two and two, and then it goes over and talks about Cain clear over here in verse 16.

Don Redd: This is 14 verses younger than the other one. (laughing)

Fred: The point that I wanted to make here, was that the firstborn son was not necessarily the heir of the family. Brigham Young pointed out that Joseph Smith was the heir, and there are other places where that same thing is made apparent.

Waldo Harris: This thing even makes it more apparent — of all these children of Adam and Eve were born before the heir came along — you know very well, the firstborn son doesn't necessarily have it.

Fred: See, Seth wasn't the firstborn and you go through and read how old some of those patriarchs were, you know, 150 years old and along comes one of the heirs — you've got to wonder if they didn't start having children sooner than that. Brigham Young said anybody that's not married by the time he's 25 is a public menace. (Laughter)

Don Redd: Those folks weren't living to be 900 either — you've got to give them a little more time.

Fred: Yea.

Woman: It's been pointed out that these children of Adam and Eve were not righteous children, therefore their records and their genealogies have not been kept and that the first records and genealogy to be kept came from Abel because he was righteous.

Fred: As far as being the oldest son, Abraham — well, Isaac was not Abraham's first son — Jacob was not Isaac's first son — Joseph was not Jacob's first son — Ephraim was not Joseph's first son.

Ross: Lorin Woolley was not John W. Woolly's first son.

Max Anderson: What's that got to do with the wheat market? *(everybody was laughing)*

Ross: Well, every time I say anything, people laugh.

Max Anderson: Would you rather we cry, Joel?

Ross: I hope not — I'm Ross, not Joel.

Fred: The Right of the Firstborn doesn't have anything to do with being the firstborn son. I would like to get into that a little bit. We're just kind of popping all over from place to place.

Don Redd: Jacob didn't understand that — and Joseph didn't understand that in his case.

Fred: Well, he may not have understood it, or he may not have liked it, but that's the way it went. Joseph Smith was not the firstborn son and the point is that Hyrum is the Patriarch — now how do you explain that.

Don Redd: Well, you made it clear that the firstborn doesn't always get to inherit his right, but I think the story of the patriarchs in the Old Testament is terribly clear that he had that opportunity and we've got a copy of great stories about someone other than the firstborn getting it, because someone else screwed up. Not that it does not — so it did belong to the firstborn and got changed because of unrighteousness.

Fred: You won't prove that from any Old Testament source. We're talking about something else here, not...

Lamar Porter: Fred, what was so terribly important about this — receiving this particular blessing — being the firstborn son and why is that significant?

Don Redd: That is the heir of everything.

Fred: Alright — the heir — the heir to the Priesthood, no less. So, here we have the question again — why was Hyrum the Patriarch, when Joseph was the heir?

Woman: [unintelligable questions]

Fred: Yah, it's typeset in a whole bunch of stuff, which I was going to use tonight.

Waldo Harris: [Unintelligible remarks]

(tape turned over)

Fred: ...confusion, takes on real simple, clear — crystal clear understanding when you start realizing there was a lot more to be fought over than the Church. And that the men who were fighting over succession in Sidney Rigdon's trial and later, were not haggling over being President of the Church — they didn't care — they wanted this other thing — way up here, you know — out of the church.

Don Redd: How could Sidney be fighting about that when it was just when he returned from Pittsburgh that he was introduced to it according to Heber C. Kimball.

Fred: OK.

Tom Green: No, I think he was introduced just before he left for Pitts-

burgh.

Don Redd: But it was the last time wasn't it?

Heber Kimball said that W.W. Phelps brought him into the Higher Council just prior to leaving.

Don Redd: Yea, I understood that to be leaving after he had been there, made his claims, and left in peace with the brethren. Brigham was sustained and he went back to Pittsburgh.

Fred: No, it was before Joseph's death — we're getting....

Max Anderson: No, we're getting the cart before the horse here.

Fred: Yea, we're getting so far out of everything that I was going to get into tonight. I ought to just try and confine it to some doctrine tonight — Joseph Smith as I see it, set up two churches and if you people took that pamphlet home and read it last night — you'll know what I am talking about. That second church has a particular relationship with the House of Israel. The Church of the Firstborn was not The Church of Jesus Christ — it was the Church of Adam. It had it's own set of rules — it's own Priesthood — it's own gospel — separate and above from the Church of Jesus Christ. See — here we have this real interesting statement — it's in the Book of Mormon — it's in the Doctrine and Covenants in about six place — and I think the best place where it states it is in Section 135:3. Joseph Smith the Prophet and Seer of the Lord has done more save Jesus only for the salvation of man in this world, than any other man that ever lived in it. In the short space of 20 years, he has brought forth the Book of Mormon, which he translated by the gift and power of God and has been the means of publishing it on two continents — has sent the Fulness of the Everlasting Gospel — which it contains to the four quarters of the earth" — ok — the Fulness of the Everlasting Gospel which it — The Book of Mormon contained as it was printed in 1830 — so the Book of Mormon contained the Fulness of the Gospel of Jesus Christ. Maybe I could get you to answer Max — is there anything in there about Adam-God?

Max: No, but then there isn't in any of the rest of the Standard Works either.

Fred: Is there anything in there about eternal marriage?

Max: Uh, I don't know that it gets into it Fred, but you can't say that there's nothing in there about...

Fred: Hey, I say it has nothing — I didn't say the Nephites didn't have it — I'm saying the Book of Mormon that was printed and sent out to the world — that had the Fulness of the Gospel of Jesus Christ in those 550 pages — does not contain one word about eternal marriage — not one word about work for the dead — not one word about endowments — not one word about God being a man like us, once living on an earth the same as we did — to say nothing about plural marriage.

Rhea Coombs husband — Mark Baird: But doesn't it say something about other things coming in the future?

Fred: Sure, but the point is — as it's written — as it's printed — it has the Fulness of the Gospel in it.

Mark Baird: No, I mean allowing for additions.

Fred: Yea, well I don't deny there are going to be additions, but the point is, they're not in the Book of Mormon.

Male: No, I mean, doesn't the Book of Mormon provide for additions. That's what I mean.

Fred: Yes it does — but that's not the book that contains the fulness. There's nothing about temple ordinances in the Book of Mormon of any significance at all — Alma 13 is as close as your going to get. Alma 13, no use reading it — you can read it some other time, but I'll just tell you that that deals with the Holy Order and the endowment. But it doesn't explain the doctrine of any of the ordinances of the temple and it only makes vague reference, which means nothing without the Nauvoo period.

Les Burrell: Ok, what does it refer to — post temple work — is that what your saying?

Fred: Yea, Brigham Young and Joseph Smith on one occasion said — it's the Fourth Article of Faith — The first principles and ordinances of the gospel are; first, faith in the Lord Jesus Christ." On another time, years later, he said: "It is the first principle of the gospel to know for a certainty the character of God, yea, to know that God himself, the Father of us all, once dwelt on an earth the same as Jesus Christ." Now, which is first? Faith in Christ or a knowledge of God — to know for a certainty, no less — which is first?

Don Redd: It sounds like their both first — it must be referring to primacy and not order.

Fred: They can't be both first, because one has to come along in time later. To know for a certainty, you have to have faith first.

Women: No man can come unto the Father, but by me.

Fred: That's right.

Women: First we must have faith on the Lord Jesus Christ.

Fred: That is first. Well, these are some interesting statements, you know and they create problems. In the book of Hebrews Chapter 6, there's a statement in there, and Paul says: "Therefore, *leaving the principles of the doctrine of Christ,* ***let us go on into perfection;*** NOT LAYING AGAIN THE FOUNDATION of faith from dead works..."

Waldo Harris: Where's that reference?

Fred: Hebrews chapter 6 — might as well read it.

Les Burrell: Which verse?

Fred: I think it's the first three verses. Chapter 6 verse one: "Therefore,

leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." All those principles are in the Book of Mormon.

Waldo Harris: Dead works.

Tom Green: Are you saying that those are the principles of the gospel of Jesus Christ.

Fred: That's right. And he says, "therefore, leaving these principles, let us go on unto perfection", and what is it that brings perfection or exaltation?

Woman: Isn't it to know God?

Fred: All the temple ordinances.

Waldo Harris: The ordinances of the Church of the Firstborn Leave the Church of the Son and get into the Church of the Father.

Fred: He starts talking in here about the calling and election being made sure.

Waldo Harris: I read a book this past week where modern Christianity is characterized as a shivering skeleton of dead works — characterized by the...

Ross: Hey, they don't shiver any more, they're dead.

Waldo Harris: They're shivering still in their dead works — now that — boy that was quite a statement. When you said dead works, I thought of that.

Fred: Ok, I'm trying to point out all these paradoxes — leaving the principles of the doctrine of Christ tonight, we're going to go on into another doctrine, called the gospel of the Father. It involves the "Work of the Father" that we read about in the 14th chapter of 1 Nephi Verse 17, where it speaks of this day when Israel would be established again and "the Father would work a work" and it also refers to it several times in Chapter 21 of 3rd Nephi. So, I would like to get into when Joseph Smith restored that and what it is. I assume that everyone here knows that Adam is God. If you don't, shame on you.

Waldo Harris: Everybody except Max.

Fred: Oh, Max knows it — he just won't admit it.

Ross: I want you guys to lay off Max. (laughing in background) I'm sitting on his right hand.

Max Anderson: Like a cougar.

Fred: Max hasn't said one word, so far as I know, against Adam-God. He just don't say nothing.

Lyle Jenkins — Ross' Friend: Elden Watson has.

Max: I'm smart.

Fred: No — that's right he is — Watson's not smart at all. You know there is a statement about necessity being the mother of invention, and there are a lot of people who get in a lot of trouble because of that and I think that's

what the Council of Friends is all about. They had a legitimate mission and a legitimate calling and they screwed it all up out of necessity. (Laughing, back ground laughing and conversation)

Don Redd: You strike one group and you strike...

Fred: Huh?

Ross: Fred, no more jokes.

Lynn's Mother: [...] and he talks about friends and I would assume maybe the term friends could be attributed to this group here, which seems to come from every section in the nation.

Don Redd: I hope so.

Fred: OK, I guess I better grab — In the *History of the Church*, volume 4, page 492:

"The new year has been ushered in and continued thus far under the most favorable auspices and the Saints seem to be influenced by a kind and indulgent Providence in their dispositions and blessed with means to rear the Temple of the Most High God, anxiously looking forth to the completion thereof as an event of the greatest importance to the Church and the world, making the Saints in Zion to rejoice and the hypocrite and sinner to tremble. Truly this is a day long to be remembered by the Saints of the last days," — and this is on January 6, 1842 — "a day in which the God of heaven has Begun to Restore the ***Ancient Order of His Kingdom*** unto His servants and people, a day in which all things are concurring to bring about *the completion of the fullness of the Gospel* — a fullness of the dispensation of dispensations, even the fullness of times; a day in which God has begun to make manifest and set in order in His Church those things which have been, and those things which the ancient prophets and wise men desired to see, but died without beholding them; a day in which those things begin to be made manifest, which have been hid from before the foundation of the world, and which Jehovah has promised should be made known in His own due time unto His servants, to prepare the earth for the *return of His glory,* ***even a Celestial glory,*** and a Kingdom of Priests and Kings to God and the Lamb, forever.

Max: What's the reference?

Fred: *History of the Church*, vol. 4, page 492–493. He said here, "The day in which the God in heaven has begun to Restore the Ancient Order of His kingdom." OK, in *The teachings of Joseph Smith*, page 237, he begins to do just that. Under the title, "Highest Order of Priesthood Revealed" . . .

Max: Now where is this?

Fred: The Teachings of Joseph Smith, page 237 — and the caption of this whole comment is in bold — "HIGHEST ORDER OF PRIESTHOOD REVEALED". It's May 4, 1842:

"I spent the day in the upper part of the store, that is, in my private office, in council with General James Adams of Springfield; Patriarch, Hyrum Smith; Bishops Newel K. Whitney, George Miller, Brigham Young, Heber C. Kimball, Willard Richards; instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood and so on to the Highest Order of the Melchizedek Priesthood."

A very interesting statement there — we've got more than one order of the Melchizedek Priesthood referred to here. It speaks of the highest order of the Melchizedek Priesthood and it couldn't be referring as opposed to the Aaronic Priesthood because he has already delineated those and those who have been through the temple, know what he is talking about here. It has reference to the signs and tokens of the temple. How many here — is there anyone here who hasn't had their endowment? ... OK, that's to bad. Those that have, will recognize that there are four Signs and Tokens in the Temple and two of them represent the Aaronic Priesthood and two of them represent the Melchizedek Priesthood and we are going to discuss that in a general way. But after speaking of "the Highest Order of the Melchizedek Priesthood", he makes another statement wherein he refers to "setting forth the order pertaining to the Ancient of Days." What is that?

Waldo Harris: Adam.

Fred: OK, we know who Adam is — now what is his order?

Waldo Harris: The Church of the Firstborn.

Lamar Porter: The Patriarchal Order.

Fred: Max, what do you think it is?

Max: I think that you are right — yea.

Fred: Good. And it goes on and it says, "and all those plans and principles by which anyone is enabled to secure the fulness of those blessings which have been prepared for the Church of the Firstborn — so the order of the Ancient of Days has to do with the Church of the Firstborn. In the Journal of Discourses, Vol.8, page 154, Brigham Young said: "the ordinances of the House of God are expressly for the Church of the Firstborn".

Don Redd: 154?

Fred: Uh-huh. And if you go back to that statement made by Heber C. Kimball — and those of you who have read my pamphlet — have you got something to say?

Male: No.

Fred: Is the Church of the Firstborn Christ's church, Max?

Max: Well, as I understand it the Church of the Firstborn is whoever has become covenant through the Temple Ordinances.

Waldo Harris: It's a little more than that Tom, isn't it?

Steve Bjorkman: I think we're about to find out. (Lorain Harris and others laughing)

Lynn's Mother: I think we are going to find out.

Fred: Those of you who have read the pamphlets, have already read this. But, I wanted to point out some things in here. This speech was given during the Utah war and ...

Female: JD what?

Fred: Vol. 5, page 129:

"My prayer and wish to God is that we may not have a swore judge from this time henceforth and forever and that we may never have any judges in this territory but men of our own choice and that we may never have any person to preside over us in the capacity of a governor in this territory, but the man of our own choice. And I say further, we never will." Well, he blew that. "This people here are the people of God. Here in the territory of Deseret is the Kingdom of God."

Les Burrell: Did you say he blew that, or the people blew that?

Fred: Well, it got blown.

Don Redd: He said that he blew that.

Lorain Harris: He prophesied it.

Don Redd: So, we have a problem with anything he says.

Les Burrell: I think the people blew that.

Don Redd: He said that it wouldn't happen, not that he hoped it wouldn't.

Les Burrell: But it was the people, not Heber.

Fred: They let them in the valley, ok — He let them in the valley and when he let them in the valley they had some more swore judges that they could swear about.

Don Redd — Attorney: They still do.

Fred: They still do — they still are. (laughing)

Don Redd: He didn't say that. He said judges. (laughing)

Les Burrell: Don't judges come from lawyers though?

Lawyer Don Redd: Yea, when you turn rotten, you become a judge. (laughing)

Fred: The only thing is, there is a law passed, and you can't do anything to a rotten judge. They should cut his head off. (laughing from Lamar)

Don Redd: I'm satisfied with just removing him from office.

Fred: Yea, that's because you might become a judge.

"This people here are the people of God. Here in the territory of Deseret is the Kingdom of God and here are all the officers pertaining to that kingdom.

And here is an organization that is organized after the Order of God" — notice that — the Order of God — the Holy Order of God — don't forget that — we will be dealing with that idea in a little while. "And it is organized after the Order of the Church of the Firstborn — so the Order of God is organized after the Order of the Church of the Firstborn. Let me explain what the Church of the Firstborn is; it is the first church that ever was raised up upon this earth." Now was that something real or just imaginary?

Tom Green and Others: Real.

Woman: It had to be physical, or it wouldn't be called a church.

Fred: Ok:

"That is what I mean and when God, our Father organized that church he organized it just as His Father organized the church on the earth where he dwelt. And that same order is organized here in the city of the Great Salt Lake and is that order that Joseph Smith, the Prophet of God, organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself and others were present when that was done."

Ok, he says here that it was the first church that was ever set up upon the earth and we know who set that church up — it was Adam. And it was organized after the same order as His Father and God — Adam being our God — His God set one up just like it on the earth where Adam came from. And Joseph says that it was set up in Kirtland, Ohio — or Heber C. did — and he also stated — he says, "that same order is organized here in the city of Great Salt Lake and it is that order that Joseph Smith, the Prophet of God, organized in the beginning in Kirtland, Ohio — Brother Brigham, myself and others were present when that was done and when those officers received their endowments" — notice that there were officers and they received their Endowments.

Tom Green: What officers?

Fred: Officers of the Church of the Firstborn — and I don't think they're up in heaven, because we got a record of when they got their endowments and they weren't translated yet.

Woman: Doesn't it say that this Order was after the Order of the Church of the Firstborn?

Fred: Yea.

Woman: Well, was the kingdom with it's constitution and everything being set up after that Order?

Fred: We will get into all of that tonight, I hope, and you will find out that they are the same thing.

Lyle: That's in the Journal of Discourses, what volume...?

Fred: What I'm reading out of is volume 5, 129. But, let me point out, he says, and "when those officers receive their endowments they were together in

one place, they were organized and received their endowments and blessings and those keys were placed upon them." What keys? What keys?

Don Redd: The keys they had in the Great Salt Lake City right then.

Fred: The keys of the Church of the Firstborn — and the officers of the Church of the Firstborn, were given their endowments and it didn't say that was in Kirtland — it was in Nauvoo.

Don Redd: The keys to the Church of the Firstborn — pardon? What did you just say? It was not in Kirtland?

Fred: The endowments didn't take place in Kirtland. He said that the church was organized in Kirtland, Ohio and then he said "and when those officers were together in one place, they received their endowments" — when those officers received their endowments they were together in one place — he did not say that was Kirtland, that was in Nauvoo. And we just read out of the Teachings, page 237 — when that started, ok.

Lynn's Mother: In 1842?

Fred: And you'll notice the parallel — that it's consistent all the way through here.

Don Redd: There were washings and anointings in Kirtland.

Fred: Yea, but they had nothing to do with being ordained Kings and Priests. They had nothing to do with the Fulness of the Priesthood either. They were foot-washings, but they were not the Endowment that was given in Nauvoo.

Max: No, but don't say they didn't have anything to do with it, because they were part of or a precursor to it.

Linda Green: When you say they weren't the Higher Melchizedek Priesthood, is [that] what it said in the scripture that we read?

Fred: What scripture is that?

Tom Green: The one you read where it says up to the "Highest Order of the Melchizedek Priesthood".

Fred: OK.

Female: In Joseph Smith's Teachings.

Fred: Alright, so what are you saying?

Tom Green: There were seven men above the brick store...

Fred: There were nine of them.

Don Redd??: Nine men; above the brick store, Judge Adams and all those guys, they received washings and anointings and ordinances up to the highest order of the Melchizedek Priesthood.

Max Anderson: The only one he remembers is the lawyer, see. (laughing)

Fred: That's good.

Don Redd: Judge Adams huh?

Tom Green: Are you saying that that was the endowment for the Church of the Firstborn, of those officers that Heber C. Kimball was referring to?

Fred: That's right, it said it right in there; "instituting the Ancient Order of Things, or the Order of the Ancient of Days, and all those plans and principles, by which anyone is enabled to secure those blessings prepared for the Church of the Firstborn. . . . In this council was instituted the Ancient Order of things for the first time in these last days" — That's what it said.

Max: Yea, but, we need to go farther down the road first Fred, and then I would like to go back and find out what the term, "those officers", meant.

Fred: What the term "those officers" meant?

Max: Yea.

Fred: We'll get into that when we get into the Council of Fifty.

Max: OK.

Fred: I won't leave any stone unturned and you can always turn them back. (laughing) The question is, what were these officers ordained to? Now in the Teachings on page 237, he said — he ties it under the Order of the Ancient of Days — that's the order of God — Adam is God. The Church of the Firstborn — well, what is it? What was it that existed on the earth on Adam's day? Turn to the Pearl of Great Price, page 32 — the book of Abraham, I think it is.

Don Redd: It is Abraham 2.

Fred: Yea, but, that's the wrong one — I was reading about that a while ago — would you read about that — the government of Ham?

LaMar Porter: What are you looking for?

Fred: The government of Ham set up — it refers to the Order that was established in Adam's day. (people looking it up) Here it is, verse 22, page 31, Verse 21(Abraham 1:21–22) "Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth. (22) From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land. (23) The land of Egypt being first discovered by a woman; verse 25, Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, *which was patriarchal*. (26) Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly To Imitate *that Order established by the fathers* in the first generations, in the days of ***the first patriarchal reign,*** Even in the Reign of Adam, and *also of Noah,* his father, who blessed him with the blessings of the earth, and with the blessings of wisdom. But cursed him as pertaining to the Priesthood."

Ok, so this patriarchal order that Ham set up, or that Pharaoh setup, was a mimic of what Adam and Noah set up. And it was a ***Patriarchal Government,*** and that's the Order of the Ancient of Days. It didn't have anything to do with apostles or seventies...

Tom Green: What's the Order of the Ancient of Days?

Fred: It's the Patriarchal Order. The Order of the Ancient of Days is the Church of the Firstborn. Some people refer to it as the Patriarchal Order — the Divine Patriarchal Order. The Divine Patriarchal Order is The Church of the Firstborn — it's the Father's family.

Lyle Jenkins — Ross' Friend: Is that one reason why the Negroes, or the blacks should not receive the priesthood, is because it's counterfeit to the — uh, Israel?

Fred: No, I think the reason that they're not supposed to get it is because that they were of the cursed lineage and before — in the pre-existence — if you read Nephi — no it's Alma 13, it gets into the fact that we lived in the pre-existence and that because some of us were more righteous than others, some of us were foreordained to come to this world and receive the priesthood, while others were not. The Negroes were foreordained not to. What I am trying to do — I'm trying to tie in everything here — we have this Order of the Ancient of Days — the Ancient of Days is God and we ask now, who is the Firstborn? Who is the Firstborn?

Max Anderson: Christ.

Fred: Ok, Firstborn in the spirit?

Max Anderson: Uh-huh.

Fred: How about in the flesh?

Max Anderson: No.

Fred: He wasn't the first born in the flesh. Did Adam get the right of the Firstborn from Christ? Do you believe in Adam-God? (everybody laughs)

Max Anderson: You asked me that once before.

Waldo Harris: You put him right on the spot, don't you? That's not a legitimate, fair question. Ask him the conclusion, not the source. (Lynn laughing with the others)

Don Redd: Well, ok, did Adam get the right of the firstborn from Christ? (background speculation)

Fred: Adam was Christ's Father in the first place — Adam is God. There's no way he got anything from Christ.

Don Redd: Pardon?

Tom Green: Heber C. Kimball said Adam was Christ's Father, but that's disputed today.

Fred: Well, yea, but Max doesn't dispute it. (Loraine laughing – with others)

Lynn: Max doesn't say anything.

Fred: That's right, he don't say anything, and since he won't argue with me – all is fair.

Lynn: You're going to argue both sides.

Max: Uh, you got the floor Fred.

Fred: OK, in Abraham chapter one, let's see what page that is – page 29, Abraham's speaking; (2) "And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness", skip some of that, "I became a rightful heir, a High Priest, holding the right belonging to the fathers" — a rightful heir, a High Priest, holding he right belonging to the fathers" — whatever that is.

Les Burrell's Aunt: What verse are you reading from — I have the new version, and I can't follow the pages. Verse what?

Fred: Ok, Verse two, chapter one.

Don Redd: How did he become that?

Fred: How did he become what? The rightful heir?

Don Redd: um-huh.

Fred: Well, we'll read it right here.

Don Redd: It says "after, then, I became".

Max Anderson: Well, it's by lineage.

Don Redd: Well, he shouldn't have become after something on his lineage. And he said, "I sought for greater rest and peace", and as I was seeking, then I became.

Fred: That's right — after he sought for it, he got it.

Don Redd: Well, I became an heir.

Fred: Yea he became it and he got it. And how did he get it? We'll read that.(3) "It was conferred upon me from the fathers; it came down from the fathers from the beginning of time, yea, even from the beginning, or before the foundations of the earth, down to the present time, even the right of the Firstborn, or the first man, who is Adam, or first father, through the fathers unto me."

Now who is the Firstborn here?

Les Burrell's Aunt: Adam.

Tom Green: It says Adam.

Fred: It came from Adam. Abraham was not the Firstborn, he inherited the Right of the Firstborn. Adam was the Firstborn whose rights Abraham inherited.

Waldo Harris: Is he talking about a Firstborn like a birth, or is he talking about the Right of the Firstborn, speaking of the church?

Fred: He's speaking of "the Right of the Firstborn, meaning Adam". "It came down from the Father's even from Adam, the right of the Firstborn, or the first man who was Adam, our first father, through the father's unto me." Ok, now in the *Egyptian Alphabet and Grammar,* Joseph Smith elaborates on his theology and he makes some very significant distinctions between "the Right of the Firstborn" and "the Firstborn". Adam did not hold "the Right of

the Firstborn" — he WAS "the Firstborn".

Tom Green: So anybody that held it after that was simply holding Adam's right to preside over...

Fred: That's right — he was standing in Adam's place as Adam's heir...

Don Redd: Now, was that just one person then?

Fred: Just one man, and there has never been more than one man on the earth at a time who holds the keys of this power (D&C 132:7).

Don Redd: So Abraham got that.

Fred: Abraham got it.

Don Redd: Then Abraham had to go to Melchizedek to be blessed of him and pay his tithes...

Fred: No, Abraham got it when he got blessed. I mean, where did Abraham get his priesthood anyway?

Waldo Harris: From Melchizedek.

Fred: Who was Melchizedek.

Don Redd: Well, apparently he had a long time before he was visited by Melchizedek on the occasion when he came back from the war with the kings.

Fred: Ok, Abraham got his blessing and you will notice that Joseph Smith got his — Elias, or Noah came and gave Joseph the birthright in the Kirtland Temple. He got the endowments of it later, OK? He received the endowments that pertained to those keys on September 28, 1843. But let me read you this — here is a lot of disjointed statements, and I have combed through the *Egyptian Alphabet and Grammar* and collected these out. The statements in themselves are very clear, but they're not all one lump statement as I'm going to read it to you. [Caw-eh] and he's trying to use this, he's trying to sound out these Egyptian words and state their meaning, OK? The first word is [Caw-eh], then he writes, or defines "the first man, or Adam, coming from Adam, keys or right over patriarchal right by appointment." That's on page three. [Zuel] "Any or some fixed period of time, back to the beginning of creation, showing the chronology of the patriarchs, the right of Priesthood and the lineage through whom it shall be continued by promise." See, that's what Abraham got. That's what Joseph Smith got — "as I said unto Abraham, concerning the kindreds of the earth, even so, I say to my servant Joseph." (D&C 124:56–58) "[Zuell], "signifying the lineage that lawfully hold the keys of the Kingdom of God, by promise." That's another interesting statement. That has patriarchal connotations, "the lineage that lawfully hold the keys of the Kingdom of God". And notice it says "the keys of the Kingdom of God". When we discover what the Order of the Ancient of Days is, we'll know what that kingdom consists of. "[Zub-Zuell-Oon], the firstborn or the first man or the father of fathers." The right of the Firstborn is Adam's right — Adam is the Firstborn — the

Church of the Firstborn is Adam's Church – he set it up on the earth, just as his Father and God did on the earth where he came from, and it is not the Church of Jesus Christ.

Max Anderson: Well, Fred, just analyzing the generic meaning of the term the "Firstborn", that signifies somebody who was born first.

Fred: That's right.

Max: Are you talking about Adam being born . . .

Fred: He was born first before any of us were.

Max: In his pre-existence . . .

Fred: He wasn't born here — he was born before he came here. He was born first — before any of us — before Jesus Christ — he was our Father — he is our God.

Max: So, you're saying that Adam is the spirit firstborn of his father?

Fred: No, I'm not saying that at all. This is according to the flesh.

Waldo Harris: He is applying it to this earth.

Max: To the flesh of this earth?

Fred: As far as all the people on this earth are concerned — Adam got his body before anybody else did. He got it before any of us were here — before the world was here. In another world, he was flatly born first — first before all of us — before anybody else. Now if you want to talk about Jesus being the firstborn in the spirit, well then I have to ask you – did he have a father? Was he born in the spirit? Then was Jesus really the firstborn.

Mark Baird: Doesn't it also have to include conformance.

Fred: Pardon?

Mark Baird: Does it also have to include conformance; the first to conform.

Fred: I don't know what you mean?

Mark Baird: Well, firstborn that was obedient.

Fred: Well, I think of all those who have ever lived on Earth, Adam was the first to receive a physical body — he received it just as President Young said, on another earth, before he came here, and he is the Father of all living on this Earth today.

OK, "[Kya brome] first recorded in chronology, coming down from the beginning, firstborn right or blessings". "[Ba-et-ku], the next from Adam, one ordained under him, a patriarch, or the right of the first born." And you will notice that it doesn't say anything in here about Adam having the Right of the firstborn. It's his heirs that hold the right of the firstborn — Adam is "the Firstborn" whose rights his heirs hold. "[Ba-et-ki], the third patriarch, or right of the Firstborn." "[Ba-eth-ka], the fourth patriarch from Adam, the Right of the Firstborn." The Right of the Firstborn was the birthright to stand in the place of Adam — the man who held that was the man who was Adam's heir

— the man who stood as Adam after Adam was gone. And in the Teachings of Joseph Smith, I think it is on page 322, Joseph Smith speaks of this man when he says, "those holding the fullness of the Melchizedek Priesthood are Kings and Priests of the Most High God, holding the keys of power and blessings. In fact, this priesthood is a perfect law of theocracy and stands as God [or Adam] to give laws to the people, administering endless lives to the sons and daughters of Adam." The man who holds the Right of the Firstborn, stands as God over all the earth, to the posterity of Adam.

Waldo Harris: What is that reference?

Fred: It's Teachings, page 322. Ok, "[Ee-el-ka], patriarchal government or authority, a land governed according the pattern or the order given to the patriarchs, or fathers; rules and laws of a government, administered by the direction of heaven or God. A people living under the laws of the gospel or that law by which they may be sanctified and see the face of God." And, if you are familiar with Joseph Smith's Nauvoo theology, you will learn that you see the face of God after you have received all the laws and ordinances of the temple, namely, the second anointing, and then you will see the face of God, if you continue in faithfulness. So, this is what we are talking about, "the Order of the Ancient of Days", and then he makes another statement here — "a priestly government, a government administered by the authority of the priesthood, less, or under the patriarchal". And it's my contention that that's what the church is.

Male: Read that again please.

Fred: "A priestly government, a government administered by the authority of the priesthood, less or under the patriarchal." "[Ba-eth-ka], Adam or the first man or the first king."

Tom Green: What was the reference on that?

Fred: This all comes out of the Egyptian Alphabet and Grammar and there are different pages for all these statements. It's about 40 pages long, so you'll enjoy reading it anyway. What is the Order of the Ancient of Days? It's a Patriarchal Order, and how do you get in it?

Lorain: I guess you have to be born in it?

Fred: What if you're not born in it?

Male: You have to be adopted.

Fred: OK, and if there's no Law of Adoption, how about then?

Male: No law of Adoption, and you're not in.

LaMar Porter: You just don't get in. (laughing)

Fred: Ok, in 1894, Wilford Woodruff thought the saints were no longer worthy to be saviors on Mount Zion, so he said from now on instead of you sealing your dead to yourselves, you seal yourselves to your dead and then when you get as far back as you can, seal them to one of the patriarchs, or one of the apostles or to Joseph Smith. He didn't change the law at all.

Tom Green: Now wait a minute — all of a sudden you are dropping the Law of Adoption on us. Now, you're saying what if there were no Law of Adoption — but didn't Joseph Smith receive the keys to the Law of Adoption?

Fred: He received it and he instituted it; he set it up and he had his quorums who were close to him, sealed to him.

Tom Green: Where did he receive the Law of Adoption?

Fred: Well, if you remember in the Book of Abraham — what it says here, and for those who don't believe in the Law of Adoption, as practiced by Brigham Young — and I don't mean this quasi-nebulous thing that the church talks about — I mean that thing where you go in the Temple and you Covenant to be Adopted to a man who is in the Patriarchal Line going back to Joseph Smith, even though that man's not your father. In the Book of Abraham, page 32...

Waldo Harris: Page what?

Lynn's Mother: Page 32 – You'll have to give me the reference.

Fred: I'll have to look at it and see what it is when I find it.

Male: It's Abraham chapter 2.

Fred: Yea, OK, this is when Jehovah appears to him and he says, "my name is Jehovah, verse 8, chapter 2; and I know the end from the beginning, therefore my hand shall be over thee, and I will make thee a great nation, and I will bless thee above measure and make thy name great among all nations and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations. And I will bless them through thy name, for as many as receive this gospel shall be called after thy name and shall be "counted thy seed, and shall rise up and bless thee as their father. And I will bless them that bless thee" — let's see; go back to verse 10 — "and I will bless them through thy name, for as many as shall receive this gospel shall be called after thy name and shall be accounted thy seed." So Abraham and his posterity throughout all time they go out as missionaries — they hold the priesthood — they go out and do missionary work, and all those that are converted by their work, they come into Abraham's family and they are adopted to him. And they rise up and bless him as their father. So what does that do for the line they have going back by genealogical descent? "And I will bless them that bless thee, and curse them that curse thee, and in thee, that is in thy Priesthood and in thy seed that is thy priesthood." And he had been given a Priesthood. It belonged to Abraham and his seed just like Levi – just like Aaron. "For I will give unto thee a promise that this right shall continue in thee and thy seed after thee, that is to say, the literal seed, or the seed of the body, shall all the families of the earth be blessed, even with the blessing of the gospel." So there's the blessing that Joseph Smith got, that Abraham got: "Which are the blessings of Salvation, even of eternal life." That was the priesthood that was Abraham's priesthood. When we go in the Temple we are

promised that through our faithfulness to all the laws and ordinances of the New and Everlasting Covenant, we will receive ALL the blessings of Abraham, Isaac and Jacob; and this is one of them — to be "the father of the faithful" — to go out and as it says in the Book of Mormon, "if you shall labor all your days and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my father". They become your posterity, they're sealed into your family; and Joseph Smith started that doctrine and was teaching it and if you people will all come back next week, I'll give you a bunch of sermons on it that have never really been available before.

Max: Why would some of the people then who were being adopted — for instance, when Joseph was presiding — why would they be adopted to anyone but him?

Fred: Well, that's a good question — you go back now; Abraham has this promise, do you think that Joseph got it, or Isaac got it or Jacob got it? Joseph had the twelve adopted to him; they went out and had men adopted to them...

Male: You mean the Joseph that was sold into Egypt?

Fred: Joseph Smith did; he had the twelve and the Council of Fifty adopted to him as sons. They went out and had men adopted to them.

Max: There were some people, I mean, they were choosing up; some...

Fred: Could you hold for just a second – I'm choking to death.

Lorain: Take off your tie.

Fred: My wife put a pin in here and she put it so tight that it — it'll never get off of my head. (Laughing)

Don Redd: She tied that just right, Fred! (laughing)

Les Burrell's Aunt: While your waiting, just a little bit of interest, my great-grandfather, John D. Lee, put in his diary that he was the second adopted son to Brigham Young and he wanted to be first, but he gave way to Porter Rockwell.

Fred: He was the first to request it and the second in the list as it was made up.

Les Burrell's Aunt: Porter Rockwell was first because he was the put in his diary, guarded the Prophet.

Fred: The Order of the Ancient of Days was a Patriarchal Order and not only did it involve the blood line, but it also involved the sealing line. I'm not denying the blood of it, I'm just saying that the record that they went by was the sealing. Joseph was the father of this Dispensation, he was the head of it. Even his father was sealed to him in the Nauvoo Temple.

Tom Green: Joseph's father was sealed to his son?

Fred: Joseph is the father of this dispensation; he gave his father the Priesthood and redeemed him.

LaMar Porter: How does this sealing take place Fred — why don't you explain that.

Fred: It's an ordinance in the Temple where you go in and formally make covenants and you go through a regular Adoption Ceremony and you make Covenants to be Adopted as a son to some man who has already received his Second Anointings, who is already adopted himself into the Patriarchal Order, if he was not born in. Now if you were born under the Covenant and your parents are already sealed in, you have no need for Adoption, but if you are not born under the Covenant or even if you are born under the covenant and your genealogy has not been tied back to Joseph Smith, your like a limb that's cut off the tree or that is not connected in; you don't belong. You're not in the family.

Ross: Let me give something here — in the case of Christ, who is the son of God — he picked twelve men; rather 24, when you think of the people here on this continent; and they were sealed and adopted and given higher honors than his own blood posterity. Joseph Smith, being the third God, followed the same pattern; he picked his councils, having had them adopted to each head in more dignity than his own patriarchal posterity. And that sets a precedent; those who come in by Adoption, by Covenant, have all the equal rights of the Patriarchal Birth, and in Christ and Joseph Smith's councils, they took precedent.

Fred: I think the best thing we can do now is to get into the Priesthood itself. I gave you all a handout...

Steve Bjorkman: Fred, before we leave that subject, why don't you go over real quick, what rights an adopted son obtains through this Adoption. What benefit...

Fred: It's as though he was Born Under the Covenant.

Steve Bjorkman: Well, did the natural seed have more rights over property, or more rights over birthright or...

Fred: It would be dependent on who got the birthright, and they were not classed — an adopted son was not considered to be a second-class citizen.

Steve Bjorkman: Right.

Fred: They were in there with all the rights and powers of natural born blood descendants.

Steve Bjorkman: They become as — the same thing as though they were natural children as far their rights and privileges are concerned.

Fred: It states in the Book of Abraham that "as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father." (Abraham 2:10) If you read the Teachings of Joseph Smith on page 149, it talks about those who receive the gospel by the Holy Ghost, they have a transformation of their blood so they become actually

of the seed of Abraham. Why don't we stop for a break?

Don Redd: Before we take a break, finish that, this thing that you are talking about. You are adopted [into the lineage of the Priesthood and after this you become] the father of the righteous, is that right?

Fred: The father of the faithful.

Don Redd: The father of the faithful, ok.

Fred: The father of the faithful — ok, if you're faithful and you have all the blessings of Abraham, you have the right to be the father of the faithful and that means as you're tied into the family of Israel and the House of Christ — and you go out and you do your genealogy work, or you go out and teach people and those people are sealed into your family — they become your children.

Don Redd: Ok, what was the need to be attached to Joseph Smith then?

Fred: Because he was the only legitimate line going back to Christ. All the rest were born outside the covenant. He was too, but he was adopted.

Female: I don't quite understand, I have spent thousands upon thousands of hours doing genealogical research — all my lines go way beyond Joseph, and I do know...

Fred: OK, so you seal them all up the way they are and the first line going to you, you seal as an inverted tree, you seal your father to you and your husband; you seal his father to your father and it goes back, but all the rest are sealed on to the tree just the way they were born.

Female: Well, but my father and mother for three or four generations were in the Church.

Fred: OK, if they were in the church and they maintained their faithfulness and they received all the Keys of the Priesthood and their Second Anointings; then they have a right to their children, but if they didn't, they don't.

Comments: Ooh, that's pretty tough — wow — all I know about it is that they took out their own endowments either in Nauvoo or St. George or wherever and that's the only knowledge I have.

Waldo Harris: Alright, let me take you back in from this respect — my grandfather on both sides of the family received their Second Anointings. Now — where do I stand? My father never did. According to the way you understand it, what...

Fred: The way I understand it — ok — as I see it — see, we have the question; if we're going to go back on a whole bunch of lines that died out, or go back to Joseph Smith or the Twelve by blood — or whether we go by the Law of Adoption because of the apostasy, wherein people did not keep their Covenants and they lost their knowledge of these higher things and if those who come into the work today — the only way I know — I only know one line. Ok.

Waldo Harris: What about my grandfather now; I don't know of anything in the record that shows he was adopted to anybody.

Fred: That doesn't prove he wasn't.

Waldo Harris: Yea, it doesn't prove he wasn't.

Fred: If he wasn't, then all you do is you seal him to yourself and you seal yourself to the living line.

Les Burrell's Aunt: According to my great grandfather's record — one reason I guess it was stopped — and I don't know if this coincides with your research or not — there became jealousies among the Quorum of Twelve — and like my great-grandfather — he had a lot of people that were sealed to him by adoption.

Fred: I know.

Les Burrell's Aunt: But, some of the Twelve complained and says here's this John D. Lee with all of these people and he's not even in the Quorum of the Twelve.

Fred: The greatest sermon on adoption is in your great grandfather's diary.

Les Burrell's Aunt: So they were disgruntled because they couldn't get anyone to come to them, some of the Quorum of the Twelve, so they kind of dropped it.

Fred: They stopped teaching it because men got so jealous and selfish over Adoption — it was worse than fighting over women. (laughter)

Steve Bjorkman: That's the real thing. It got bad — it really got bad — it was a lot worse than you think — it was terrible jealousy among the Twelve.

Don Redd: What was this reference you quoted from of Wilford Woodruff? I have read the Wilford Woodruff Journal about the Lord revealing that you ought to be sealed to your own father.

Fred: Well, I don't know if that's what you read? I've got a copy of it and if you like I'll pull it out and read it.

Don Redd: Or tell me where it is.

Fred: It's in the messages of the First Presidency and it's also in the *Deseret News* and it's a revelation so I have it typeset to be put in my book and it's in the middle of a bunch of long sermons and I just got the revelation — so, maybe if you'll give me a minute while we're waiting here I'll go and pull that out and read it.

Don Redd: Official time out.

Tape turned off

Fred: When that happens there will be missionaries sent out who are ordained High Priests in the Holy Order of God. And they will go out into all nations to every kindred, tongue and people and bring as many as will come to the Church of the Firstborn (D&C Section 77:11) and we learn from the parables of Jesus that when this work takes place, there's going to be a few that get in, who have not on a wedding garment and they're going to be sons

of perdition and they're still going to get in — but they'll be cast out. So, the only reason I bring that up is because the Church of the Firstborn, according to Section 77, Verse 11 is a proselyting organization when the Times of Israel come in.

Les Burrell's Aunt: Are you sure you have the right reference? It's referring to sealing of one hundred and forty four thousand — that's what you mean — ok.

Fred: Read all of it; the question and the answer.

Female: Ok, "(Q) What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel — twelve thousand out of every tribe?"

"(A) We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn."

Fred: Ok, now..

Ross: Can I say something here? What we are talking about here won't come about until after the Mormon Church has come to it's total end as an organization, then the gospel will go out again to all the world under the Holy Order of God before Christ comes in glory. And when it talks about — "And I saw another angel flying in the midst of heaven bearing the everlasting gospel". The Mormon's have used that as their base, but that has not yet happened. Let's go from the [14th] of Revelations and it comes about under the patriarchal order of Adam after — and now Adam is to come personally and prepare all things pertaining to the gospel and then turn all the world, over to Christ. It will be totally set in order under Adam personally right here as a resurrected being.

Tom Green: Well, it says in there that — that sounds like what Orson Pratt taught about how after we have gone back to the New Jerusalem and received the mark from the Savior on the forehead and those one hundred and forty four thousand who go throughout the world, in the midst of destruction and that's when the gospel will be preached to every nation, kindred tongue and people.

Ross : Now, if you'll notice in the twelfth chapter; the twelfth section of verse 77, (section 77, verse 12) it tells you there that the wicked will be destroyed preparatory to Christ's coming, after the opening, or the beginning of the seventh thousand years. So we evidently have some 25 years under the Holy Order of God to take the gospel renewed to all the world before Christ comes.

Fred: We gave you all a handout and I don't know if you guys got pencils, but if you do, I would appreciate it if you would write on them a little bit. On page 359 of the *History of the Church*, Volume one, you'll notice that this

is the layout for the 24 temples to be built in Jackson County, Missouri. And numbers10, 11 and 12 are to be called the House of the Lord, for the Presidency, that's more than one man, of the High and Most Holy Priesthood after the order of Melchizedek, which was after the order of the Son of God.

Max Anderson: Is that the council of seven?

Fred: No, I don't think so. (laughing)

Ross: It's the First Presidency.

Fred: Numbers 4, 5 and 6 — the Holy Evangelical House for the High Priesthood of the Holy Order of God. Now those who don't know what an Evangelist is — in *The Teachings of [the Prophet] Joseph Smith,* on page 149 or 150, it states that an Evangelist is a patriarch. So this would be "4, 5 and 6 for the Holy Patriarchal House for the High Priesthood of the Holy Order of God". And then down farther it says "numbers 22, 23 and 24 — House of the Lord for the Presidency" — and again that is three men — "Presidency of the High Priesthood after the Order of Aaron — a standard for the people." Then down — "19, 20 and 21, House of the Lord, the law of the Kingdom of Heaven and messenger to the people for the Highest Priesthood after the Order of Aaron." Now I have a few questions I want you to consider — we have two for the Aaronic Priesthood — we have two for the Melchizedek Priesthood — or at least three for each. We have two different orders for the Aaronic Priesthood and two different orders for the Melchizedek. In the Doctrine and Covenants, it talks about...

Steve Bjorkman: One thing that's noted too — under the Order of Aaron — both orders — the temples are called House of the Lord. That's one thing that I never noticed before. I didn't know it — you know, in the other order, one was The House of the Lord, versus, [Holy Evangelical House] and the two Orders of the Aaronic are both called The House of the Lord.

Fred: OK, if you read in the Doctrine and Covenants, it talks about if a literal descendant of Aaron comes forth, holding the birthright of that priesthood, he can be appointed as the bishop of the Church and he does not need to have two counselors. He can hold it in his own right, by himself. On the other hand, if you're not a literal descendant of Aaron, you have to have a presidency comprising three men — and they're the presiding Bishopric of the Church. And I believe that numbers 4, 5 and 6 hold — excuse me, 22, 23 and 24 — have to do with this presidency of the High Priesthood after the Order of Aaron. And the other ones — 19, 20 and 21 — for the Highest Priesthood after the Order of Aaron has to do with that Priesthood that is Patriarchal that descends from father to son. If you will open the Doctrine and Covenants to Section 84, verse 18; it says that the Lord God confirmed a priesthood also upon Aaron and his seed.... (looking up in scriptures) "The Lord confirmed the priesthood also on upon Aaron and his seed, throughout all their generations, which priest-

hood also continueth and abideth forever with the priesthood which is after the Holiest Order of God." The Patriarchal Order of the Aaronic Priesthood is the highest order of the Aaronic Priesthood. Now in the temple, for those of you who have had your Endowments, you receive four Signs and Tokens of the Priesthood. Two of them refer to the Aaronic Priesthood — two of them refer to the Melchizedek Priesthood. The Highest Token of the Melchizedek Priesthood is the High Priesthood of the Holy Order of God. It is represented by temples 4, 5 and 6 — and that has to do with the Second Token of the Melchizedek Priesthood, and those of you who know it's name — or that part which is given — know that's what it has to do with.

Tom Green: With what?

Fred: The Patriarchal Priesthood. The Second Token in the Temple has to do with the Patriarchal Priesthood — the Second Token of the Melchizedek Priesthood, I mean. The First Token of the Melchizedek Priesthood, has to do with the Son of God, or the High Priesthood after the Order of the Son of God — and that's represented by the temples 10, 11 and 12. So that's the First Token of the Melchizedek Priesthood — the First Token of the Aaronic Priesthood is 22, 23 and 24. And the Second Token of the Aaronic Priesthood is represented by 19, 20 and 21. So we have several — we have a different — two different patterns here — two different priesthoods — restored at two different times in our dispensation — having to do with two different churches, two different gospels and two different sets of ordinances. (Lynn's mother talking in background)

Throughout the Nauvoo Period, Joseph Smith was always talking about these Priesthood orders and he was dwelling a lot on this Patriarchal Priesthood and in the Teachings of Joseph Smith, you find a discourse on page 322 and 23, where he talks about these basic orders of the Priesthood. He does not mention the Apostolic Priesthood here,

LaMar Porter: Which volume is that in the Discourses?

Fred: That's not in the Discourses, it's in the "Teachings", page 323 and 22.

Don Redd: We've got a couple dangling here then huh?

Fred: Huh?

Don Redd: We've got a couple dangling here then.

Fred: What's that?

Don Redd: Well, if you have the four levels and we've got "numbers 7, 8 and 9; the Sacred Apostolic Repository, for the use of the bishop"...

Fred: Yea, we do. But they are not dangling, they're just temples for other purposes.

Don Redd: Well, that's what I mean.

Fred: And it states what they are.

Don Redd: I would like you to explain — and then, what are the others for — "1, 2 and 3; the House of the Lord, for the Elders of Zion, an Ensign to the Nations". That would be the other one that's not explained.

Fred: That has to do with an Endowment that is given to Elders, like the Endowment given to the Elders in Kirtland, but there is no Sign or Token associated with it.

Now, if you go to Section 84 of the Doctrine and Covenants — I think it's from verse six on — it gives you the genealogy of the priesthood which Moses received — which was not Patriarchal.

Tom Green: What?

Fred: Section 84, verses 6 on — 6 down to 16 (end of tape)[And this genealogy goes backward in time commencing with Moses and going backward to Able and then finally to "Adam who was the first man." The genealogy of this Priesthood goes back to Able and not Seth, which manifests that it is not the Patriarchal Priesthood, but rather that it is the Genealogy of the High Priesthood after the Order of the Son of God. On the other hand, the genealogy of the High Priesthood of the Holy Order of God]

Fred: [On May 4th and 5th 1842 the Prophet organized the Holy Order and on those two days not 7 but rather 10 different men received their Endowment Ordinances. Due to their apostasy, the names of William Law and William Marks was later deleted from the record which makes the record appear as though there were only 8 men present and for this reason Fundamentalists have tried to argue that this was a meeting of the Council of Friends, with 7 members present not counting the Prophet.

In any case, on this occasion these men received the Patriarchal Priesthood which the Prophet spoke of in his *Teachings* on page 323, and which is the Priesthood represented by the 4th Token in the Endowment Ceremony. On this occasion these men were ordained Kings and Priests, but their Anointing as Kings and Priests was not Sealed for Time and Eternity, and they did not receive the Sealing Keys of Elijah. In these two meetings constituted the inauguration of the Holy Order and on this occasion its preliminary ordinances were administered for the first time in this Dispensation] — …this established the ordinances of the Order of the Ancient of Days as referred to on page 237 in the *Teachings*. I want to read some — point out again some of the things we read there and then I want to go and read other versions from diaries of what happened and took place on this day.

Don Redd: Where are you going for that?

Fred: *Teachings*, page 237. OK, under the theme again — the caption — the "Highest Order of Priesthood Revealed" — and then he says, he: "was attending to washings anointings and endowments and the communication of Keys pertaining to the Aaronic Priesthood and so on to the Highest Order of

the Melchizedek Priesthood." Now the apostles were ordained back in 1835, and yet he's talking here about revealing the Highest Order of the Priesthood — they didn't even have it — and they were ordained apostles.

Don Redd: Read that again please.

Fred: "Pertaining to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood and so on to the Highest Order of the Melchizedek Priesthood." If somebody needs one of these — ok now, what did he do on that day? Let me read George Miller's diary. He was there; he says, "many of the apostles and elders having returned from England — Joseph washed and anointed as kings and priests to God — over the House of Israel — Over the House of Israel!

Max Anderson: What page are you reading from there Fred?

Fred: I am reading from notes in my diary — in my book.

Max: Oh. oh — ok.

Fred: Sorry about that.

Don Redd: The journal of Fred.

Fred: This comes from George Miller's diary — it was printed — it's actually a letter he wrote, and it's printed by the Southern — let's see, the Historical Society of Southern California, it's on page 121, it's the l917 publication.

Don Redd: Fred, you've got the Aaronic the point was made, that the Highest Order of the Melchizedek Priesthood apparently somehow, your implying that it's being transmitted here and yet we've got the Aaronic Priesthood and so on...

Fred: To the Highest Order. He's talking here about the Signs and Tokens of the Priesthood in the Temple. And each one of these Signs and Tokens — they're not just so much babble — they represent basic Orders of the Priesthood. And he's revealing here the Highest Order — [and its clear] that it had not been revealed before.

Don Redd: Ok, now that's what I don't understand — where are you getting that — the Highest Order of the Priesthood hadn't been revealed or the Signs and Tokens hadn't been revealed?

Fred: Neither.

Max: Well then in that — then following that...

Fred: As far as — let's put it this way — the Endowment was for the first time administered on this day. There were no Kings and Priests ordained before this. The authority was given in the Kirtland Temple by Moses Elias and Elijah, but the ordinances were never performed until this day. And that's why he said that this was the day for the first time, that he had set these things up.

Female: What was the exact date?

Fred: May 4, 1842.

Don Redd: So this is the first day that the Endowment was given — now

what is your observations about people who were already ordained apostles?

Fred: Well, this is a Higher Order of Priesthood than the apostles. I mean, here are the Apostles getting something higher than what they [already] had.

Tom Green: They weren't in the Quorum of the Twelve either.

Fred: Some of them were in, some of them weren't. It didn't matter, because it wasn't necessary for them to be an Apostle in order for them to be in the Holy Order.

Steve Bjorkman: One of them wasn't even a member of the church.

Max Anderson: Which one wasn't?

Steve Bjorkman: A member of the Church — Judge Adams.

Max Anderson: Yes he was.

Steve Bjorkman: Was he baptized?

Max Anderson: You bet.

Steve Bjorkman: Ok — I didn't know that.

Don Redd: I don't follow how you derive at that conclusion.

Fred: What conclusion don't you follow?

Don Redd: That they were getting a Higher Order of Priesthood than they had had before.

Fred: All right, well I'll tell you what, we'll read this diary entry and then we'll see what it's talking about, ok?

Don Redd: All right.

Fred: Under the caption "Highest Order of Priesthood Revealed", it says that he gave out the signs and tokens and so on, "to the Highest Order of the Melchizedek Priesthood" and then he refers to it as the Order of the Ancient of Days — Adam's Order.

George Miller in his diary wrote this, on this day: "Many of the apostles" — and I would explain, this is actually a letter, and he had a diary and the diary got mostly destroyed. People are dumb you know, they burn up their diaries when they inherit boxes of junk from their ancestors — and most of it was burned up, but we got most of the letters. And we have some of the diary. Anyway, this statement is in the letter. "Many of the apostles and elders, having returned from England, Joseph washed and anointed as kings and priests to God." And this is the same day — this is the same meeting. "Over the House of Israel the following named persons as he said he was commanded of God, viz. James Adams of Springfield, William Law, William Marks, Willard Richards, Brigham Young, Hyrum Smith and myself and conferred on us Patriarchal Priesthood." That's the Highest Order of Priesthood that was revealed on that day. That's what gave the apostles the Keys of the Priesthood — the Patriarchal Priesthood.

Tom Green: What's the reference?

Fred: That's in the Historical Society of Southern California page 121,

1917 issue.

Female: What page?

Fred: 121, I'll tell you what, if you people will leave a few bucks, I'll Xerox copies of all this stuff off with all those other things.

Fred: I'll let Tom do it — sorry about that Tom. (Laughing)

Don Redd: Many are called but few are chosen. (Laughing)

Fred: OK here's what Heber C. Kimball wrote in his diary. Under the heading: "Strange Events" — and this is a secondary source — he wrote this in the late forties or early fifties — "June 1842" — he goofed on the date — he didn't remember the date: "June 1842, I was initiated into the Ancient Order — was washed and anointed and sealed and ordained a priest and so forth in company with nine others", then he gives the names of all the same individuals who were there. And Joseph Smith, you know — and remember Judge Adams was a member of this council and he died in 1843 — and his funeral sermon is in this book, on about page 326 of "*The Teachings of Joseph Smith".*

Tom Green: On page what?

Fred: 326. Joseph Smith, speaking of James Adams — it's about, let's see — seven lines down from the top: "I anointed him to the Patriarchal Power, to receive the keys of knowledge and power by revelation to himself" — and again, he anointed him on May 4th 1842, at this very same meeting we have been reading about. It is congruent with what Miller wrote in his diary.

Tom Green: What kind of — now wait — what — did he get this himself?

Fred: He says: "I anointed him to the Patriarchal Power to receive the keys of knowledge and power by revelation to himself".

Tom Green: Did he become a prophet to himself?

Fred: No, he gave him the keys whereby he could obtain certain knowledge direct from heaven. And in 1845 — let's see — Heber C. Kimball in a temple meeting on the 21st of December 1845, stated: "Elder Kimball next addressed the meeting. He concurred in all that had been said, the observation of these things is most essential; about four years ago, next to May, nine people were admitted into the Holy Order" — so he refers to it as the Holy Order here. "Five are now living, Brigham Young, Willard Richards, George Miller and Newel K. Whitney and Heber C. Kimball. Two are dead, and two are worse than dead" — that was William Law and William Marks. So that's the nine. Their names are blotted out of the record and so in the published account William Law and William Marks are not mentioned. William Marks, by the way is the one who ordained Joseph Smith III and gave him the keys of his office when he set up the Reorganized Church. And William Marks was given all the keys and the endowments along with all the others that got them. "You have not got all you will have if you are faithful." Ok, and that was also printed, by

the way, in the Woman's Exponent, Vol 12, No. 4.

Tom Green: William Marks is the one that Joseph went to and said, we've got to stamp out polygamy and Joseph . . . .

Fred: No — yea — William Marks. And whether he said that to alleviate his hang up in his mind or he was trying to suppress it, what Joseph was after.

Tom Green: And then also William Marks was the only one who stood up and defended Sidney Rigdon at Sidney's trial. I think we're being unfair with him and we have no reason to cut him off and he's the highest authority that we have got.

Fred: Yea, he wanted Sidney Rigdon in and the reason he wanted him in was because Sidney Rigdon did not go along with all this Nauvoo Doctrine Joseph Smith set up. He didn't go along with polygamy and etc.

Tom Green: And the Higher Order of the Priesthood.

Fred: Yea, William Marks was opposed to the whole Holy Order, or its doctrines, everything about it — plurality of Gods — and he wanted Sidney Rigdon to takeover the Church because that would do away with the problem — he could just forget it ever happened. And that's why in his speeches, when Brigham Young gets up he said that 'we are for Joseph and they are not for Joseph. We are for Joseph and his measures — and these liars and hypocrites get up here and say they are and then behind in the private, they denounce what he taught.' And here's all these people out in the Church saying — what in the heck are these guys talking about? They didn't know anything that was going on — and so this is almost like a family quarrel brought out in the open and the people are sitting there listening, and they don't know what's going on at all.

Don Redd: So that's why they needed the [vision of the] mantle [descending on Brigham].

Les Burrell's Aunt: Yea, that's what I was going to say, so he put the mantle on Brigham, so people would know.

Fred: Uh-huh, and see that's the thing that really gave Brigham the Succession. It didn't give it to him — he didn't get the keys by it, but Joseph had really — he had never — here's what it says in William Clayton's diary — Joseph intended for Hyrum to be his successor — we got into this before — but if Joseph died, he wanted Hyrum to take his place until his son was of age to be crowned King and Priest over the kingdom and Hyrum would stand in that place until then. So, Hyrum was not his successor and as Brigham Young said, Joseph never even thought of such a thing as Hyrum being Joseph's successor. Neither did he think of Brigham Young being his successor. That's why Brigham Young said, "I don't think anything about being Joseph's successor", but he "stood for Joseph" and held those keys and waited for Joseph's children to come along — but they never came along.

Tom Green: Brigham Young even stood up out here [in Utah] and said: "If David wants (speaking of Joseph's youngest son) — Brigham said, 'if he wants to come out here and do right, he can have what is rightfully his.'

Fred: OK, on the back — second page of this handout I gave you, there's another — a second variant for this Priesthood discourse which we'll read — open the Teachings of Joseph Smith to page 323. On page 322, right under "Three Grand Orders" — and this is a commentary of Hebrews chapter seven — it's very important to remember that — because the sermon itself is ambiguous, and the reason is it's just a sketchy report and we have four other versions of it now, and many of the points that are left out in the *History of the Church* are brought in on these other counts and it makes many things clear. But this is a commentary on the Three Grand Orders of the Priesthood — in Hebrews 7 that are mentioned. It doesn't say that's the only Orders there are — it simply says there are Three Grand Orders [of Priesthood referred to here].

Tom Green: You mean Joseph said there were Three Grand Orders.

Fred: Yea, "first King of Shalom, Salem had power and authority over that of Abraham, holding the Key and Power of Endless Life."

Tom Green: Where — oh, halfway down the first page.

Don Redd: That's what I was reading through before.

Fred: I know, but it has nothing to do with being president of the Church. "What was the power of Melchizedek? T'was not the Priesthood of Aaron which administers in the outward ordinances and in the offering sacrifices — those holding the fullness of the Melchizedek Priesthood are Kings and Priests of the Most High God — holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy and stands as God to give laws to the people — administering endless lives to the sons and daughters of Adam."

Every man and every woman that got their Second Anointing was given those keys. Women who were anointed [Queens and Priestesses in the Second Anointing.]

Male: unintelligable question

Fred: Yea. Women were anointed Queens and Priestesses — men Kings and Priests — and they were given all the Sealing Keys and all the Keys of the Priesthood to use in their own right, over their own Patriarchal Kingdom — under Adam and under the man they are sealed to. And this is the government — and this is the government Joseph was setting up in the Council of Fifty. And the Council of Fifty was merely the crowning part of it — the Kingdom of God — as Joseph envisioned it, through Patriarchal sealing lines. And over here on page 323, he said: "The Second Priesthood is Patriarchal Authority. Go to and finish the Temple and God will fill it with power and you will then receive more knowledge concerning this Priesthood." Ok, so this Patriarchal authority had nothing to do with being a Stake Patriarch and it had nothing to

do with being Church Patriarch. It had to do with certain Temple Ordinances [just as Joseph said] and those who have received the Signs and Tokens, know a little bit about it. On the second page of this handout is another version of this sermon. This one was written by Franklin D. Richards, "Those who limit the designs of God", well, let's see — let's start down here — "There are Three Grand Principles or Orders of Priesthood portrayed in this chapter", and again that's Hebrews 7.

Male: Where are you starting? (proofed to here)

Fred: 245, middle of the page. "First, Levitical, which was never able to administer a blessing, but only to bind heavy burdens which neither they nor their father's were able to bear. Second, Abraham's Patriarchal Power which is the greatest yet experienced in this Church." Above the apostleship, above the President of the Church, above the Church Patriarch — it was the greatest!!! Third, that of Melchizedek, who had still greater power, even power of an endless life, of which was our Lord, Jesus Christ, which also Abraham obtained by the offering of his son Isaac. Which was not the power of a prophet, nor apostle, nor patriarch, only but of King and Priest to God." And so that eliminates all this almighty apostleship doctrine that Brigham Young taught — which was an effort to resolve certain political problems which Brigham Young had with Joseph

Smith's children and others like William Law, who were claiming lineal succession to the keys. And the only way he could do it was hide it — so he hid it. They were apostles — they were anointed — they were ordained — they had all the Keys — there was no question about it. They were told that they were first — next to Joseph and as Heber C. Kimball put it, so long as there is anyone of them left — them the original Twelve — not the others that followed later in the Twelve — they will hold the Keys in preference to anyone else. Now the last one died with Wilford Woodruff.

Don Redd: What's the source on this?

Fred: It comes out of the "Words of Joseph", which is a new book out and which I recommend highly to anyone who wants to understand what Joseph Smith was teaching.

Les Burrell's Aunt: By who?

Fred: Andrew Ehat — you can buy it down at J. C. Penney's, or Zion's Book, or any where else. In fact, if you guys wanted them, I could get them for off — I think — if I finagled with it somehow.

Lynn: [Not understood].

Fred: Yea, well, you know, if I went in there, if he complained, I could say forget it — I'll send them to Deseret Book. (Laugh) So, now with that in mind, let's see what Joseph begins to say about all this when he starts setting up the Patriarch — he began to reorganize the Church — in Section 107 the position

of the Church Patriarch is not given — it's not even mentioned.

Les Burrell's Aunt: Section 107?

Fred: Yea, Section 107 — the Church Patriarch and his position in relationship to the other quorums is not mentioned. And the only revelation that gives it, was given after the restoration of the keys in the Kirtland Temple, and there, the Patriarch is first. And I'm sure Max and I will have a good time over this — some other night. But, let's turn to the *History of the Church*, Vol. 5, on page 510 — and so — see, when the keys in the Kirtland Temple were restored, Joseph Smith gives to the Church Patriarch the sealing keys of Elijah. By virtue of those keys, he now has through his office, a higher authority than the President of the High Priesthood of the Church. So, that was the highest office — and he in 1843 starts to set Hyrum up to this office, and he gives a speech and it was politically inspired because Joseph had a big problem — and the problem was he got kidnapped, and the Missourians were hauling him off and along comes this real sharp lawyer. You know, a little white Knighton — but not a white knight in shining armor — and he says, "I'll tell you what Joseph, if you'll vote for me, I'll get you out of this mess. But if you won't vote for me, I won't. Then you can go to Missouri and so Joseph says, "If you'll get me out of this mess, I'll vote for you", and so...

Tom Green: Which meant all the Mormons vote also.

Fred: Right, that was the whole idea. They all knew that whatever Joseph voted, they all voted and that's why they were hated.

Male: That's who always won the election.

Fred: Yea, they could sway it, they weren't the majority, but as

a block they always swayed it because the others were so divided, but it didn't take much unity to decide who was going to win. Well, Joseph Smith said, you know — he comes back and he gets free and all that and he's made this commitment to this lawyer that he would vote for him and then along comes Governor Ford, who happened to be in the opposing party. And he says, now if you don't vote for my man, I'm going to let the Missourians come in here and extradite you. And Joseph said, well, I already said that I would vote for this other guy. And he said, I don't care what you said, if you don't vote for my man, I'm going to let them have you, I'm going to feed you to the sharks. So, Joseph was between a rock and a hard spot and so he thought it was about time to finally institute that doctrine which was hinted at in Section 124, several years earlier. So he gets up and he gives this speech and said: "I would not prophesy anymore, and proposed Hyrum to hold the office of the Prophet to the Church, as it was his birthright. I'm going to have a reformation and the Saints must regard Hyrum for he has the authority, that I might be a priest of the Most High God." Well, that didn't set to well with anybody that didn't understand what he was doing and they all thought that

he was handing in his resignation and a lot of people came to his house and they were complaining —

Don Redd: What volume is that?

Fred: Volume 5 — page 510. And they're complaining and so Joseph Smith on page 315, in the *Teachings*, he comes back with — he's getting all kinds of flack over this, and he has to unteach what he taught. And that was the same kind of predicament he got into with plural marriage. Let's see — page 315 — this is given just a few days later — let's see — it's about a week later — "It has gone abroad that I proclaimed myself no longer a prophet, I said it last Sabbath ironically. I supposed you would all understand. It is not that I would renounce the idea of being a prophet, but that I have no disposition to proclaim myself such." And again, that didn't seem to settle them, so here they are up again at it and he says: "Last Monday morning certain brethren came to me and said they could hardly consent to receive Hyrum as a prophet and for me to resign, but I told them, I only said it to try your faith. And it is strange brethren that you have been in the Church so long and not yet understand the Melchizedek Priesthood." And that was a fact — they didn't know what he was talking about — and they still weren't happy either. So the next day there was another one: "Last Monday morning certain men came to me", and this is page 318in the Teachings, "Certain men came to me and said, 'Brother Joseph', 'Hyrum is no prophet, he can't lead the Church, you must lead the Church. If you resign, all things will go wrong. You must not resign, if you do the Church will be scattered.' I felt curious and said, have you not learned the Priesthood after the Order of Melchizedek, which includes both Prophets, Priests and Kings? And I will advance your Prophet to a Priest and then to a King.'" And that word "advance" is a very interesting one — he's obviously going up the ladder.

Tom Green: You mean, the Presidency of the Church is going to be "advanced"?

Fred: That's right, the President of the High Priesthood of the Church is going to be "advanced" in the Priesthood.

Ross: That's the Council of Friends. (Laughing)

Fred: The only thing is — he's going to be a King and a Priest.

Male: [Unintelligble Remark] (laughing)

Fred: Ok — "Have you not learned the Priesthood after the Order of Melchizedek, which includes both Prophets, Priests and Kings — and I will advance your Prophet to a Priest, and then to a King. Not to the kingdoms of this earth, but of the Most High God." And then he quotes Revelations: "Thou has made us unto our God, Kings and Priests and we shall reign on the earth."

Female: What place — in Revelations?

Fred: Revelations 5 in chapter, no ...

Male: At the end, it's 5th Chapter, 10th Verse.

Fred: Yea, and also it's in the Book of Revelations, chapter one verse six. But, anyway, ok — now here's a speech by Brigham Young in the Nauvoo Temple on this same subject. President Young said, when he began again, "He should pay no respect to quorums. Every man that comes in is washed and anointed by good men and it makes no difference. He was having the Seventies anoint the Seventies and the High Priests anoint the High Priests and so forth; the Elders anoint the Elders and the presidency of each quorum would anoint all these men and give them their endowments after they had received them from Joseph — or Brigham. Everyman that gets his endowments, whether he is a high priest or seventy, may go into any part of the world and build up the Kingdom, if he has the keys, or on any is land. We have been ordained to the Melchizedek Priesthood, which is the Highest Order of Priesthood and it has many branches or offices. And those who come in here and have received their washing and anointing will be ordained kings and priests and will then have received the fullness of the Priesthood. All that can be given on earth, for Brother Joseph said he had given us all that could be given to man on the earth.

Ross: Let's explain that "by a mortal — that's a suffix they left of — "by a mortal".

Fred: OK, we'll cover that from another point — did someone raise their hand?

LaMar Porter: Fred, I would like to make one point here and that is that in the temple ceremony today, you're promised, if you are true and faithful — that the things that you — the covenants that you make that day — the day will come when you will become Priests and Kings — and Priestesses and Queens.

Audience: "Called up"

LaMar Porter: You'll be called up — yea, you'll be called up and ordained to become Kings and Queens — Priestesses and Queens, so the point is — the first endowment is the qualifying ordinance and that apparently, there is something that is going to by a little bit later, and this is what we are talking about.

Fred: Ok, well Joseph Smith — he's talking about — Ok Hyrum is going to be the Patriarch — it's his birthright — and I have other versions of this same sermon — William Clayton wrote it in his diary — and that not to long ago landed in the First Presidency's office vault — unfortunately, for scholars — but before it did, it got passed around a little bit, and there's some interesting statements on that in there about all this stuff. And so, Hyrum was set up as Patriarch — and if you read in my book — I want to read you this statement. See all these teachings and doctrines — they were given in the temple. Not in the temple, but in the upper brick store and they're not — you know Joseph

only makes allusions to them in his public sermons and so the people were largely ignorant of what he was teaching. And, in part 71 — or 61 I believe it is, of my book, on verse 32, Benjamin F. Johnson discusses . . .

Les Burrell: What is the title of your book for those of us who don't know?

Fred: Unpublished Revelations of the Presidents of the Church.

Don Redd: You can pick one of those up tonight too. (Max laughing)

Waldo Harris: What page?

Fred: It's part 61, verse 32. "And now, returning to the Council and the last charge, let us remember that by revelation, he, [Joseph Smith] had reorganized the Holy Priesthood and by command of the Lord, had taken from the First Presidency, his brother Hyrum, to hold as patriarch the sealing power, the first and highest honor due to priesthood." By virtue of those sealing keys, referred to in Section 124, verse 124 — and in there what it's referring to — it says, "First I appoint unto you Hyrum Smith to be a patriarch unto you to hold the sealing blessings of all my Church, even the Holy Spirit of Promise, whereby yea are sealed up unto the day of redemption, that you may not fall, notwithstanding the hour of temptation that may come upon you." Benjamin F. Johnson remarks that he gave him the sealing keys, "which was the first and highest honor due to Priesthood" and by virtue of those keys, he presided over the Church. But he didn't preside over Joseph Smith, because Joseph Smith had this other office that he was going to be advanced to, which he referred to as being a King and Priest of the Most High God — holding the keys of power and blessings and that he would stand as God to the people, administering endless lives to the sons and daughters of Adam. And any man who got his Second Anointings was given all those same keys to use over his own posterity in his own right — according to his birthright, as he fit into the patriarchal tree — but Joseph was the head of it. He held the Right of the Firstborn, he was the one man on the earth at a time who held those keys. And those Keys were not restored by Peter, James and John — they were restored in the Kirtland Temple by Elijah.

Don Redd: Now who is this that's talking to Joseph?

Fred: What?

Female: This isn't Joseph — it's a revelation?

Fred: That's the Lord giving the revelation.

Don Redd: "And I give unto you my servant Joseph to be a presiding elder over all my Church. To be a translator, a revelator, a seer and prophet."

Fred: Ok, now — there's a statement by Joseph Smith and it was in the Minutes of the trial or hearing of Benjamin Winchester. He had been bad mouthing the Twelve and Joseph said — cut him off. So the First Presidency and the Twelve held a trial for him and during his trial certain things came up

with regard to the Priesthood and the Patriarch and his standing and relationship in the Church. And so Joseph Smith said — and this is a verbatim quote: "The Patriarchal office is the highest office in the church and father Smith conferred this office on Hyrum Smith on his deathbed." Now that makes two very significant remarks — one, that it is the highest office — two, it's not the president of the Church who appoints the next Patriarch as the Church does today — but it's the patriarch — his father. Hyrum Smith's father appointed it to him and when Brigham Young finally ordained Hyrum's son when he became of age — of 22, no less — in 1852, when he ordained him, he said, if your father were alive, I would not be ordaining you, your father would do it, but since he is dead, I am doing it.

Tom Green: Who was it that got it?

Fred: John Smith — John Smith, Hyrum's son. And this is after Uncle John Smith died. And he tried to send it — to put it on to his son, George Albert Smith.

Tom Green: Uncle John Smith patriarch?

Fred: Yea, if I remember right. But George Albert Smith, well — Brigham Young wouldn't let it be — he stopped it. And that's just from things I remember from a long time ago and I hope I am remembering it straight. So Joseph Smith was finally anointed to this High Priesthood and what he wrote in his diary on that day, again has a real interesting ring to it, along with all the other stuff.

Don Redd: Fred, in your clarification of 124, I still — we've Hyrum giving — to hold the sealing blessings to the whole Church — and then we have — "I give unto you my servant Joseph to be a presiding elder over all my Church."

Fred: And he is the President of the Church — the President of the High Priesthood of the Church.

Don Redd: Ok now, are you saying that that's under Hyrum?

Fred: I'm saying that it was under Hyrum when he got the sealing keys of Elijah to preside as patriarch over the church with him.

Don Redd: But, then he goes on to say that the First Presidency had received the oracles for the whole church.

Fred: That's right, and Hyrum was the link. The Church Patriarch would have been the link between the temple ordinances, the Kingdom of God and the Church. As it is now, it's in the hands of the bishop.

Don Redd: It is supposed to be below the patriarch is what you are saying?

Fred: Well, Joseph Smith was below the Patriarch after the sealing keys were given to him and he was above the Patriarch as a Priest and King in another organization outside of the Church.

Tom Green: So he wore two hats.

Fred: Yea, and that wasn't the first time. I mean, the Twelve — they got so they were wearing fifteen dozen [different hats] you know. I mean after they died [i.e. Joseph and Hyrum], they [i.e. the Twelve] started taking over everything.

Don Redd: I understand the dual categories — but I'm having a little problem with what happened with the Patriarch being over the First Presidency — according to 124. It seems to be pretty clear — it's just the other way around.

Fred: Well, it might be clear to you, but it isn't clear to me.

Don Redd: Ok.

Fred: Let me read you . . .

Max Anderson: We'll straighten it out though — ok?

Fred: Yea. Joseph Smith did say that: "the Patriarchal office is the highest office in the Church", OK? Those are his words.

Don Redd: OK, I hear you saying that, right.

Fred: He appointed Hyrum to preside over the church as patriarch and he was going to go on and be advanced in the Priesthood as a Priest and King in the Kingdom of God. I never finished telling you that story — by the way. After Hyrum was appointed to be Prophet over the Church and Patriarch — his first revelation was that — oh yea, let's all vote for Governor Ford's man. Joseph privately went off and voted for the guy he promised he would vote for, but Governor Ford's man, he got all the votes. And Governor Ford, he didn't want to own up to what he had done after he did it, and nobody else wanted to own it. And Joseph says, hey, I didn't do it — Hyrum did it.

Don Redd: So that's just politics.

Fred: That's right — that's politics. Whenever you mix religion and politics, you always end up with politics. (Laughing)

Tom Green: It must have been the dominant strain.

Fred: Ok, on September 28, 1843, Joseph Smith received his Second Anointing. And in his diary, it's recorded as follows: "11:00 AM, council over the store, Hyrum, Newel, George, S. Willard, J.S., John Taylor, Amasa Lyman, William Law, J. M. Burnheisel and that's seven. Evening we met at the mansion, upper room, front with William Law and William Marks, [Barkale], that's Joseph Smith's secret name, [Barkale] was by common consent and unanimous voice chose president of the quorum" — and this was the Holy Order ok — "Chose the president of the quorum" — and this is the first time, I think, that women were ever invited into the Holy Order.

Tom Green: What quorum was that?

Fred: That was the organization that instituted and performed the Ordinances of the Kingdom.

Don Redd: What are you reading?

Fred: Joseph Smith's diary, in the Church Archives, September 28, 1843. "[Barkale] was by common consent and unanimous voice chose president of the quorum and anointed and ordained to the Highest and Holiest Order of the Priesthood and companion."

Les Burrell: 1843?

Fred: Yea — and that was long after he was president of the High Priesthood of the Church. And there is another version of that in the . . . [diary of Willard Richards.]

Female: Had they never sustained him until then?

Fred: The point is — this had nothing to do with the Church. It had to do with another organization that we have been talking about as the Church of the Firstborn.

Male: It had to do with another branch of it — same folks. *(Laughing by Max)*

Fred: Oh yea, sure — same folks, two churches.

Don Redd: Well, there's two Orders.

Fred: Two Orders of the Priesthood.

Don Redd: You have one group of people and one head-man and one revelation — these aren't oppositional or anything.

Fred: Oh no, they're not fighting with each other. You know, it's kind of like a hand and glove. The church goes out and converts them to the first principles and if they're faithful to all of that, then they get to go into the temple and become members of the Church of the Firstborn. And then, when the Church of Christ gets so that they won't have nothing to do with all these things, because it's too unpopular — of course, at that time, they kind of split company.

Tom Green: Who?

Fred: The Church of the Firstborn and the Church of Christ.

Tom Green: At which time?

Fred: Ah, that was after the Church — there's a few things that I am saving for tomorrow and I would rather save it. *(Laughing by Loraine and others)*

Let me read you this other entry... "In the diary of Willard Richards, who was the Church Historian — it's written in there — he gives another account of this same thing and instead of saying he "was anointed and ordained to the Highest and Holiest Order of the Priesthood" — which it says in Joseph Smith's diary — it says, "Then by common consent, Joseph Smith the Prophet received his Second Anointing of the Highest and Holiest Order." So, when he was "anointed and ordained to the Highest and Holiest Order of the Priesthood" was when he got his "Second Anointing of the Highest and Holiest Order". Now the question is, of course, do the Twelve have the right by virtue of being apostles to control all this? Were they really the only ones that got it? I think

that Brigham Young and others said enough to make it clear they were not.

Tom Green: Well, at one point, at Sidney Rigdon's trail they said there was thirty other men that had more authority than Rigdon.

Fred: And they were all men who had received the higher ordinances and they were in the Holy Order and they were in the Kingdom of God and the last charge was not given to the Twelve Apostles by virtue of being apostles — it was given to the Kingdom and the Twelve were first in line, after Hyrum died.

Tom Green: According to Benjamin Johnson, he said that Joseph said — and I give it to you, the Twelve, in connection with this council.

Fred: That's right.

Tom Green: Now the Church today says well, this is when the Quorum of the Twelve as a body received the Keys of the Priesthood. But if that is so, and if that's all of the Keys of the Priesthood on the earth, then where's the rest of the Council that's supposed to be presiding with the Quorum of the Twelve, in the keys of the Priesthood.

Fred: OK, in William Smith's diary, I mean William Clayton's diary, he said — you know, there's a comment in there that Joseph had said if he dies, Hyrum should be his successor — you know take over — if Hyrum dies, then Samuel Smith should take over next. But Samuel Smith — he — it never worked out — he died a week later — I mean, the Lord fixed it all up, you know. And so, Brigham Young was the next one in line and there was no question about it. William Smith was not in line — he got his keys and endowments and everything else from the Twelve and he was stuck under them. And if he didn't like it, he could do what Joseph once said and lump it. But...

Don Redd: What was the date on that ordination?

Fred: September 28, 1843.

Don Redd: OK, so that was really kind of the — the going through the motions — confirmation given, on the 132nd Section on July 12, where the Lord awarded him that.

Fred: No he didn't.

Don Redd: Well, it said he did.

Fred: No it doesn't. *(Laughing)*

Tom Green: Well, let's read it.

Lynn: Well, lets save it till next week.

(Jumble of talking)

Don Redd: It's the 132nd Section, verse 48.

Steve Bjorkman: Your going to abandon ship huh?

Waldo Harris: Well, the tail can't turn ... more than the head can hold.

Male: OK, should we have an end then?

Fred: LaMar, do you want to take over?

Fred: Doctrine and Covenants, Section 131

Male: Verse 49.

Fred: There's not 49 verses in Section 131.

Male: 132nd Section, verse 49.

Fred: Oh.

Male: He says that Jesus seals him up.

Fred: He was already sealed.

LaMar Porter: OK, we want to thank everyone for being here this evening and we appreciate your fortitude and patience and we would like to ask Brother Max to give the closing prayer this evening.

Max: Our Father in Heaven, we unitedly bow our head before Thee this evening and Father we thank Thee for the opportunity and occasion of being here together in Brother Fred Collier's home and listening to words of counsel and instruction that he has given us. And Father we're thankful especially, all of us for the restoration of the gospel, that we might be partakers of it's blessings. And we're thankful for the positions we hold in Thy Kingdom and for the knowledge that we have. And we pray that we might be fortified and strengthened, that we might be valiant servants in thy cause. We pray that as we meet together we might ponder the things that we are discussing, that we might be prompted by and through Thy spirit to be able to understand. And we pray that it will go forth, that we may enjoy the spirit of this occasion and come back again next Sunday prepared and willing to receive further instructions. We pray for a benediction upon this meeting, this day; in the name of Thy Son, Jesus Christ. Amen.

Tom Green: Those of you who want copies of those speeches -- why don't you leave your names.

Fred: Pardon

Fred: I know what it says — I seal you up to your exaltation and prepare a throne for you in the Kingdom of my Father —

Don Redd: He just got through telling him about second sealings, and then he gave it to him - he did in July — except he waited — this is when it was written, in July — except this revelation was given ten years before.

Fred: No it didn't — it didn't. This revelation has things in it from the Nauvoo Period — from all kinds of Periods — clear back in the Missouri Period — and if you'll read Section 132, verse 7 — that will show you very plainly what it stalking about there as — first of all it is a sealing that is given "by revelation and commandment through the medium of the Lords anointed" who at that time was Joseph Smith — it was an ordinance of the Priesthood, given by a man and the Prophet got that sealing on September 28th, 1843 when he received his Second Anointing, and there's no question about that. The Prophet may have received the "revelation and commandment" that he was entitled to that sealing on July 12th, 1843, when he received the revelation

for section 132, but he did not receive the sealing until 2 months later when he got his Second Anointing — and when he got it, it was a mortal ordinance which he got from another man, according to the order of the Priesthood.

Don Redd: Ok, I don't doubt that men did it — but it's real clear here — in July — that the Lord told him he was sealed up — just like he did when he came down and ...

Fred: He didn't seal him up with all his wives did he — and all his children?

Don Redd: No, just him.

Fred: No — the Second Anointing sealed him up with all his families — and that's when his "exaltation" was sealed upon him (D&C 132:49) as there is no exaltation without family — the revelation from heaven was the commandment from God that he was sealed, but the Lord actually accomplished that sealing through the ministering of the mortal ordinances of His Priesthood, and the ministry of his mortal servants who held the right.

Waldo Harris: Fred?

Fred: Yea?

Waldo Harris: Will we be meeting here next week, or should we just leave these here and you can stack them in a corner?

Fred; Yea — stack them in a corner

Waldo Harris: If you decide you are going to be out, then I'll come get them.[]

Not understood

Waldo Harris: ...she's got some problems [] feel like she wants to forget them right now, but []

Male: [in background] - Alma 13.

Male: [] If you're going to be [].

Les Burell's aunt: Fred? Do you need some money for that stuff — I want to order one of those books -- The Words of Joseph Smith.

Fred: Ok, I'll have to see if I can get them from "Zions Book".

Female: Ok

Fred: And if I get down to Provo []. If you want one, just tell me.

Female: I do.

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

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Section Seven

Fred C. Collier 21 February 1982 Succesion Speech

Meeting and Debate between Fred C. Collier and Max Anderson, held Sunday,
Feb. 21, 1982.

Transcribed by Linda Hansen, starting Nov. 16, 1992 to Nov. 20, 1992

Male: ...in this meeting and I hope we will be able grow and learn and gain a greater knowledge of the truth. I would to begin our meeting by; if we could ask George Sargent if he would give us an opening prayer.

George: Our Father in Heaven, we a few of thy children meet together this afternoon for the purpose of studying the scriptures and to gain new enlightenment and application for our minds and intellects. We pray Father, that thy spirit will be here, with all of us, to sit and [ ] and that we might to so in [] manner and be brothers and sisters [ ] as we study together. We are mindful of the promise made to us as we search the scriptures [that we...] made known to us. And now this we do and desire [ ] made darkened by [other people's minds]. Now we ask Thee to give us at this time, help us to [be...], help us to have an open mind and these things we pray for in Jesus name, Amen.

Male: Last week we got into the Church of the Firstborn and some of the keys that were restored. I for one, was grateful to hear a couple of quotes from George Miller and things that I haven't heard before and I' m sure that as we continue to learn and grow that we'll find that there will be new surprises and things that we really haven't been acquainted with in the past and that this will be an enlightenment to our minds. You know, B. H. Roberts said that we should continue to expand on the scriptures, that we should be revelators to each other, and how are we going to do this unless the knowledge that we already have; if we're not growing and progressing and learning new things and expanding on the knowledge that we already have, then all we're doing is sitting in a rut, repeating everything that's been said before. I think it's important that we take on the responsibility of thinking about some of the things that have already been given to us and seeing if we can't get some inspiration of our own as to some further enlightenment on what's already been given. If we're going to become people who can receive revelation, I think we have to first of all believe that we can get it; that it just hasn't all been given to us and that now all we have to do is live it. That there are things that we have as a responsibility of our own. After all, our exaltation is our own responsibility. And so, it is also our responsibility to get into a position to receive revelation and enlightenment on the things that we already have. And I, for one, appreciate Fred and his desire to not only understand what we have already received, but to try and see if you can't get some personal light on the gospel and what it means and should mean to us as individuals. So, with that, we'll turn the time over to Fred.

Fred: It's good to see you all here again. I didn't think I'd see you here again, this last week. Sorry that Max Anderson couldn't make it today. His family had planned a trip and he said they might make it next week, but they couldn't make it this week.

Last week, the night before our meeting, well, I guess it was Saturday night, I didn't hardly sleep all night and a lot of things went through my mind and some of those things I tried to repeat when we started our meeting out. It seems like twelve years ago, I became acquainted with the fulness of the gospel and it didn't take me long before I got to be pretty hard nosed about what I had learned, and I took all this stuff I had learned and fashioned it into a nice little club and I've been beating people over the head with it for the last 12 years. Mostly what they get out of it is a headache. *(laughing)* And, once in a while somebody learns something, but, it's not really what brings a person to the knowledge of the gospel. And this is what was going through my mind that night. And, I know that you can learn the gospel in such a way that it is just cold facts like a formula in some dusty textbook and if it is not attended with the Spirit of God, then it doesn't really change lives and it is just so much information you store up in a computer that doesn't mean anything. And when you get in the Spirit of a good fight, that's what happens to often. And I hope

that doesn't happen tonight and don't feel it happened last night either, but I did get into it somewhat. My intentions when I started these meetings were...; I didn't mean to make it a secret. I felt there was no foundation to the Council of Friends and I believe that Max Anderson could demonstrate that and I didn't think he had much of a foundation either, so I thought I would wait for him to clobber others and then I would clobber him. Anyway, I hope this can be a learning experience for all of us and wonderful in number. I kind of waited for this for twelve years. And Max Anderson had a debate about that time, it was back in '71, I think, with Ross, you know. And I set it up and we didn't really have very much and I was just barely learning; in fact it was from then, from those meetings that I learned the issues and began to study and so, you know, that this was his turn. And I don't feel that it was a loss then anyway, but we didn't have the records to sustain our position then. And Ross, more or less, just said what he believed and Max pulled out all the books and started hammering away, and I figured it was my turn. But anyway, I hope that this evening can be a different kind of experience. I made; attempted to make an outline of some of the basic concepts that we covered last week. If it looks like a third grader that wrote it, it's because I quit writing when I was in the third grade, and I never learned to print after that. And my handwriting is worse. Anyway, these concepts all relate to each other. The Church of the Father, the Priesthood of the Father, the gospel of the Father, the Times of Israel, the work of the Father; and down here the Church of Christ, the Priesthood of the Son of God, the gospel of Jesus Christ, the Times of the Gentiles. And in a very abbreviated way, I've laid out the basic structure of the officers in both churches. Up here, the Church of the Firstborn presided over by a patriarch, priest and king. And the Church of Christ, presided over after 1841 by a patriarch, first presidency, twelve apostles, high council, elder and seventy. And I gathered this from Doctrine and Covenants, Section 124, and other statements that Joseph Smith made after that time. It never really, there was never a time when the church patriarch told the president of the Church what to do. Because the president of the church was Joseph Smith. There is a speech where Brigham Young, or Joseph Smith set it up; and then I have a statement which I never read last time around page 511, in the Documentary History, Vol. 5, where the Twelve Apostles approach Hyrum and ask if our new prophet has any new instructions to give to the Quorum of the Twelve, they were writing to the apostles who were abroad.

Male: The apostles approached who?

Fred: Willard Richards approached Hyrum Smith and asked him if there were any instructions he wished to give, wished Willard Richards to give to the apostles that were abroad. And that shows that the twelve were taking their instructions, and this was just a few days after the time that Hyrum had got

up; I already read you that part last week. It's on the 19th of July 1843; I send by this mail, six papers to Bro. Wilford Woodruff, same direction; just met Hyrum in the street and said to him, I am writing to the brethren, has our new prophet anything to say to them?

Female: What page was that?

Fred: That was 512, I think.

Male: You mean he was referring to Hyrum as the new prophet?

Fred: Yea. The new prophet after Joseph had said that they must regard Hyrum because he has the keys and it is his birthright. Anyway...

Male: Was it at the time that Joseph was trying to fool the politicians?

Fred: Yea. These are the basic concepts that we covered and there is an article written by Michael Quinn in the BYU Studies; I believe it was 1976, where he wrote an article on succession and he; it's volume 16, number 2; for winter of 1976 in BYU Studies, starting on page 187. And he goes through and he points out all the problems that there were with succession in the church in 1844. And he delineates six possible means of succession. And one of them was through church patriarch, one of them was through the Council of Fifty, one of them through the Twelve Apostles, one of them through Sidney Rigdon, and you know, the more you look at it, the more crazy it gets. That was pretty much the foremost scholars had come to understand at that time. Also he delineated the Associate President, Oliver Cowdrey, David Whitmer; these were all different succession things that Joseph Smith had considered, but I would like to point out that after 1841, things were different. So the things that Joseph Smith did before that time, were kind of; they no longer counted, so to speak. I mean, for example, he appointed John Whitmer, er no, David Whitmer, to be his successor if he should fail, or fall from grace in the eyes of the Lord. And, of course, David Whitmer apostatized, but even had he not, my position is that had he not, what took place in Nauvoo superseded anything he did before. And he had also appointed Oliver Cowdrey as associate president to succeed him and also he apostatized. But, on May 4, 1842; we read it last night, Joseph Smith began to set up the Order of the Ancient of Days. And in the history of the Church, this is in the Teachings, on page 224, Joseph Smith said, I'm, going to reorganize the church. I believe it's 224, if I remember. Oh, it's 225. He calculates to organize the church in it's proper order as soon as the temple is completed. Part of that was to put the church patriarch at the top of the church. He gave the Church Patriarch the sealing keys of Elijah, as Benjamin F. Johnson said, which was the highest honor due to priesthood and by virtue of that authority, he presided over the president of the church who was the President of the High Priesthood of the church. One of the other possible means of succession was to Joseph Smith's offspring, his own children. And Tom, who xeroxed some things for those of you who paid, I guess you've passed them out already?

Tom: Yes. There's still some that I need to..., I didn't xerox enough so I'll get them done this week and pass them out.

Fred: Oh, ok. They recently discovered a new blessing. It wasn't a new blessing, but it was an old blessing in somebody's possession. A descendant of Thomas Bullock. You may have heard about it over the news, where Joseph Smith had appointed on January 20, 1844; he had appointed his son Joseph to be the President of the Church and to succeed him in that office. From all that Quinn wrote, it looked like a mass of confusion. Everybody, you know; button, button, whose got the button. And that old joke seemed to be a reality, but really it wasn't near as confusing as he would have it be and the confusion came from those who were not acquainted with Joseph Smith's Teachings in the Inner Councils and the Higher Councils of the priesthood, that he had set up in Nauvoo. The church patriarch had no standing in any church hierarchy of any revelation. In Section 107, the position of the church patriarch is not given. The first revelation where it is given is Section 124 and he's placed first. As it is on this diagram. But there were in essence, there was the Council of Fifty, there were the twelve apostles, there was Joseph Smith's son, Joseph III; and there was Joseph Smith's unborn son, David. They, according to all that Joseph Smith had done before he died, were in the race, so to speak, for succession. And it wasn't a confusion, only...

Female: If it wasn't [ ].

Fred: OK, well, there was more than one thing to be had, OK? The twelve apostles, normally would have succeeded to the presidency, but Joseph had appointed his son Joseph to be the next president of the church through his faithfulness. But he was only a boy.

Male: [Five] years old.

Fred: Yea, even Emma didn't contend that her son should be successor, so the twelve; it's only natural that the twelve apostles would succeed to the presidency of the church. However, there was this other office up here, and those of you who read the things that were copied for you over the weekend, will discover that the whole succession crises did not even bring this up. Everybody was fighting about this. The twelve and Sidney Rigdon were haggling it out over who had that authority up there, referred to in the Book of Abraham as the right of the Firstborn.

Tom?: It was interesting to me as I read some of this stuff, that you had me photo-copy, that the Utah Church didn't dispute the Reorganized Church's claims that Joseph's descendants were to succeed him. In fact, we sent missionaries out there to try, back east, to try and convert Joseph's sons to come out here and take over their rightful position at head of the church. And also Brigham Young, at the time of the death of Joseph Smith, he said that it would be the whole affair quiet so that we don't put the life of Joseph III in danger.

He said that it was possible that those who sought the life of Joseph Smith Jr. would seek the life of his successor, Joseph III.

Fred: There's another letter, a letter written by George Miller in 1855 where he talks about this. And it was his understanding that Joseph Smith had intended his son to be his successor and so he approached Heber C. Kimball and Brigham Young on this subject and they suggested to him to hush up, as there would be enemies that would try to kill Joseph Smith's children and that it would best to be kept a secret, so that they would not be killed. So that was the understanding of most people. Brigham Young, contrary to the opinions of most Mormons; Latter Day Saints, never claimed to by Joseph Smith's successor. This is a testimony of Lorenzo Snow in court, it's found in; for those of you who have the Most Holy Principle, it's in volume 3, page 246 and this comes out of court records, where Lorenzo Snow was on trial, where he was being questioned or interrogated...

Male: What page?

Fred: Page 246, volume 3, The Most Holy Principle. Let's see, Brigham Young took the presidency of the church after the death of Joseph Smith. He was appointed to the position and accepted by the people. That was one way he was made president, and this is Lorenzo Snow speaking. He was not appointed by Joseph Smith as the president. I do not understand that Joseph Smith designated him as his successor and Brigham Young never claimed that he did. And that was the testimony of Lorenzo Snow in, I believe it was 1890's, yea 1892, Brigham Young never claimed it...

Male: The terms, Brigham Young, the way that he said that Brigham Young never claims that Joseph had designated him as successor. And that was the issue.

Fred: That's right. Not only didn't he designate him as successor, he never claimed to be his successor.

Male: In fact, I think he came right out one time and said he did not claim to be his successor.

Fred: Yea. He came out many times and said he wasn't.

Female: Do you have a source for that? Where he did not claim...

Fred: Yes, I do. I've got several in.... I just had it...

Female: Well, didn't he say somewhere in those discourses that....

Fred: Well, what he says is you hear the brethren testify and what I'm going to do is, well, if I can find it in here, I'll read it to you.

Female: Who testified that the mantle of Joseph fell upon him?

Female: The people who saw it.

Fred: Those who saw him. And it did and I'm not questioning that at all, OK? I'm not questioning that Brigham Young presided in the keys of the Priesthood after Joseph Smith. I believe that myself, I'm not questioning that,

I'm talking about history and about what Joseph Smith did and did not do while he lived.

Male: Fred, do you know the quote where Brigham said he was not his successor?

Fred: Yea, there's about six of them and I'm trying to find the reference in this here book if I can. Let's see, I think I've got it. I wrote all this stuff down here ten years ago and I haven't read it and yesterday I sat down to read it for the first time and make an index. This is Brigham Young speaking and this statement is found in The Journal of Discourses, volume 8, page 69. One of Joseph Smith's family, one of his boys, I have prayed from the beginning for Sister Emma and for the whole family, there is not a man in this church that has entertained better feelings for them. Joseph said to me, God will take care of my children when I am taken. They are in the hands of God and when they make their appearance before this people, full of his power, there are none but will say Amen, we are ready to receive you. The brethren testify that Brother Brigham is Brother Joseph's legal successor; you never heard me say so. I say that I am a good hand to keep the dogs and wolves out of the flock. I do not care a groat who rises up; I do not think anything of being Joseph's successor. I do not trouble myself as to whose successor I am. I do not know that I am one of those great men that Brother Parley preached about in Nauvoo, after Sidney Rigdon preached his great sermon in which he strove to make it appear that he was one of those great men of whom the prophet wrote. Parley rose up and said, "I am one of those great men the apostle never wrote about. I may be one of those men the prophets never or wrote about." He, on more than one occasion affirmed that he was not Joseph Smith's successor. The statement that I just read to you by Lorenzo Snow, who was then President of the Church. We'll just go through it once more...

Male: He was then president of the quorum of the twelve.

Fred: That's right, I'm sorry, 1892. He was not appointed by Joseph Smith as the president of the church and that's because his son Joseph was appointed. But Joseph did not expect he was going to die that spring either, or that summer. I do not understand that Joseph Smith designated him as his successor. He never did. And Brigham never claimed that he did.

Female: What's your source there?

Fred: This is the Most Holy Principle; we already went through that.

Female: Oh, is this the same one?

Fred: [ ]

Male: Do you have any of the other references...

Fred: I do, but you know we'd have to... I've thought it over and I've got so much that I could read that if you want references and you'll see me after, I'll see if I can make out a list of them for you. And not only that, Tom, I gave some things to Tom for references; I gave two articles on this subject and he...

Male: The footnotes have lots of references on it...

Fred: Yea, there's plenty of references to it; overwhelming majority of evidence shows that.

Male: The two; again, I'm just trying to make observations [I don't mean to be repetitive] but neither one of those references say that he was the successor.

Fred: Well, he never claimed; he says, I don't think anything about being Joseph's successor.

Male: Right, I don't claim it and I've never said it, but he never said that he wasn't and that's the...

Fred: There are other places where he explained what he meant by that, by pointing out who it was that was to be Joseph's successor and he made no bones that it was not him. There was a speech that was never printed until recently, it was given in 1863 at a conference of the church when elders from the Reorganized Church had come out and they were going through all the; they were raising cane with the church. Joseph Smith's children trying to break up the church and get them to join the Reorganized Church and Brigham Young, this conference got up and began to speak and some of Joseph Smith's children, or some of their missionaries got up and asked to speak and Brigham Young refused to let them. And he gave this speech and I can't read it all, and I meant to underline some of the parts. But what he said is, as long as the world stands, as long as the grass grows and so on and etc. So long as the sun shines, young Joseph Smith will never be Joseph's successor. He said then, that Joseph had a son, whom he anticipated would be a boy evidently, because he told them he called his name David, and he died before this son was born. And he said that he would be his successor. Joseph III was not Joseph Smith's successor, only in this office. But he had another son...

Male: But Fred, to avoid giving the wrong conception to what Brigham was saying, prior to that time Brigham had said that Joseph III was the rightful successor, but...

Fred: To the church presidency.

Male: But, explain why Brigham Young's attitude had done in the mean time?

Fred: Joseph III had turned against all of this stuff up here.

Male: In this article that you've given to us, explains that George Albert Smith and who else, one of Hyrum's sons; well, there was several of them, on different occasions there were sent by the church back to Joseph III to invite him to come to Utah, accept the gospel and take his rightful position...

Fred: As president of the church.

Male: As president of the church, and also they tried to work on young David, to come take his rightful position also. So, evidently there were two

positions they were holding out for them. But, Joseph III said if I have to accept plural marriage to do that, don't ever look for me to come. He said my father never ever taught it. Young David, when he came out here on a mission, he ran into to many people who gave their testimonies that his father had taught plural marriage and [had inducted them] and evidently he met several of his father's plural wives. And he wrote his brothers and said, you know, it looks like our father was a fallen prophet at the end. And this is the whole attitude of the Reorganized Church today, that they don't deny anymore that Joseph taught plural marriage like they used to do. The evidence is do abundant to deny that Joseph taught plural marriage. All they say is, look from the Nauvoo Period onward, we don't have anything to do with it. That's the, they had strayed from the truth and so we had to reorganize what they had prior to that time, before they got into plurality of Gods, and Adam-God Doctrines and plural marriage. So it was Joseph III's rejection of plural marriage that caused Brigham to turn and reject Joseph III.

Female: I have a question, so he, Joseph Smith intended Joseph Smith III to be the leader of the Church of Christ. What did he intend for David to be?

Fred: He intended for him to be the Patriarch, Priest and King over the Kingdom of God or the Church of the Firstborn. And we'll get into some statements on that and I appreciate your clarifying that because I skip so much stuff when I go along and Brigham Young did try. He tried and tried with Emma's children and Emma was against it and she turned her children against it. I would point out that all of the twelve apostles were members of this organization. Not only were the twelve members of this organization, but as Heber C. Kimball said, there were about 30 others who had more authority than Sidney Rigdon, who were members of it also. And the twelve, by virtue of that, it gave them authority to sit in any of the lesser offices in the priesthood. That authority was given when they received their second anointing. And now in John D. Lee's diary, and I'm sorry, I didn't have time to look this up for you; I'll quote it as best I can from memory. He got his Second Anointings in 1845, in the Nauvoo Temple, and he writes in his diary that when he received his second anointing, he received the highest authority of the priesthood; sufficient authority to fill any vacancy that may occur from the highest to the lowest. Now all the apostles had this authority...

Female: Who was John D. Lee referring to?

Fred: Himself.

Female: He wasn't a member of the twelve apostles.

Fred: That's right, you don't have to be apostles to get into that.

Male: He had higher authority than somebody who was just an apostle had.

Fred: I would like to read a statement. There is so much to cover. I want to make it clear. The apostles, well, Joseph Smith the third was set up for this

office before Joseph died. This belonged to Hyrum to and his posterity. This belonged to David, the unborn son of Joseph Smith. And the twelve apostles, they were in the council and Joseph's children, well, David wasn't even born; Joseph was only a boy. And what happened; are you familiar with what happened in the case of the church patriarch after Hyrum died? Who it was that...? The birthright belonged to Hyrum's son, but he was only a boy too. He was only twelve years old, I think it was. And so, when Joseph Smith died, he was to young to be the next patriarch. When Hyrum died, he was to young to be the next church patriarch, so they gave the office to uncle John Smith.

Male: [....John, he was to young.]

Fred: Hyrum's son John.

Male: John?

Fred: Hyrum has a son named John, but he was just a boy in 1844; he was only 12 years old if I remember right, So, first they gave the office, well it would have gone to Samuel Smith...

Male: Samuel died.

Fred: Yea, I'm getting kind of ahead in some points. Joseph Smith had set up Hyrum; he set him up as the Church Patriarch, then he set him up as the next; to stand next to him up here. And he had appointed and given him all the keys and he was to succeed not only as patriarch, up here, but Hyrum died too. And on the way to the Carthage Jail, Joseph Smith was concerned, he didn't want Hyrum to go, he wanted him to stay and avenge him of his enemies and run the church and the kingdom and when he wouldn't do it, then he left word that if Joseph and Hyrum to die, Joseph Smith wanted his brother Samuel to preside over the church and the kingdom and yet Samuel, I believe I don't believe had even had all the endowments, but he was designated as the one. He'd of had to receive the ordinances. He had some of them already.

Male: Which one of these offices are you supposing that Samuel was supposed to have filled?

Fred: He was, he had appointed him to take his place, OK? We have to be careful with words, because Samuel was not appointed as Joseph's successor. Hyrum was not appointed as Joseph's successor. If you read in the trial of Sidney Rigdon, Heber C. Kimball gets up and he says, here, let me read it to you. This is from extract copy I made about 10 years ago, so... Brother Joseph has passed behind the veil and he pulled off his shoes and someone else puts them on until he passes the veil to Brother Joseph. President Young is our president and our head. He puts the shoes on first. If Brother Hyrum had remained here, he would have put them on. Hyrum is gone with Joseph and is still his counselor. Did somebody raise their hand? Ok, so Hyrum would have put the shoes on had he lived and since he died before Joseph that never happened and the way Joseph set it up, Samuel was to be the next one. He never even thought of

Brigham Young as being his successor. Now, years later, George Albert Smith, and this was in the 1860's, he got up and he was talking about church history and he was appointed the Church Historian at the time, and he started telling how Joseph Smith had appointed Hyrum Smith to be his successor. And Brigham Young got up and said that's not true, Joseph Smith never so much as even thought of such a thing. And you read that and you read this and you say what is going on? Well, on another occasion Brigham Young explained that, in fact, maybe it's in here. (looking up) Well, anyway, he points out that Hyrum would have stood for Joseph. he was not Joseph Smith's successor. He would have stood for Joseph if had he lived.

Male: You mean as a proxy?

Fred: He would have stood for Joseph like Uncle John Smith stood for Hyrum.

Male: Which is what Sidney offered to do.

Fred: Well, Sidney had another ball game altogether. He was going to be a guardian of the church, which wasn't really spoken of in the scriptures, but, when Hyrum Smith died; Uncle John Smith was appointed as the patriarch of the church and he sat in Hyrum Smith's office. The office that rightly belonged to Hyrum's son, John, who was a boy. And when he died, and Uncle John Smith was Joseph Smith Sr.'s brother. And when he died, I think it was 1852, then John Smith was 22 years old, I think. And he was ordained at 22 to be the church patriarch. So, John Smith stood in the place of Hyrum until his son matured. It is the same as the King of England and his children are young; you don't put a babe on the throne. You have men that sit up there and hold the throne until he is of age, and then he is crowned. And it was the same thing that happened to Hyrum; and Joseph had anticipated that the same thing would happen for himself were he to die. And Hyrum was to do that; if Hyrum died Samuel was to do that. But, lo and behold Joseph and Hyrum died at the same time and then there was talk of Samuel being the successor and a day or two later, he died. You know, the Lord was fixing it all up the way he wanted it. And so by the process of elimination, Ervil LeBaron style; the ones who were supposed to get it, got it. (laugh) Anyway, there wasn't that much confusion, the truth was that all the members of the Council and the Holy Order were given the Keys of the Priesthood and the Twelve and the Councils had been faithful to Joseph Smith from the very beginning because of their faithfulness, they were first in all the new things that happened. Because of their faithfulness as apostles, because of the sacrifices they made, and one in particular that I'm thinking of, when Joseph prophesied that a certain day the twelve would leave from Missouri on this certain spot and go on a mission to Europe. And here they were, driven out of their homes, their family was without food and clothing and the apostles thought enough of Joseph Smith that when it was about time for them to leave,

they all got together and they snuck to Missouri in the middle of the night and left from that particular plot of ground and all the enemies were standing around saying, we'll see if this one is fulfilled and they were waiting. But early in the morning, the Twelve assembled on this piece of ground and had their meeting and departed on their missions and they some of them didn't have a penny in their pocket. And it was that kind of sacrifice, leaving their family destitute as well, that through that they proved their faithfulness and when Joseph Smith set up the Holy Order on May 4, 1842; the Twelve Apostles that were home were called into this Council; George Miller was among them, Judge Adams and William Law and William Marks no less. So, and then there was, there were; Newel K. Whitney was there. Well, it wasn't exclusive to the twelve. That's what I'm trying to point out. But, they were there because they had proven their faithfulness and when Joseph Smith in 1844 on March 11, set up the Council of Fifty, they had their first preliminary organization meeting on March 10, and then the next day, they set up the Council of Fifty. The Twelve were honored first. Now, you will remember, how did the twelve get position in the quorum when they were first called?

Male: By age.

Fred: By age, all right. When the Council of Fifty was set up, it was the same way; by age. And Brigham Young was not that old; Lyman Wight was older than he was and in any event, they all had the keys. And the only real problem to the twelve apostles was the Holy Order and the Council of Fifty. And when Joseph Smith and Hyrum died the Holy Order all got together. What was left of them that were there, not counting the apostles.

Female: What are you referring to as the Holy Order?

Fred: It was the organization set up; it was the beginning; the Holy Order as opposed to the Council of Fifty. The Council of Fifty was the government, OK, that was set up, of the kingdom. People don't generally understand what it was, but the Holy Order was the organization Joseph Smith instituted to initiate the ordinances of the kingdom, OK. And the ordinances of the Kingdom were the temple ordinances and I mean to get into it, I will be so confused with all; you will be, that you won't know where we're at. If there's any questions at this point. If you can't understand, you'll ask questions and I'll see if I can answer it.

Male: Just to clarify it for some of us, would you explain the differences between the Holy Order and the church and what did the Holy Order consist of... What was really the difference? A lot of people are confused because so many people are wearing the same hats; or different hats in the same organization it looks like.

Fred: The Holy Order was first instituted on May 4; it was on that day that Joseph Smith said he instituted the Ancient Order of things, and I could

read to you from Heber C. Kimball's diary, but we'll never get very far if I try and quote everything at you. And we'll be getting into some quotes pretty soon anyway, but I can't read about everything. And it was the organization that first worked administering; who received their endowments first and who gave their endowments to others and they were a quorum and they were give authority and this was before the Council of Fifty was set up. They were the highest quorum; they had the authority and the twelve were in it. And they got together, after Joseph died...

Female: Is a patriarch of the Church of the Firstborn different from the patriarch in the church?

Fred: Yes, a patriarch of the Church of Christ is a gentile patriarch to the fatherless. A patriarch in the Church of the Firstborn is the birthright son of Adam. He holds the right of the firstborn, to stand as Adam.

Male: Is that one man that's referred to in Section 132?

Fred: Uh-huh.

Male: So then by a gentile patriarch to the fatherless, you mean that somebody in the Church of Christ who has a father that's also in the church, does not fall under the jurisdiction of the patriarch in the church?

Fred: A man who had a father in the Church of Christ, would get his Patriarchal Blessing from his own father. But the church patriarch had a right to set up a Quorum of Patriarch's and of course all of that has dissipated in our day. But, John Taylor started to set it up and that was over that Spencer W. Kimball today came down on Eldred Smith; told him that if he didn't, you know, Eldred Smith... What had happened is that the patriarch used to attend the meetings of the Quorum of the Twelve, and then all of a sudden they were cut off; the patriarchs totally couldn't come anymore. He didn't have anything to do but give blessings. The Church Patriarch told me this and he said that when he was over in England, giving blessings and it was time for a stake conference, rather than calling him to preside over the conference, they'd actually fly one of the apostles or general authorities out there to preside over the conference, rather than let him do it. And so he didn't have anything to do but give blessings and originally they were talking about setting up a Quorum of Church Patriarchs, Stake Patriarchs under the church Patriarch. John Taylor had worked towards that and so Eldred Smith said, well, I'd like to do this and this was right at the time when David O. McKay died. Right around that time and at that time, Spencer Kimball got the whip handle, as he referred to it. As he became the acting president...

Male: As who referred to it?

Fred: Eldred Smith; he got the whip handle, he was the acting; Eldred Smith became the acting president of the Quorum of the Twelve.

Male: You mean Spencer Kimball?

Fred: Yea, Spencer W. Kimball.

Female: And still [ ] Harold B. Lee?

Fred: Harold B. Lee was being prepared to be a member of the first president; to be the next President of the Church and he was up in the first presidency with Joseph Fielding Smith and Spencer Kimball became the acting President of the Quorum. And as Eldred told me, that was when he got the whip handle and he really laid it on and he brought up this idea of having a Quorum of Patriarchs and Spencer Kimball said that's a joke, no such thing ever happened and so him and his son got together and they...

Male: Who and who's son?

Fred: Eldred Smith and his son collected a lot of material and presented it to the Quorum of Twelve, showing that that was the order of things and then Kimball came down on him and said, if you don't desist, you'll never have a successor and your son will never be the next patriarch, you know, and really laid it on him and finally now you can see what has happened.

Female: I remember attending a General Conference and hearing the Patriarch speak, Elder Smith, and he was rather unhappy, I can remember, he was somewhat disgruntled in what he was saying. He said that it took so long for him to get to that position; I remember, I couldn't remember what was happening.

Male: Remember they put in another patriarch just ahead of him, before they put him in and he didn't live very long.

Fred: Yea, and Eldred had to stand up in the middle of a meeting, I believe it was him; right up in the middle of conference, and fight for his birthright.

Male: Yea.

Female: Maybe that was the one I remember of hearing.

Fred: He stood right up and he said, that birthright belongs to me.

Male: That's right.

Female: What year was that?

Male: It was about 40...

Female: Well, it was just... I'll tell you when it was 50.... let's see; it was the 42-43 era of time. [...was out bishop and he was telling us...]

Fred: If I don't watch out, we won't cover the ground... The church patriarch was never set out to do anything more than be [successor's] patriarch and because he was presiding officer in the church, through the sealing keys restored in the Kirtland Temple, he presided over the First Presidency. There is no evidence to show anywhere that ever tried to run the church, but he would be the link between the Patriarchal Order and normally you know, now the bishops they give the temple recommends, but if things were the way it would have been set up, the Church Patriarch would be the ones who gave the temple recommends and they would be the ones who would appoint your lineage and

you'd go into the temple and be sealed in that line. There is more than to being an Ephraimite than just being, getting a Patriarchal Blessing.

Male; So, your saying that the temple; all of the temple endowments, none of that belongs to the Church of Christ?

Fred: That's right, all of those things are part of the Church of the Father and anyway, these people down here, they belonged up in this because they got their endowments and they got the keys. So there were some [professing] Joseph Smith who thought that the church; the Council of Fifty should set in order the church and George Miller was one of those and Lyman Wight was another. There may have been some personal thing on Lyman Wight's part, because he was the oldest member of the Quorum and they had set it in order by that, but I will point something out, the presiding officer in the Council of Fifty was not the president or the chairman, as some have led people to believe; some scholars have done that. The presiding officer in the Council of Fifty was the patriarch, priest and kings over all the House of Israel. Anyway, if we can just understand the basics of what everybody was fighting over and where everybody belonged, and I don't know if it's muddy or clear by this point. Yea?

Male: And then having usurped the powers or the ordinances, the line of ordinances in the temple, [the church has done away with, and if they were properly administered and unrighteously...]

Fred: Well, here's the thing, Brigham Young, the officers of the one were the same officers of the other, OK. And you will learn that the real issue; the issue of succession was who had this priesthood as far as the twelve were concerned. They had it; Sidney Rigdon didn't. But there was another issue too; Emma hated all this stuff. She hated it, William Marks hated it...

Male: That's because it all involved the higher laws that couldn't stand.

Fred: Yea, William Law hated it; Sidney Rigdon hated it. In fact, Joseph Smith proposed marriage to Sidney Rigdon's daughter and Sidney Rigdon went into orbit over it.

Male: [ ] his daughter, Nancy?

Fred: Uh-huh.

Male: Sidney cooperated for a while [ ].

Fred: Well, so did Emma once in a while. (laughing)

Male: The point is we're trying to keep the historical perspective, Sidney Rigdon wasn't immediately turned off. He really tried and wrestled with that and part of his problem was his daughters reaction.

Fred: He vacillated like a yo-yo.

Male: I mean Nancy didn't want to be married to Joseph at all. [She...]

Fred: But, anyway, Sidney Rigdon, behind the scenes he would say, hey, if you appoint me, we'll do away with all this crap. Then he'd get up in conference and he'd build Joseph Smith as a real great guy. Then in private he would

say all this stuff Joseph was doing and all this polygamy and all this other crazy stuff, we'll do away with it. So the Twelve get up and they say we're for Joseph's measures. OK, well, Sidney Rigdon never had these keys anyway. He had, he was in the First Presidency; he had the Melchizedek Priesthood. He never got the fulness of it.

Male: He did have his temple endowment.

Fred: Yea, he did have part of it.

Male: But, if he had his endowment, how come he didn't have all that priesthood?

Fred: He didn't have the Second Anointing.

Male: He didn't have the complete endowment; he didn't have the Second Anointing.

Fred: He didn't have the sealing keys of Elijah given to him. So the only possible three real runners in succession then, as far as quorums were concerned, and really there was just two. There was the Holy Order and the Council of Fifty. The Twelve united together and right after the death of Joseph Smith; William Clayton and several others of the Holy Order got together and William Law, no William Marks, the stake president, he was a member of the Holy Order, he had been in it from the beginning; he was in the Council of Fifty. They were going to institute or put William Marks in as trustee in trust, President of the Church and Emma was for it. Then Willard Richards and Parley P. Pratt and John Taylor just went off in their own corner and it's really interesting as you read William Clayton's diary; he's upset about it, you can tell. The Twelve are going around and doing stuff privately behind our backs. They were the Holy Order and the Twelve wouldn't get together with them. The Twelve that were there were sneaking around doing their own thing and they were going to play groupies, you know, and the other members of the Holy Order had the keys. And I'll read you something about that. The other members of the Holy Order, they had the keys as well as the Twelve did. The fact that...

Female: Who were the other members of the Holy Order?

Male: There was a bunch of them. And...

Female: All the Fifty and all the Twelve?

Male: All the Fifty, well I'll tell you what, the Council of Fifty was set up after the Holy Order, but there are only a few that were in the Council of Fifty that were not in the Holy Order. The only difference was the Holy Order involved women and men. The Council of Fifty only involved men.

Male: But in the Holy Order involved the Patriarchal Priesthood; is that what your saying?

Fred: Yes.

Male: And the women shared in that [ ], they were ordained to that priesthood also.

Fred: There was two things, there was the kingship and there were the priests. A priest and king, like Melchizedek was; and the priest had to do with the ordinances and the performing of the ordinances and the king had to with the kingdom, or the government. And in the second anointing you were ordained king and priest which united all the authority of both into one man. And then there was the heir. The right of the firstborn and that man stood as Adam or as God to the people. Anyway, I want to read to you some stuff that came up. William Law, er, William Smith, before Uncle John Smith, he was appointed Church Patriarch. And W. Phelps writes this article and refers to him as the Patriarch over the whole church. Well, then the...

Female: Was that after Samuel Smith died?

Fred: Yes. This is in 1845. And I am sure if Max had been, he would have loved to pull out that whole article and read it; it turned into a battle. W. Phelps writes and article and he's a editor in the Times and Seasons and he calls the Patriarch, the Patriarch over the whole church. Well, then William Smith comes out, and he knew it, they all knew what the situation was with the Patriarch, it was no big secret. But the people didn't you know, not all the people knew, but all those in the upper quorums that; you know, the Twelve did, the Holy Order did, the Council of Fifty, they knew...

Male: Now, which patriarch is this?

Fred: Well, the Church Patriarch in the Church of Christ. Anyway, William Smith started saying, OK you guys, I'm a Smith; Joseph is dead, Hyrum is dead, Samuel was dead; I'm the next in line. Now, if you'll just appoint me the patriarch, priest and king over the kingdom and so forth, you Twelve can go right about your business and you can be a President of the Church with all my blessings, I have no qualms whatever. And I'll go about it and I'll... And he got with his mother, Joseph Smith's mother and she had three visions and...

Male: Lucy?

Fred: Lucy did.

Female: Is this written by W. W. Phelps in the Times and Seasons?

Fred: No this isn't.

Female: How did you learn this?

Fred: This is in the; this is written in John Taylor's diary, OK? And B.H. Roberts had access to it. So he took the minutes out of John Taylor's diary and it was this squabble between William Smith and the Twelve apostles and I don't know; here's William Smith's proposition. My proposition is my share of the kingdom. And if you will publish in the [neighbor]... And I better go back so you can understand, I'm sorry to get ahead of myself, but, first Phelps comes out with the article calling the patriarch, patriarch over the whole church, then everybody's wondering if he shouldn't preside over the church and so out comes John Taylor with another article saying junior editor goofed, he said over the

whole church, he should have said patriarch to the church, you know, big difference there. And then he puts down the patriarch about six notches, you know. So, William Smith pipes up and he writes this letter to Brigham Young and the Twelve Apostles. My proposition is my share of the Kingdom. And if you will publish in the Neighbor, that's a newspaper and in The Times and Seasons; the true state of the case, in regard to my office as patriarch over the whole church, this will give me a right to visit all branches of the church and intrude on no mans rights and further; attend to all the ordinances of God, no man being my head, I will reconcile all difficulties and Elder Young can stand as president of the church, you know. In other words, he's not talking just about this, he's talking about this and this.

Male: Because he says no man is my head.

Fred: Yea, see Hyrum had this and he would have got this too if he had lived. And William is saying, this is what I want, ok? No man being my head, I will reconcile all difficulties and Elder Young can stand as the President of the Church, and by my most hardy wish and consent. This will restore all difficulties and restore peace and good order. And farther than this I can not say, only that I want all men to understand that my father's family are of the royal bloods and promised seed and no man or set of men can take their crown or place in time or ignore eternity.

eternity. Brigham Young, the above is my proposition and will settle all difficulties at once. And these are my avowed sentiments and no equivocation. Signed, William Smith.

Male: Fred, why did William have to ask for this? Why couldn't he just say...

Fred: Because here's the thing, William didn't enjoy the status that Hyrum did, he had to get the keys from the Twelve.

Male: But Hyrum was over the Twelve?

Fred: Hyrum was given the keys by Joseph and appointed... And William was just given the keys as a member of the Quorum and Brigham presided as President of the Twelve and William was an apostle.

Male: William was in the Quorum of the Twelve?

Fred: Yea, but he was...

Male: Well, at this time he was the patriarch, wasn't he?

Fred: But, he was gonna be the, yea, the patriarch and; just like Hyrum, he was in the First Presidency and he moved up to be the Church Patriarch and another took his place in the First Presidency.

Female: Well, just a minute, did you mean to say that he actually did become the Church Patriarch, William Smith did?

Fred: William did for a short time and then Uncle John Smith took his place.

Female: Who gave Uncle John Smith the right over William?

Fred: Brigham Young and the Twelve all got together and said William goes out and so they just did it to him.

Female: Was that because he was getting power?

Fred: He was getting power hungry and there was a power struggle.

Female: [Didn't he have consent when he ...]

Fred: Yes, he did. Brigham Young had all the ordinances and all the keys.

Male: Well, did William...

Fred: I believe he did, but he got them from Brigham Young.

Female: Was this while he was Church Patriarch?

Fred: It was before. But now here's the answer. To this letter, the Twelve wrote an answer before leaving the house of Mother Smith, see now, they went over there because Mother Smith had three revelations or visions appointing, you know, sustaining William Smith as the head over everything. Kind of saying there was two men, two certain dudes that were black as dye and she won't mention their names, but Brother Brigham and Brother Heber would never dare deny it and so, anyway, they all went over there. Members of the Holy Order went over.

Female: How can they take away something that is his birthright?

Fred: It wasn't William's birthright.

Female: It was not his birthright? William was who?

Fred: He was Joseph Smith's brother.

Male: If it was sole surviving son, it would have to be his birthright.

Fred: That's right. William Smith was not, in the first place the birthright did not belong in William Smith's father's... It went to Joseph...

Male: It wasn't Joseph Sr.'s birthright, it was Joseph Jr.'s birthright.

Fred: That's right, there was two birthrights; there was Hyrum's and then Joseph Smith's.

Male: Ok, but Hyrum's birthright would have to have been William's.

Fred: It would have gone to William to hold Hyrum's place, OK.

Male: In the stead of Hyrum's son.

Fred: Yea, until Hyrum's son came of age.

Male: Now, where did Hyrum get it?

Fred: From his father.

Male: Well, do you want to explain the two birthrights to us? Because I get a little confused as to which is which.

Fred: OK, let me read you the rest of this letter and then we'll get into the rest of that, I guess.

Male: OK.

Fred: Anyway, they write this letter back and they say, mother Smith, let's see, they had considerable talk with mother Smith and finding her possessing the best of feelings towards the whole church, as to your request and your

letter, we would say we are [pretty] willing and wish to have all things right. But there are some ordinances in the church that cannot be administered by any person out of this place at present; like temple ordinances. They're certainly not talking about baptism, but must be done here. As to having the right to administer all ordinances in the world and no one standing at your head, we could not sanction because the ...

(END OF 1ST SIDE OF TAPE-GOING TO SECOND SIDE ON ANOTHER TAPE)

Male: [ ]

Fred: Yea, they are in the President's journal. But one thing, there are some changes in the letter. And I suspect that that's the one that made the transcription from the... The one who did that knows about all this stuff and he covered his bases.

Female: Do you want to explain that to all of us or is that a secret

Fred: I'd rather not.

Male: Hey, Fred, what you were going to explain to us is the... What was it now? (laugh) This is so confusing I've lost myself.

Female: You were going to confuse us... , explain to us...

Male: Freudian slip.

Female: The position of William Smith and the, you know, the Patriarchal Order.

Male: Two different patriarchal positions.

Fred: Oh, Ok; if you remember...

Female: Hyrum and Joseph and...

Male: That's it; this was the birthright of Joseph and the birthright of Joseph Sr., which went to Hyrum and then who knows where.

Fred: Ok.

Male: What are these two birthrights all about?

Fred: There's one; there's two patriarchs, ok; two lines. If you read in Section 84, you read about the genealogy of the Melchizedek Priesthood and the Apostolic Priesthood goes back to Moses, back to Abel and then to Adam. You read another genealogy of the Patriarchal Priesthood in Section 107 starting with verse 40. It goes from Adam through Seth; Abel is not mentioned, it goes up to Noah. There are two basic lines there. One was a gentile oriented priesthood. Now the priesthood having to do with the gentiles for the first time in the history of the world it came into it's own during Moses day.

Male: Why?

Fred: Moses was not a patriarchal heir in Israel, and yet he presided. And it stayed that way in the time of Christ and in Joseph Smith's day it stayed that way. But if you'll read in the Book of Moses, I think it's chapter 7, verse 22; it says something like this; the same Order of Priesthood which was had in the beginning of the world shall be in the end of the world also.

Male: Doesn't it say that, didn't Moses stand as God to the people?

Fred: Yes, he did. And we'll get in...

Male: That's the position of the...

Fred: He stood as God to the people; he had the Order of the Messiah; which is a thing we haven't discussed yet.

Female: Oh,ho,ho, ho...

Male: Then there's a third one?

Fred: Yea. Ok, let's just briefly go through that real quick. What priesthood restorations to we have in this dispensation? The first one was the Aaronic, that's Section 13 of the Doctrine and Covenants. The next one was Peter, James and John; that's in Section 27, about verse 6 in Section 128 and also in the Joseph Smith Story you can read about that. What was the next priesthood restoration?

Male: 1836.

Fred: Alright, and who restored that?

Male: Elijah.

Fred: Ok, now turn the Doctrine and Covenants open to Section 124:28. Starting in the middle of verse 27; And build a house in my name for the Most High to dwell therein, for there is not a place found on earth that he, God, may come to and restore again that which was lost unto you or which he hath taken away, even the Fulness of the Priesthood. Now if you'll take a gander at the page preceding that, you'll notice this revelation was given on January 19, 1841.

Male: That was after the Kirtland Temple had been built.

Fred: It was after the Kirtland Temple had been built, it was in the Nauvoo Period.

Male: So what he is saying there is that the Kirtland Temple wasn't good enough for God to come to and restore the Fulness of the Priesthood.

Fred: It wasn't restored as of 1841, it had not been restored.

Male: The fulness of the priesthood.?

Fred: The Order of the ..., the fulness of the Priesthood of the Son of God.

Now, I'll just run you through real quick some scriptures on the... Pardon?

Male: Isn't also [of the Order of? Isn't that what you mean?]

Fred: This is the Priesthood of the Fulness of the Priesthood of the Son of God and that is what Melchizedek held; if you'll read in the Inspired Version of the Bible, if I can find one. This is in Genesis 14, starting on about verse 24; if it gets more confusing, I'm sorry, but this never became an issue in the Sidney Rigdon thing so...

Male: So you're just illustrating to us that the separate office was not in contention [it was in succession].

Fred: OK, let's see; let me just... This is what Maynard Griffith always was talking about and you know, he kind of went on and on and on about. And I promised that we would get into it and Melchizedek lifted up his voice and blessed Abraham; now Melchizedek was a man of faith who wrought righteousness

and when a child he feared God and stopped the mouths of lions and quenched the violence of fire. [that one sound familiar?] And thus having been approved of God, he was ordained an High Priest after the Order of the Covenant which God made with Enoch. Let's see...

Male: You mean after the Order of the Son of God?

Fred: Which Order came not by man nor by the will of man neither by father not mother, neither by beginning of days nor end of years; but of God. And it was delivered unto man by the calling of his own voice, unto as my as believed on his name. Now we have in 1841 this revelation that says, build a house to my name for the Most High to dwell therein for there is not a place found on earth that he may come and restore again that was lost and [ ] which he hath taken away. Even the Fulness of the Priesthood. After the Kirtland Restoration, after Moses, Elias and Elijah had come, there was still some additional authority that had not yet been restored. And the Lord himself was the one to restore it and speaking of Melchizedek, they say in here; and this is added by Joseph Smith; which Order came not by man, in other words, one man could not give it to another man; neither by father nor mother, you didn't inherit it by genealogical descent; neither by beginning nor end of years, it had nothing to do with seniority, or being the oldest man in the quorum; but of God. And it was delivered unto by the calling of his own voice, unto as many as believed on his name. And that priesthood, you can only get from God and nowhere else. And that is what it talks about getting the second comforter. And that is what you get when Joseph Smith said if any man gets the Fulness of the Priesthood of God, he has to get it in the same way that Jesus Christ obtained it, by receiving and obeying all the laws and ordinances of the Kingdom of God, I mean House of the Lord.

Male: So, that comes after second anointing. That's part of having your calling and election made sure.

Fred: Now Moses had that. And by virtue of that, even though he was a Levite and not of Ephraim, he presided. Pardon?

Male: [ ]

Fred: How do we know? You would put me on the spot. I can show you a place, but I can't get it off right now.

Male: Ok.

Fred: He saw God, he entered the Lord's presence; he was ordained by his father-in-law, Jethro. You can get that in Section 84:7.

Male: So your saying that he received the second comforter that Joseph Smith talks about. Being [ ] Jesus Christ himself.

Fred: After he got his endowments he then entered the Lord's presence and by virtue of that he presided. There are three characters in the history of the world that you can point to as particular examples of having received this priesthood. One is Enoch, one is Noah, one is Melchizedek and if you read; I'm not going to read about Enoch, except for that if you read in Section of 107; it talks about how Enoch was 25 years old when he was ordained by the hand of Adam when he was 65 years old and Adam blessed him and I would add, with his second anointing; and he saw the Lord. And then it tells how that when this happened, the Lord gave him certain powers. Power over the elements and so forth. And then it says...

Male: Is that this one Fred?

Fred: No.

Male: It's not on the board.

Fred: It's not on the board.

Male: It's off the top of it.

Male: Oh, is it, above that?

Fred: Yea.

Male: Oh, I thought the way we established the existence of that was claiming that all this was without beginning of days and end of years was all supposed to be...

Fred: I never said that. I don't, that is not without beginning of days and end of years. Of course, if you read Alma 13, you might have your opinions changed, but...

Female: Not understood.

Fred: Yea, anyway, let me read you about Noah. Because it's interesting that if you read in Section 107, about verse 53, it tells about how he was ten years old when he was ordained to the Patriarchal Priesthood. If you read Section 84, about verse 16, it tells how he received the Melchizedek Priesthood from the lineage of his fathers. Then if you read in the Pearl of Great Price on page 26, verse 19; it tells you about how he received another priesthood directly from God. And you have to ask yourself, what is that?

Female: Is that the third Order?

Fred: That was the Order of the Messiah. And I'll read you some things on it in a minute. It says the Lord ordained Noah after his own Order and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch. Ok, the Lord ordained Noah after His own Order.

Male: not understood

Fred: That's Moses 8:19. If you read from the Teachings of the Prophet Joseph Smith on page 171, Joseph Smith talks a little more about this, thus we

behold the keys of this priesthood consisted in containing the voice of Jehovah and it continued through him, Noah, the keys, power and authority with which he blessed Adam at the beginning. Let's see, Behold the keys of this priesthood consisted in obtaining the voice of Jehovah, that he talked with him, Noah, in a familiar and friendly manner. The same thing happened to Adam, right after he was cast out of the garden and he was taken down by the Holy Ghost and then he was ordained after the Order of My Son.

Female: Page 117?

Fred: 171.

Male: What we read in the Doctrine and Covenants, that's the Melchizedek Priesthood, is what a person does hold to stand in the presence of God and to

[ ] of the Church of the Firstborn, etc., etc.

Fred: And, there is a particular order of the Melchizedek Priesthood. You know Joseph Smith made some statements and during the Nauvoo Period it would appear that he had a growing of understanding. And it was on account of this, I think, that the Church of the Firstborn of the Fulness of Times was enabled to make so much headway with their doctrines. As Joseph Smith said the Melchizedek Priesthood was taken away from Israel and without that you cannot have the gift of the Holy Ghost. So then, you know, your saying that all these people could be baptized and everything before Christ, but none of them could receive the Gift of the Holy Ghost. Joseph Smith responded by saying all the prophets held the Melchizedek Priesthood and were ordained by God Himself. But, you'll remember when Elijah was translated, Elisha said to him; and Elijah says, anything you want, ask for it now, I won't be here long. He says, well, I want a trouble portion of thy power and Elijah said, I can't give it to you. Nevertheless, if you see me go, you'll get it and if you don't see me go, you won't. Well, he got it. So he walks away and he casts his staff down, or cloak down and parts the Jordan River and walks through on dry ground. Well the reason Elijah didn't give it to him was because he couldn't give it to him. What Elijah had could not pass from one man to another. It had to come direct from God and Elisha got it. Anyway, if you study about Melchizedek, Noah and Enoch; you'll find that there are repeated references, especially in this Inspired Version of the Bible, in the Book of Moses; to this Order of Priesthood that man could only get direct from God. And I'd like to read a discourse. Joseph Smith gave two discourses on this subject. One is very confusing until the Words of Joseph Smith was printed and from that we got other variants of this discourse and it clarifies itself. The other one is a discourse on Elias, Elijah and Messi; it's given in the Teachings of the Prophet Joseph Smith. And I'm just going to read you a little bit of it.

Female: What page?

Fred: It starts on page 335 and I'm going to skip everything he said about Elias, that has to do with the Aaronic Priesthood and he explains how Elias is a forerunner to prepare the way for a greater. Now on page 327, he says, now for Elijah, the spirit, power and calling of Elijah is that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the Kingdom of God on the earth. And you'll notice that the ordinances here that he is going to be performing; the powers and endowments of the fullness of the Melchizedek Priesthood of the Kingdom of God on the earth. And it was on this day that he gave the sermon, that the first meeting of the Council of Fifty met.

Male: What is supposed to be the significance of that?

Fred: What Elijah restored has to do with the Kingdom of God. It has to do with the temples.

Male: The political kingdom?

Fred: We will get into that too, because you have to ask, what is politics?

Male: Politics; is that where [ ]?

Fred: In the Kingdom of God, where do you draw the line between temporal and spiritual. When you're up there in Heaven in the Celestial Kingdom, what is up there that is spiritual or temporal? As Brigham Young said, their all one. There's no line. Anyway, he says the rest of this, that the [force] of the Melchizedek Priesthood when it became a Kingdom of God and to receive, obtain and perform all of the ordinances belonging to the Kingdom of God. Then over on page 340, it kind of recapitulates what he has said. He said the spirit of Elias is first, Elijah, second; and Messiah last. Elias is a forerunner to prepare the way, the spirit and power of Elijah is to come after holding the keys of power

building the temple to the capstone, placing the seals of the Melchizedek Priesthood upon the House of Israel and making all things ready. Then Messiah comes to his temple, which is last of all. Messiah is above the spirit and power of Elijah and that is referring to the same thing that we read in Doctrine and Covenants Section 124:28, where the Lord would appear in the temple and confer this priesthood. It's also referred to; probably the most beautiful discourse the Prophet gave on it is in the Teachings, page 149; and that's about the second comforter being Christ. That issue never came up in the succession crisis. The issue was centered around those who had received their ordinances in the temple and I know that I've forgot a lot, but I don't what it is right off hand, so I'm going to go on. And get into what is the Kingdom of God.

Male: You haven't explained yet or clarified yet, the two different birthrights given in the Smith family.

Fred: Ok, Abel was patriarch to the gentiles. Section 84 traces the genealogy of the Melchizedek Priesthood back through Abel. Seth was the birthright heir, he held the right of the firstborn.

Male: Fred, Do we have lineage on Abel.

Fred: Pardon?

Male: Do we have a descendancy of lineage on Abel.

Fred: Well, there's nothing mentioned in the Bible. Brigham Young refers to it; there's nothing in the Bible about it, but whether or not he had posterity; he got that blessing and it went from Abel to Japeth to Paul and from there, according to the Doctrine and Covenants, it went to Oliver Cowdrey and from there according to Section 124, verse 91; it went to Hyrum Smith and Hyrum Smith's dying message was to the gentiles. And he was patriarch over the gentile church, The Church of Christ; to bless the fatherless and that's where that office belongs.

Male: What was his dying message.

Male: Repent.

Fred: Well, he; what he did is he turned over the page in the Book of Mormon, and it's quoted in Section 135, about verse 4; but it was to the gentiles. Of Joseph; on the other hand, his blessing was over Israel. And I'd like to get into the Kingdom of God and what it is because you can't understand the law of succession without knowing what it is. People think it is just politics.

Male: So, before you leave Hyrum here, then the birthright of Hyrum is to be passed down to the Patriarch to the church.

Fred: Through his lineage.

tape lost sound for a while.

Male: Patriarch to the church.

Male: Joseph and Hyrum being brothers and [ ] and they got these birthrights by assignment, not by...

Fred: No, I think the way... If you read in the Nauvoo Temple, you'll discover that... And you know, this isn't all perfectly clear in my mind, but I've read it in the Nauvoo Temple record several years back where Joseph Smith's father was sealed to him. And Hyrum was sealed to his father.

Male: So Joseph's father was an adopted son to Joseph?

Fred: Yea. And Joseph was the head of this dispensation and the first patriarch in it. But his patriarchal blessing, or birthright had to do with more than his father's did. And that may be hard to understand, but that's the way it is.

Male: I'm wondering about this... You've got the patriarch above the First Presidency.

Fred: Yea.

Male: What, How can Brigham Young (tape spliced at this point.)

Fred: I've got a meeting, right in the meeting in 1843 at the excommunication trial of Benjamin Winchester, Joseph Smith stated that the patriarchal office is the highest office in the church and father Smith conferred this office on Hyrum Smith on his deathbed. And Brigham Young was there he heard, Wilford Woodruff was there.

Male: So what happened? They were all apostates?

Fred: Brigham Young held something higher just like Joseph Smith held something higher than the Patriarch. Brigham Young, on the other hand, when he became President of the Church, he had himself anointed king over Israel; Patriarch, King and Priest over Israel. He had himself installed not only as the president of the Quorum of the Twelve, but at the same time he was set apart in the First Presidency of the Church. Joseph Smith, he was in the First Presidency and he [Heber] says Brigham Young had the presidency of the Quorum of the Twelve. He didn't even; like today they have a different president of the quorum than the president of the church. But, Brigham Young really pulled it in, you know. And I didn't even bring up how he started doing all that, but it began when Joseph died and they just kind of didn't get with the Holy Order and started throwing their weight around. They were members of the Holy Order, they had all the keys and everybody else worked with them. And I'm not saying the Brigham Young was wrong, I'm just saying that Joseph Smith never laid it out to happen the way it happened. But God did and in the transfiguration of Brigham Young, Joseph Smith manifested his feelings, but that was after he was dead. But still Brigham Young was not Joseph's successor, he never claimed that he was; he was waiting for Joseph Smith's son to become of age, wherein he would ordain him to his office and then he could take his rightful place.

Male: What happened with John Taylor?

Fred: He got the same one, and I'll read it where he did.

Male: Well, did Brigham Young recognize the Patriarch when he was out here in Utah as presiding officer of the First Presidency?

Fred: No, he didn't.

Male: Why?

Fred: First, he never, he never got... I'll tell you what happened out in Utah. There was a church High Council. That was dissolved on the way across the plains. As Willard Richards explained it, you guys are a standing High Council, the Twelve are traveling High Council and brethren, we're traveling. And so there was no more High Council in Brigham Young's day. And when they got to Utah, they says, Ok now; Wilford Woodruff, Lorenzo Snow; he was ordained an apostle in 1849, he was appointed as the Stake President. Six of the Twelve Apostles were appointed as Stake Presidents, the Twelve started... I mean, they had so many hats you'd think it was that story that little kids read about, 500 hats, you know.

Male: Bartholmew was the...

Fred: Yea, and they were doing everything. The apostles were actually; they took the place of the Church High Council, they took the place of Stake Presidents; they ran everything and the Council of Fifty became a rubber stamp.

The Twelve would get together and decide what to do and then they would get together with the Council of Fifty and get them to back them, but they just consolidated all the powers.

Female: Why?

Fred: Why? Well, Sidney Rigdon was the first was the first to try to divide up the church. Brigham Young didn't have the control that Joseph Smith did, so he just eliminated the competition. The Holy Order never met again after Nauvoo.

Male: We started wearing all the hats, he eliminated anybody else saying, well, you've got your hat and I've got mine.

Fred: Yea, you see, all of these organizations had power as a quorum. After Nauvoo the Holy Order never met again. Never again. The Council of Fifty didn't even meet after Joseph died until 1845.

Male: When was the last time that the Holy Order did meet then?

Fred: It was after they left Nauvoo, after that it never met again. The Council of Fifty was the ones that left the Saints across the plains, but they only met occasionally as Quorum and the Twelve just ran everything. Actually, it's unbelievable and I don't have the stuff here to show you, but I gave it to Tom to Xerox for everybody that wants a copy. That Council of Fifty met in '51; they didn't meet again until '65, just to renew acquaintances and to say hello. They met for a few meetings, then they didn't meet again for some time. Then they didn't meet until John Taylor's time, in 1884. The Twelve Apostles usurped everything, you know, and I'm not saying that it was bad, good or indifferent.

Male: If you say usurped, you are.

Fred: Well, maybe I don't the word, they just eliminated all the other powers. If the quorums never met, they had no voice.

Male: And that's what's so incredible, and I mean that literally; I mean, how can you believe that all those things existed and that all of these men knew about it and then they all decided to ignore it?

Fred: Ok, I'll explain it this way. The man who sits up here at the Head Office is Brigham Young. He may not have been Joseph Smith's successor, but he held the keys and he stood as God to the people and he told them what to do and if they didn't like it they had the same choice they had with Joseph Smith, they could lump it.

Male: Ok, so apparently he was right then.

Fred: Yea, I didn't say he was wrong. I just say he was running it.

Male: Fred's not criticizing what Brigham did.

Fred: I'm a big fan of Brigham Young, I like him.

Male: I understand that.

Fred: He did not leave room; there was several members of the Council of Fifty that went off and started factions.

Male: Yea, Lyman Wight did and Sidney...

Male: So what your saying is that Brigham did is that he collected power kind of under one roof; but what he did was rather put one man under lots of hats to consolidate power to strengthen the church. Instead of having the church being pulled apart in lots of different directions by men with power, he said I'll hold all the important positions and keep it all bundled together.

Male: Which just happens to be terribly consistent with the idea that his office as President of the Church was over everything.

Fred: Except that all history denies that from before Joseph Smith's time. The statements we read, just like that one I read to you, that there was a quorum that even the Twelve and the First Presidency belonged to, that even they were amenable to. The Twelve were all members of the Holy Order; now what they did is they said, all right, you members of the Twelve, we'll meet together as own little Holy Order, we'll meet together as our own little Council of Twelve instead of Fifty and we just won't call the other members in and we'll make all the decisions and since the other members of the quorum don't meet, they have no voice and if they have no voice, they have no power and that's what they did.

Male: Well, that statement that you read was when there was no First Presidency too. And Brigham Young and Wilford Woodruff were talking and Brigham Young and... (mumbling and talking in background)

Fred: Well, he said, let me repeat; as to having the right to administer all the ordinances in the world and no one standing at your head, we could not sanction, because the president of the church and each one of our Quorum, the Twelve Apostles, are amenable to the quorum to which you are a member; the Holy Order.

Female: How do you know that's what he meant?

Male: Or that he knew that [ ] Brigham Young was...

Fred: I know; I've got all the minutes of it all and I know what he was...

Male: ...He wouldn't be saying the whole Quorum of the Twelve is amenable to the Quorum of the Twelve.

Fred: The President of the Church is not amenable to the Quorum of the Twelve. Male: Well, they are though. The president of the Church was the president of the Twelve. And he didn't say the Quorum of the Twelve was amenable, each member of the Quorum of the Twelve. The president and each member are amenable to the quorum. They've got to answer to their own quorum.

Fred: They're amenable to a quorum to of which you and I, we are all a member.

Male: I think even the scholars at BYU who have delved into this, the Holy Order, will admit that the quorum he was referring to there was the Holy Order. The quorum that [we're...], not the Quorum of the Twelve.

Fred: I've got some stuff on it, if you're interested.

Male: OK.

Male: See, but now the position, you know, you can't [ ] it by avoiding it, that may be the answer, but the observation.... I'm not saying that that's not true, I'm just saying that that isn't what it says.

Fred: That is what he meant and if you know the history, you that is what he meant. It could not have been the First Presidency; it could not have been the Quorum of the Twelve. I've already read statements to show you that there was a higher priesthood than the President of the Church, maybe you don't remember them, but I have and we have many miles to cover and we've only started. I know what your saying, that this isn't concrete in your mind. If you'll take the things that I've given Tom to copy and read them and study them, it will fill out a lot of flesh on the skeleton I'm trying to create in your minds. And then we can get together and maybe talk about it some. I wanted to point out first of all, Brigham Young did hold that office, John Taylor did after him. We have no reference to Wilford Woodruff ever being given that office. I mean, he had a right to it, except that there are some things that I'll present that kind of leaves me sitting on the fence as to whether or not he did. Anyway, Brigham Young said, or Heber C. Kimball said; and I read it a while ago, he said that so long as the Twelve stood next to Joseph and so long as there is any one of them left; they will hold the keys in preference to anyone else, ok. The Twelve stood next to Joseph; as long as there's one of those Twelve that did stand next to Joseph left, and he'd already said just before there are more than thirty men that had more authority than Sidney Rigdon has, but we don't want to mention their names, for the enemy will try to kill them and then he says, the Twelve stands next to Joseph. So long as there is any one of them left, they will hold keys in preference to anyone else.

Male: And if you read those speeches, he is referring to the twelve next to Joseph, not as a Quorum of the Twelve in the Presidency of the Church, but standing next to Joseph in the Holy Order, in that Higher Quorum.

Fred: They were next to Joseph. But, the authority that they held; they had it as long as the last apostle lived that was next to Joseph and that was Wilford Woodruff. Lorenzo Snow was not a member of the Council of Fifty, he was not a member of the Twelve Apostles under Joseph Smith and after Wilford Woodruff died, if not before, those keys went to someone else. The others that stood next to Joseph that were still alive. That's why Brigham Young said on one occasion, wherever the Twelve are and the Fifty; there is the Kingdom of God. I know I haven't covered everything, if there's any questions; Tom is there anything I am missing on, or if you want to talk about before we go on to the Council of Fifty? Tom: Well, I guess after you get into the Council of Fifty, you will explain again this question of... You'll come back to the

original question we began our meeting with; of all these designated heirs to different offices of Joseph III and David and all the other men.

Fred: Yea. Let me read to you some statements that I've gathered up about the Council of Fifty. Now everybody that has written on the Council of Fifty has almost universally stated:

Male: Could we stand up and take a stretch first?

Fred: Should we have a break?

Male: Why don't we go for about another 15 minutes, then have our break then it'll be about halfway.

Fred: That won't be halfway.

Male: We'd better take two breaks then. Are we going until seven?

Fred: I hope so.

Male: Because we didn't get started until late.

Fred: We didn't get started until four. Do you want to go ahead now, or do you want me to read you these things?

Female: Go ahead and read them.

Male: Read them, then we'll have our break.

Fred: I just want to make a statement and [my] position is that the Kingdom of God is a lot more than a government that has civil authority and only civil authority. And if you want to get a perspective of what the Council of Fifty was, you have to realize that it was an extension of the Government of God in Heaven on Earth. And if you get up in Heaven, you're going to have a hard time drawing a line between temporal and spiritual. We think of temple ordinances as spiritual things, don't we? Yet, in our government here we have laws that say you have to go and get a marriage license and that's a temporal matter. As a matter of fact, the Kingdom of God says the same thing. The Kingdom of God professes to be an organization that has the right to determine families that will be together or that won't. Husbands and wives that will or will not be married. Children that can be parents. And relationships; whether you will be a servant or a God. And all these things are administered by blessings and the ordinances of the Kingdom, and those who have power to rule are anointed Kings, Queens, Priests and Priestesses to their posterity; for those over whom their adopted into their family. I would like to read this statement by Parley P. Pratt, so muchof it, I just want to read a little. We talk in this ignorant age of children becoming of age, as it is called; and we consider when they are of age they are free from the authority of their father. But no such rule is known in the Celestial Law and organization either here, or hereafter. By that law, a son is subject to his father forever and ever, worlds without end. Again we have the rule now established in the earth by which a woman becomes the wife of a man and is bound by law to him till death shall separate. But in the Celestial Order it is not so for the plainest of all reasons. The Celestial is the Order of Eternal Life;

it knows no death and consequently makes no provisions for any, therefore all it's covenants and contracts are eternal duration and calculated to bind several members of the family in one eternal union. The order of God's government both in time and eternity is Patriarchal, that is, it is a fatherly government. Each father who is raised from the dead and made a partaker of the Celestial Glory in it's fulness, will hold lawful jurisdiction over his own children and over all the families which spring from them forever and ever. That is the Kingdom of God.

Female: Do they have to be a member of the Church of the Firstborn?

Fred: They have to be sealed into the family, either as servants or as Gods, Kings and Priests, Queens and Priestesses; everyone is in it or (glitch in tape) and if we leave some of the things... Pardon?

Male: Even those in the lesser kingdoms?

Fred: If you read what Heber C. Kimball says, and this might be - some may agree, some may not; he seems to think that the Celestial, Terrestrial and Telestial Kingdoms will be all on this world and what will exist here will be a natural caste system and if I understand the things that Brigham Young said, a man and woman who are faithful to their covenants, who have their children sealed to them forever, will have those children whether or not their children are faithful and they will be servants, sealed unto their own house, as servants. And even Sons of Perdition are sealed in as devils. God makes use of them all.

Laughing

Male: You're going to bring your own devils with you.

Male: You're going to need one.

(Background talking and laughing)

Female: Excuse me, but I always thought that a Perditioner got dissolved and that he goes back and starts all over again.

Fred: Well, sooner or later they do, but in the mean time, as long as they're useable, God uses them. He's an economist. He doesn't let anything waste; all things work to the glory of God. He's the only one who set up a system that no matter what you do, it worked out for His advantage.

(Laughing)

Male: So what he is saying is that no matter how bad somebody is, they can at least serve as a good bad example. (laughing)

Fred: You have to have opposition in order to be made strong. If those of you who have your copy of the Words of Joseph Smith, open it to page 298...

Male: That was the handout that you gave us last week wasn't it?

Fred: No, it's not in there; it's in the book, it's on page 298; it also comes from the Millennial Star, which is what this is.

Female: You were going to give us some more copies of that weren't you?

Fred: I should have got them for 40% off the other day.

Male: I think all of us here would like to have [our own] copies.

Fred: All right, I'll do that.

Male: This is from Volume 9 of the Millennial Star, second issue January 15, 1847. It shows this diagram, and I don't know, those of you who can see it; it's drawn out in the Words of Joseph. The diagram of the Kingdom of God. This is your genealogical tree here; and this is what the Kingdom of God is. The above diagram shows the order and unity of the Kingdom of God. The Eternal Father sits at the Head crowned as King of Kings and Lord of Lords. And that's a title most people think applies to Christ, but it applies to Adam. If you read a lot of Brigham Young's sermons on Adam you get confused, you know, because he refers to Adam like that. Wherever [the other lines] meet, there sits a King and a Priest under God, bearing rule, authority and dominion under the Father, in the Father's Church, of course. He is one with the Father, because his Kingdom is joined to His Father's and becomes part of it. The most imminent and distinguished prophets who have laid down their lives for their testimonies, Jesus, among the rest will be crowned at the head of the largest kingdoms under the Father and will be one with Christ as Christ is one with His Father, for their Kingdoms are all joined together and such as do the will of the Father, the same are his mothers, sisters and brothers. He that has been faithful over a few things will be made ruler over many things. He that has been faithful over ten talents shall have dominion over ten cities. And he that has been faithful over five talents shall have dominion over five cities and to every man will he give a kingdom and a dominion according to his merit, powers and abilities to govern and control. It will be seen by the above diagram that there are kingdoms of all sizes an infinite variety to suit all grades of [ ]. The chosen vessels unto God are the Kings and Priests that are placed at the head of these Kingdoms. Well, Joseph Smith...

Male: I would like to bear you my testimony; I know that is true. I never saw this, I never saw or read it ever anywhere in my life. But Tom will tell you that I went to the blackboard and drew it all out for him and I got that from revelation.

Fred: Adam sits at the top. Joseph Smith held the birthright....

Male: Now, Adam sits at the top of the tree that we're in...

Fred: He sits at the top in heaven. Joseph Smith came down on this earth as his heir and he set this Kingdom up. And Joseph Smith, holding the right of the firstborn, sat at the head of it as a Priest and King unto God. And I'm going to read you a few statements about the Council of Fifty which may help you get it into perspective as opposed as to what most others have had as their ideas of what the Council of Fifty was. William Marks was in the Council of Fifty and he apostatized from it. And in his apostasy he devulged a lot of things that they had done in there, and of course, he was opposed to all of this, but in this one paper he says, now contrary to this plain declaration; he's referring to

the plain declaration in the Book of Mormon, where it says there shall be no kings on America, at least no man made Kings. In the spring of 1844, Joseph Smith actually put forth his hand to organize a temporal kingdom. He secretly organized a council of fifty men which he denominated the Grand Council and living constitution of the Kingdom of God. By them he was acknowledged the shepherd and stone of Israel and he suffered himself to be ordained, anointed and coronated a king by his royal line; was to reign upon the throne of David over the House of Israel forever. Ok, so, on the Teachings, on page 340; I want to read another statement of Joseph Smith that ties into this. And then we'll get into this birthright that Joseph gave his son David. It's not 340, It's probably 338; is that the [ ]? It's about 338; -339, in regards to this business about David and reigning on the House of Israel. Although David was a king, he never did obtain the spirit and power of Elijah and the fulness of the priesthood. And the priesthood that he received and the throne and kingdom of David, is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage. Now, Joseph Smith believed, and by revelation, was to be a descendant of Jesus Christ, and therefore a descendant of David...

Male: That means Jesus must have been married and had kids.

Fred: Yea, and that Joseph, when he found that David was pregnant; that was his first son under the covenant. Because Emma and him were not married until 1843, by sealing.

Male: Can I read that Fred? As soon as you get done with that; I've got a couple of paragraphs that [ ].

Fred: Sure, ok. So David Smith was to be the one that was to be given this birthright here that Joseph's talking about. He suffered himself to be ordained, anointed and coronated a king, whereby his royal line was to reign upon the throne of David, over the House of Israel forever. That's what he was to give his unborn son, David; and that's what he did not give his son Joseph. Now if you read, there's another version of this. During my administration in the church, and this is William Marks again; I saw and heard of many things that were practiced and taught that I did not believe to be of God, but I continued to do and teach such principles as were plainly revealed by the law of the church, for I thought that pure and holy principles only would have a tendency to benefit mankind. Therefore, when the doctrine of polygamy was introduced into the church as a principle of exaltation, I took a decided stand against it. Which stand rendered me quite unpopular with many of the leading ones of the church. I was also witness of the introduction secretly, of a kingly form of government, in which Joseph suffered himself to be ordained a king to reign over the House of Israel forever; which I could not conceive to be in accordance with the laws of the church, but I did not oppose this move thinking it none of my business. Ok, now another statement, and this is in a pamphlet on the martyrdom that was printed in

1845; and this guy decides to write an expose' on why Joseph Smith was killed.

Female: Who's the guy?

Fred: George T. M. Davis and here's what he writes; "The great aim of Joseph Smith was evidently to clothe himself with the most unlimited power, [you know, something like standing as God to the people] civil, military and ecclesiastical, over all who became members of his society. And to that end his whole efforts were put in requisition, from the day of their organization under their charters, down to the hour of his death. The first step taken by him, was to satisfy his people that he had received a revelation from God, disclosing his origin as well as that of his wife, and detailing the events that were to occur, as well as the part he and his descendants were to take, in their consummation. This he succeeded in, and gave the following as the substance of his revelation. He stated that Emma his wife, was of Indian descent, in a line from one of the tribes of Israel. That he (Joseph) was a descendant from Joseph of old through the blood of Ephraim. And that God had appointed and ordained that he, with his descendants, should rule over all Israel, meaning the Latter Day Saints, or Mormons; the Indian tribes and ultimately the Jews and Gentiles. That the authority with which God had clothed him, being "Juro-Divino," extended over all mankind, and was paramount and superiot to any Human authority. Joe further stated, that God had revealed to him, that the Indians and Latter Day Saints, under Joe as their King and Ruler, were to conquer the Gentiles, and that their subjection to this authority was to be obtained *by the sword!*"

{Now, I don't know that all of that's... I want to point out that the guy who wrote this was not a member of the Council of Fifty and he's collecting sources and information; he probably got some from William Law, some from William Marks and I know for a fact that... I'm quite familiar with things that the Prophet was teaching in the Council of Fifty, and there was no talk of using the sword. Any in continuing he states:}

"From this revelation, he enforced upon them that it was necessary he should be crowned King, and they, believing in the gross imposition, yielded to his edict. Joe was accordingly CROWNED KING under God, over the immediate House of Israel."

{And notice that, he always ties it into the House of Israel, the throne of David.}

This ceremony was performed in 1842, by a council of fifty in number, denominated the "[Order of the] Ancient of Days."

{Now, this wasn't in 1842, even though he was first anointed king in 1842, on May 4, that was the year the Order of the Ancient of Days was set up, but the kingdom, the Fifty were not organized until March of 1844.

Male: So are you saying Fred, that the person who is ordained and crowned king over all Israel is the one who holds the right of the firstborn?

Fred: That was the one that would be the successor, ok, and others could sit in that place like Uncle John Smith did for Hyrum Smith. And Brigham Young was an adopted son of Joseph Smith and he did sit in that place.

Male: Now we just went over that, he's the patriarch and was Joseph's from the seed of Abraham, that's not David's heir. It's not Jesus; that's the tribe of Judas. Joseph apparently was not ...

Fred: Do you remember the saying that says the scepter shall not depart from Judas till Shilo come. When Shilo came the scepter departed from Judah and went to Christ. Joseph Smith was a descendant of Christ and the birthright went through him.

Male: Well, didn't Joseph claim to be a descendant of Joseph of Old, through the House of Israel?

Fred: That's right, Who do you think Christ married? Gentiles? His posterity were all from mixed in with Israel. He had his Father on one side and he had his mother who was...

Male: Where does Jesus get hooked into the House of David then?

Fred: Through his mother and his stepfather. Luke chapter 3 explains that.

Male: I recognize that but it seems to me that we're trying to pick up two tracks. They're obviously separate tracks.

Fred: Well, I understand what your saying and all I'm saying is this is what Joseph Smith taught and it may not resolve all the problems but he claimed that he was partly a descendant of Joseph as well as of Ephraim and of Jesse. And I guess now is the time that... Could we get those...

Male: Well, he's a descendant Jesus automatically if you pick up Jesse, because Jesse was the father of David.

Male: Can I read this statement here about David, his son.

Fred: Go ahead.

Male: We have refreshments.

Fred: Well, why don't we wait until after it's over with.

Male: Oh, ok; after out break?

Female: We're ready to go, the kids won't be [happy]. They're waiting for us.

Fred: Oh, are they?

(Some commotion and the tape is stopped)

Fred: Tom has something he wanted to read. Tom, why don't you come on up here and read what you wanted to.

Tom: This article for those of you who have been getting the handout; for those of you who have paid for the copies have gotten. This one by D. Michael Quinn, on...

Female: Are these on the diaries or whatever?

Tom: Well, this is from John Whitmer Historical Association Journal. Which is a Reorganized Church publication. And you know when this blessing of Joseph Smith III was found, of course, it raised a lot of questions. And D. Michael Quinn, well, the Church News published an article on it and then I think it was Gordon B. Hinkley who spoke on it in conference and it was printed in the Ensign. But, D. Michael Quinn goes into it in greater depth than Gordon Hinckley. All Gordon Hinckley really says as far as I can see, was that yes it's a blessing that says if your faithful you'll grow up and be President of the Church. But, lots of people were designated to succeed him, but it was just whoever was the best one at the time that succession was necessary. Michael Quinn, I met him when he moved into my ward and was in the Elders Quorum with me when he graduated from BYU and went to work in the Church Historian's Office and I remember how jealous I was of him because he had the job that I wanted to have. Because at the time I was still going to school, headed for the same place he was. I thought I was anyway. I didn't end up working in the Church Historical Office like he did, but right now, Michael Quinn is an associate professor of history at Brigham Young University. And he's quite knowledgeable on a lot of things and yet there are other things that I think he still has a few things to learn.

Female: Tom, is this his book out?

Tom: Yes, this is his, I don't know if he presented it as a...

Fred: He did, he presented it as a paper.

Tom: Oh, that's right. He presented it as a paper and then it was republished in here. And then the Reorganized had one of their professors from Graceland College put his comments at the end of the article. And then the Church Historian for the Reorganized Church, Richard [Heller]....

Female: You mean, this the talk that he gave at BYU?

Tom: Yes, this is the one he delivered on the Joseph Smith [ ]blessing.

Female: And when was this delivered?

Tom: Well, let's see.

Female: You've done a beautiful job on that [ ].

Tom: Well, it came out in BYU Studies in the winter of 197..., oh know, that's his other thing. Somewhere in here, in one of the footnotes it explains that he delivered it and I can't remember where it was.

Female: It was in like just the last three or four years.

Tom: Sure, it has to be within the last year, because it was just within the last year that they found this blessing. Then he goes through and explains why there is no question why this blessing is authentic in that it wasn't made by somebody who was partial to the Reorganized Church, it was written when it says it was written, in that there are other people who since then in 1890

this Whitehead testified that Joseph III; at the temple lot trial this Whitehead testified that Joseph III did receive the blessing and said some of the things that were told in the blessing and who were the people who were there. And he said, I don't remember exactly the date, but it was in the winter, and it was on a Wednesday and the next Sunday Joseph Smith stood up in the designated, to the conference, that his son would be his successor. Well, and the date that they found on the blessing was on Wednesday, in the winter in January of 1844, 17 January, and some of the words were exactly the same as Whitehead had put into the record into the temple lot trial back in 1892. So it was obvious that Whitehead had been there and had remembered accurately. But anyway, as Fred mentioned, Michael Quinn explains in this article, he tries to take some of the power away from the Joseph Smith III blessing that the Reorganized might try to grab onto, by saying well sure he said that his son should succeed him and that all kinds of other people should succeed him and his father and Sidney Rigdon and David Whitmer and those other people. And like Fred has explained he try to cloud the issue, but now let me just read a couple paragraphs where he explains about Joseph's youngest son, David. He said the succession was complicated by new developments at Nauvoo after January 1844, in other words after Joseph III had been given the blessing to become president of the church. He says, first there was Joseph's discovery was that his wife Emma was pregnant and that his only question was that the child would be a boy. The significance of the birth of David Hyrum Smith to the succession question can be understood only by reference to Joseph's teachings in what was known at the time as the Holy Order of the Priesthood for quote the "Quorum of the Anointed." So Michael Quinn obviously recognizes that this Holy Order of the Priesthood, or this Quorum of the Anointed existed from 1843 to 1844. Joseph had introduced a series of rights and instruction known as the endowment in May 1842 to a group of trusted men to the church and in September 1843 in began admiting women to the anointing and endowment ceremonies which he taught were revealed from God. As a part of these ceremonies, Emma Smith was sealed to time and eternity to Joseph Smith and was anointed to him on the 28th of September, 1843; as an eternal wife, queen and priestess. Joseph taught that the first son born to a couple after they entered into this new and everlasting covenant of marriage had special promise superior to any children not born under the covenant. Phoebe Woodworth was one of the members of the Holy Order in 1843 and 44. In a private conversation, she said in 1861, when her husband Lutien Woodworth was gone to Texas in the spring of 1844; did he go down there with Lyman Wight? I know that Joseph was looking at settling somewhere out west and he sent people to check out this land that was disputed between the United States and Mexico, in fact, which we ended getting in the Mexican

War over. He sent Lyman Wight down there to check that out because, since it was disputed by both countries he said well, we'll go down there and set up our own country. Or, another place that he looked at, he looked at this valley right here and he also considered Vancouver Island; I wish he had gone to Vancouver Island, myself. (laughing) It's a lot prettier.

Male: If we'd had one submarine, we could have held the Feds out. (Laughing)

Tom: Well, the idea of being an island you could just say look, you've got the United States over here and we've got our country right here. It's not as big as yours, but it's our country.

Male: (comment not understood - more laughter)

Tom: Ok, so her husband, Lutien Woodworth was gone to Texas in the spring of 1844; Joseph Smith came to her house and said Emma was going to have a son of promise and if a son of promise was walled in with granite rock, when the power of the Holy Ghost fell upon he would break his way out. He knew the principle on which a son of promise could be obtained. He had complied with that principle and Emma should have such a son. The November after David H. was born, and David was born sometime after Joseph was killed, but Joseph told Emma what his name was to be. That it was to be David. And it was connected to what Fred read to us, where Joseph Smith said that there will be another David arise in the last days who will preside as king over all of Israel. The November after David H. was born, Mrs. Woodworth said if she was a man her testimony would be heard, but as she was a woman she had only the pleasure of telling it without expecting any importance to be attached to it. So evidently she felt like the leaders of the church didn't regard what she had to say.

Female: What was your...

Male: She was a selfish ass basically.

Tom: Mrs. Woodworth said if she was a man, her testimony would be heard, but since she was a woman, she had only the pleasure of telling it without expecting any importance to be attached to it.

Female: How did it get in writing; who did she tell it to?

Tom: When President Young announced the fact that in Joseph's posterity the keys of the priesthood should rest and that upon young David the blessings should descend, she wished she were a man that credence might be attached to her words. In other words, she said, and he was going to be this one because she goes and explains...

Female: I still don't know how did it get recorded, was it in her diary?

Tom: Well this, I don't know the footnotes but...

Female: Well, ok, go on.

Male: Of course, what she says Joseph told her about David didn't come to pass, so was that that Joseph was a fallen prophet?

Tom: Well, this was contained in the LDS Historical Department. I don't know, I'm just reading what she said.

Fred: We're talking about history. Joseph Smith made many prophecies that did not come out. If your not familiar with church history you may not know that, if you are you will. So you decide whether or not he's a prophet.

Male: Ok, but the statements here are a lot of explanations why some prophecies don't come to pass, but here's one where he said he knew how to get a son of promise, he had done it. This son of promise, if the Holy Ghost moved upon him, he would break out. So apparently he [ ] the spirit of the Holy Ghost move upon him. Does the spirit of the Holy Ghost move upon somebody without their approval? - Not so. I think some people don't respond.

Fred: He ended up being [ ] in granite anyway and they consigned him to a nut house and died there.

Female: Well, did David live to be a ripe old age?

Tom: No, he died in an insane asylum because he went back and tried to convince his brothers that there was something to what the Utah Church was saying. And they said, oh good heavens we can't allow this to happen.

(End of tape-turned over)

Fred: [November} 20, 1844, he gave his son Joseph a blessing.

Tom: To become president of the church.

Fred: To become president of the church.

Tom: Not king of anybody.

Fred: And this is going to hang your whole argument that the president of the church has it all because he gave one birthright; he gave the blessing of being president of the church to one son; he gave the other son, unborn David, to be the king over the kingdom, to be the David that sits on the throne of David. There's two people.

Tom: Joseph Smith actually anticipated ...

Male: And I've got to figure out what happened to that poor throne that never got a David to sit on it. All the prophecies for a thousand years didn't come to pass.

Fred: [Not yet] a thousand.

Tom: Joseph Smith acted for the son which would be born to him under the covenant. Now, this isn't Fred's or my words, this is Michael Quinn's words. And since he is a professor at BYU that means it was all correlated....(laughing)

Female: So we're getting it from the citadel of truth.

Tom: That's right. Joseph Smith actually anticipated an even greater position for the son which should be born to him under the covenant. He referred to this in the revelation of the 27th of July in 1842 concerning patriarchal marriage,

"that through this order he may be glorified and that through the power of anointing David, may reign King over Israel, which may hereafter be revealed".

By March 1844 undoubtedly Joseph knew that Emma was pregnant and that he would now have a child who was born heir to the promises of Holy [ ]. Not heir to the church they entered into in 1830. On 10 March 1844, just hours before he presided over the first provisional meeting of the theocratic Council of Fifty, Joseph gave a sermon in which he said that "the priesthood that he received and the throne and kingdom is to be taken from him and given to another by the name of David in the last days raised up out of his lineage. Mormons of the twentieth century have consistently interpreted these references by Joseph to the future King David as having some distant fulfillment by a Jew in the 21st century or beyond, but Joseph's contemporaries understood them to apply to his son who would be born in 1844 and who Joseph told Emma should bear the name David.

Female: Before you hang up you need tell me about(laughing)

Male: She does all her work on the phone, you can tell.

Male: You can tell where [Roylynn] spends all her time.

Roylynn: Oh, I lost my thought.

Fred: Something about hanging up.

Roylynn: Alright then, if there was a David and he knew that was going to be born and he was going to sit on the throne, I want to know did Quinn carry it out to give you any justification at all for David?

Tom: The answer if no.

Fred: He just dealt with history and that's what I'm trying to do tonight. Last week I tried to get into the doctrine...

Roylynn: Did David have any kids that he named David?

Tom: No.

Fred: No, I don't think so and really can't... He died, he came to Utah and he found out all this stuff that his father was into and he went back and tried to tell he brothers and they committed him to an insane asylum. He died in that asylum.

Female: But, did he have any children that he named David?

Fred: I do not know.

Male: Yes, there is another church back in [Mississippi]; you're going to be in trouble when you meet them.

Male: How old was he when he died?

Fred: I don't know that either.

Female: Was he even married?

Fred: I don't know that either.

Male: He was a real young man when he came out here, so if he was committed shortly after that he would not have been married.

Fred: Let me read you this doctrine of election; David and the Kingship of Israel. One evening we, Oliver B. Huntington and Joseph III got into a dispute upon the age of Mrs. Emma Smith's youngest son, David Hyrum, who was born a few days after I came there to the mansion house to board. I called upon Mrs. Smith to decide the date which she put at the 17th of November, 1844. His father being martyred on the 27th of June previous. At the time of his birth it was intimated by old Mrs. Durfey and others that Joseph the Prophet said that he, David Hyrum, which name Joseph gave him before his death, was to be the David the Bible speaks of to rule over Israel forever, which David spoken of, most people took to be old King David. -Diary of Oliver B. Huntington. There's a lot more on it and there's no question that Joseph Smith was giving different men their birthrights; he gave Hyrum to be the patriarch, he gave his own son Joseph to the the president, he gave his other son, David to be king and priest over Israel.

Male: And since David was born under the covenant and Joseph III wasn't, he certainly wouldn't have given the higher position to Joseph III, than he would have to the son born under the covenant, because that was his son of promise. So that must imply that the position that David was to inherit was higher than the one Joseph was to inherit.

Fred: We have the history of it, ok? Now, this is what was going on and Brigham Young never did claim to be Joseph's successor. He did stand in Joseph's place like Hyrum would have if he had lived and as Uncle John Smith did for Hyrum. And by the way Uncle John Smith tried to give the patriarchal office to his son George Albert and Brigham Young said, uh-huh, you're not supposed to do that and he said that belongs to Hyrum's seed.

Female: That belongs to who?

Fred: Hyrum Smith's seed, the patriarch. So he wouldn't let Uncle John Smith go ahead and do what he started to do and I'll point out something else, that Brigham Young was in process of the same thing when he died. He was appointing his son Briggy as it was called. (laughing) I've got it in here somewhere and I could read you this statement and Brigham Young was opposing; you know the whole Quorum of Twelve were against him on it. But he was going to set his son up anyway.

Tom: Can I read the statement of Brigham Young pertaining to David, or did you plan to do that?

Fred: No, go ahead and read it.

Tom: Do you want me to do that? Let me get over here there's some light. This is from the record of A. J. Allen, from the Stanley Ivins notes in the State Historical Society. Brother Brigham stated in the afternoon there seemed to be some men in our midst who were trying to lead away the weak among this people by telling them that Joseph Smith Jr., son of the Prophet were the man

to lead this people, but he never would. But that he had a son David, that were born after Joseph's death that might. Spoke of Joseph's telling him about a blessing that he Joseph pronounced upon him before he was born. Pronounced upon David, before David was born. That if he did, he David, would come here to him, Brigham, and if he did he would be as ready to receive David as any other man. Said he would go to Jackson County or build up the temple in spite of our enemies. [Because] David would have the authority to go and build up the temple and officiate in the temple ordinances. Not officiate in the church ordinances. And here's what Brigham Young said, this is in the Journal of Discourses 15, page 136; These boys are not following Joseph Smith, but Emma Bidamon. You'll recall Emma Smith married Bidamon later, after Joseph died. Every person who hearkens to what they say hearkens to the will and wishes of Emma Bidamon. The boys themselves have no will, no mind, no judgement independent of their mother. I do not want to talk about them. I am sorry for them and I have my own faith in regard them. I think the Lord will find them by and by; not Joseph. I think he is referring to Joseph III. I have told the people times enough they may never depend upon Joseph Smith who is now living, but David who was born after the death of his father. I still look for the day to come when the Lord will touch his eyes, but I do not look for it while his mother lives. The Lord would do it now if David were willing. So Brigham says that the Lord would do it right then if David were willing.

Male: What page is that?

Tom: Page 136, volume 15.

Female: Well, he came out here, then why didn't they make him a ruler then.

Tom: Fred can explain that to you.

Fred: They came out here what?

Female: Why didn't they make him a ruler then when he came out here....

Tom: Because he would have had to accept Joseph's measures. He would have had to accept all the ordinances up here, the higher laws. And he was taught by his mother that was wicked.

Female: But, he went back and told them that it was...

Fred: He told them that what he believed is their father had apostatized and turned wicked before he died.

Female: He told them that?

Female: Yea, that he was a fallen prophet.

Female: I thought you said that he went back and told them that the people in Salt Lake had the truth.

Fred: Yea, well they were saying down in the Reorganized Church that Brigham Young made all this stuff and David comes out here and he finds

out that there was to much testimony to go for that. He had to realize it was his father that started it. And so he goes back and he tells his brother that and so they threw him in the...

Tom: To answer your question, no. (laughing) She was asking did David go back and say that he was converted to the Utah Church. No.

Fred: No, he just said that he knew that they weren't lying that they were blaming Brigham Young for all this stuff, when in fact it was their own father that did it; so in other words, their own father was the apostate.

Tom: The Reorganized Church used to blame Brigham Young for all that stuff. Now they have accepted David's theory because there is so much evidence to support it that Joseph is a fallen prophet. He did finally in the end, went soft in the brain and started teaching all these weird laws like plurality of Gods and plurality of wives and plurality of everything else. Kingdoms and thrones instead of...

Male: It seems to be an occupational hazard.

Male: That's right. And Brigham Young when he got old too.

Tom: That's right, Brigham Young got old and started teaching crazy ideas too.So did Spencer Kimball. The Lord would do it now if David were willing, but he is not. He places his mother first and foremost and would take her counsel sooner than he would take the counsel of the almighty. Consequently, he can do nothing. He has no faith and we have to let the matter rest in the hands of God for the present.

Fred: I hope it's all clear as clear water, not as muddy as muddy water. But, is it? Does everybody understand where we're at or what we're trying to say?

Female: Bring us up to date in ten words or less.

Fred: Alright; what happened was all these predictions, Joseph Smith had another revelation after the Twelve and everybody was out, campaigning for his presidency just before he dies, he has this revelation. What is it? He stands up in his speech and says, Are you willing to die for me? Yes, was the shout. You said you are willing to die for me, then he drew his sword and said, I will die for you. If this people cannot have their rights, my blood shall run upon the ground like water. When the prophet had his hand upon my father's head, I said to myself, I trust that I will be as true to young Joseph, the Prophet's son, as my father is to his father. Now this is Lyman Hancock's autobiography, ok? And he sat and watched his father sit up on that podium where Joseph was standing and if you've ever seen Joseph Smith with a sword in his hand, drawn out, you know, just before the martyrdom, there's a man sitting on the deck. And that man was Levi Hancock; he was his bodyguard, and this is his son, keeping his diary and he saw him and he saw him there and then he gets with his dad and he says, I trust that I will be as true to young Joseph, the Prophet's son as my father is to his father. His father was

Joseph's bodyguard, maybe he figured he was going to be bodyguard to the Prophet's son.

Male: He must have assumed then that the Prophet's son would replace his father.

Fred: Yea, you would suppose that. Afterwards, at home, I told my father of my thoughts and he said, no Mosiah, for God has shown to Brother Joseph that his son Joseph would be the means of drawing many people away from this church after him. Brother Joseph saved us and gave us to understand that it was our duty to follow the Twelve. The majority of this people will be right, but when you see people thirsting for the blood of the saints, you may know that they are not right. Ok, so Joseph had a revelation before he died what would happen to his children, Emma's children. At the transfiguration of Brigham Young, he came to Brigham Young and it became apparent to those who witnessed it, who should lead the people. Brigham Young was not Joseph Smith's successor in the sense that he was his heir, but he did hold those keys and preside in that office until his son came forth. He anxiously anticipated the day when they would and many times spoke of it, but they never came and when they finally joined the Reorganized Church, it was really a disappointment to them. And then he hung to David. Well David ended up being locked up in a nut house. Well, when Joseph Smith had this revelation, he went to this man named Benjamin F. Johnson; he said, I want you to appoint my heir in Esther Johnson's line, Benjamin F. Johnson's sister.

Male: Ok, where do you find all this?

Fred: Ok, this is, I haven't gone through with the proposal that Joseph made to be married to Elmira, Benjamin F. Johnson's sister, as a plural wife.

Male: Yea, that's in the letter to George F. Gibbs.

Fred: Then he married another sister of Benjamin F. Johnson. Then he said I want to marry this other sister Esther. And Benjamin F. Johnson said, she's already engaged.

Male: Doesn't that make it three sisters?

Fred: Yea, and he was very reluctant about it, but he finally relented but he said, well, go ahead and let them marry. It won't change anything. It will all work out. Well, what won't it change? That she belonged to him? That her children belonged to him? For those of you who are familiar with the account of [Rachael Ivins] and Heber J. Grant, and why he became the President of the Church, why he was called to the apostleship...

Tom: Not why he became President of the Church, but why did they call him to the Quorum?

Fred: Ok.

Tom: Fred's read to us the revelation that he received.

Fred: He never would have got into the presidency without that. He wouldn't

have been called an apostle without that. He was Joseph Smith's son, by the New and Everlasting Covenant of Marriage...

Tom: Heber J. Grant was the son of Joseph Smith. His natural parents were Racheal Ivins and Jedediah M. Grant, and Jedediah M. Grant was simply raising up seed unto Joseph Smith just like Heber C. Kimball was and Brigham Young was, with many of Joseph's plural wives.

Female: Why, because Rachel was sealed to Joseph?

Tom: Sealed for Time and Eternity to Joseph.

Male: I heard Heber J. Grant say that in conference. I was in the conference when he said that .

Fred: If I can read some of this stuff to you. This is a manuscript copy of "My Life's Review", which is the autobiography of Benjamin F. Johnson. He tells in there about some of his experiences with Joseph Smith. About his being brought into the Council of Fifty. He intimates things about the authority of the Council of Fifty and do you remember the name that God gave to the Council of Fifty? Let me have Tom read it. Part 57 A. Then I'll read this.

Tom: As Max explained to us a couple of weeks ago, the name of the Council of Fifty, the real name was so long that they just shortened it to the Council of Fifty. Now, part 57 went; verily, thus saith the Lord, this is the name by which you shall be called, The Kingdom of God and His laws with the keys and power thereof and judgment in the hands of His servants, Amen, Christ. That's the name of the Council.

Fred: Ok now, with the keys and power thereof, there's where the keys were and Brigham was the next one to be anointed king over the kingdom and Benjamin F. Johnson refers to this in his lifes review. He says one of the last meetings of the Council of Fifty. I hope this is the right page; after all had been completed and the keys of power committed; keys of power committed, I would suppose to the Council of Fifty, it doesn't say that right there; and in the presence of the Quorum of the Twelve, and others who were encircled around him; all the other members of the Council of Fifty; he rose, gave a review of his life and sufferings and the testimonies that he had born and said that the Lord had now accepted his labors and sacrifices and did not require him longer to carry the responsibilities and burden and bearing off this kingdom and turning to those around him, including the twelve; he said, in the name of the Lord, Jesus Christ, I now place it upon you, my brethren of this Council, and I shake my skirts clear of all responsibility from this time forth. The last charge was to the Council of Fifty, the Twelve were the first in line. So long as there is any one of them left, they will hold those keys in preference to anyone else. The last one was Wilford Woodruff. After him it went to the other members of the Council of Fifty. The last surviving member of the Council of Fifty was Benjamin F. Johnson. He died in 1905. In 1904, well, in 1896, he appointed

Dayer LeBaron the birthright in the House of the Prophet Joseph Smith and that's in a Patriarchal Blessing which he gave. He was a Church Patriarch at the time and so the blessing was recorded. He appointed him to be the heir of his father's kindred to stand as Samuel of Old, holding the keys of the Priesthood. That's where the keys went.

Male: Why did they go to Dayer?

Fred: In 1904, Benjamin F. Johnson said, when I die, my mantle will fall on you like the prophet Elijah's fell on Elisha. And he had appointed him the birthright already in his blessing.

Male: Benjamin wasn't a descendant of Joseph Smith.

Fred: He was an adopted son, just like Brigham Young was. But, it wasn't through his adoption that that went. Benjamin F. Johnson held the keys like Brigham Young did, but it was Dayer that was the successor. Benjamin Johnson wasn't Joseph's successor, Brigham Young wasn't; the first heir of Joseph Smith to ever be appointed birthright heir after the death of Joseph Smith was Dayer LeBaron, in 1896.

Male: How was Dayer a successor to Joseph Smith?

Fred: He was his patriarchal heir, and when Benjamin F. Johnson died, he said, when I die my mantle will fall on you like the Prophet Elijah's fell on Elisha.

Female: I understood that Elijah couldn't do that when...

Fred: Elijah had more than the sealing keys of Elijah.

Female: Because wasn't he the one who said if you see me depart and then the Lord came and did it.

Fred: It went from Elijah to Elisha.

Female: But Elisha said he couldn't bestow it on and yet here Benjamin F. Johnson is saying that he'll bestow it on LeBaron.

Fred: No, he's not talking about the Order of the Messiah.

Female: Oh, it's a different one, ok.

Fred: He's talking about the keys of the Kingdom which the Council of Fifty were given the charge over.

Male: Fred, I think one thing that needs to be understood is that Joseph Smith designated Benjamin F. Johnson to designate his heir.

Fred: Ok, now that, we have the letters, My Life's Review, that's this stuff here and the Gibbs letter, where he talks about Joseph Smith proposing marriage to Esther, where she was engaged and he said go ahead, it will not change anything.

Female: Who was she engaged to?

Fred: David Tooley LeBaron. And that she belonged to Joseph in the next life, we have documents from the LeBaron family going all the way back to l910, that they would be Smith's in eternity.

Male: So, David Tooley LeBaron was just raising up seed to Joseph, is that what your saying?

Fred: That's the way it was with Heber J. Grant, it was the same situation in that case.

Male: So, Benjamin F. Johnson's nephew then was Dayer LeBaron. But his nephew, according to Benjamin was also a son of Joseph Smith.

Fred: You mean David Tooley was a son of Joseph Smith?

Male: No, Dayer.

Fred: Dayer was a son of Joseph Smith by the New and Everlasting Covenant of Marriage, just the same as Heber J. Grant was a son of Joseph Smith by the New and Everlasting Covenant of Marriage. Not by adoption, by the New and Everlasting Covenant of Marriage. They got that now; it was the sealing keys of Hyrum's line that the fundamentalists claim were given to John Woolley in 1911. And that was common talk among the fundamentalists until one day up comes Dayer and he says, well, you have the sealing keys of Hyrum's line. Well, I have the sealing keys of Joseph's line.

Male: How did the fundamentalists think they have the keys of Hyrum's line?

Fred: They were instructed to get those keys...

Male: Who was?

Fred: John Woolley was instructed to get the sealing keys of Hyrum's line and he got them from the Patriarch of the Church and through those sealing keys they were instructed to perform marriages. And Dayer LeBaron, on the other hand had the sealing keys of Joseph's line and that's why the LeBarons never had a total amalgamation with the fundamentalists, even though they were mixed up with them, they never really integrated, because they had two different claims of authority. When Ross went to prison, over plural marriage, when he went before the court and the others went before the court, they were going to claim they had rights to live marriage by virtue of these sealing keys of Hyrum's line and Ross said that he had received revelation to claim his rights through Joseph's line and they parted company over it. They wouldn't help him.

Female: Well now, are these keys through Hyrum's line are the ones that John Taylor bestowed upon those men.

Fred: They're the ones through which the Fundamentalist were to perform plural marriage. And supposedly they got them from the patriarch, not from John Taylor. John Taylor gave them an appointment to perpetuate plural marriage and the sealing keys of Hyrum's line, that was the authority through which they worked. And however mixed up it may appear, it isn't anymore mixed up than it was in 1844.

Male: Is Ross a son to Dayer?

Fred: Ross LeBaron is Dayer LeBaron's son.

Female: And who is Dayer's father?

Fred: Dayer's father is Benjamin Franklin LeBaron. Who is born to Esther and David Tooley LeBaron.

Female: But, she's the sealed wife to Joseph?

Fred: She's the sealed wife to Joseph and here's the thing, ok? The LeBarons came out, Ross' brother came out in 1956 and they started claiming all this stuff. They didn't go and get any research from the temple records. I have paid a genealogist to go through and I have not been able to locate any marriage of Esther to Joseph Smith, but supposedly it was done in the St. George Temple, by proxy. If it ever was there, it's not there now. Or if it is there now, it's not where it's available. However, in the search that I paid this genealogist, he found where in the Endowment House in Utah, in the 1850's, Esther Johnson was acting as proxy wife to Joseph Smith, sealing her dead relatives to Joseph Smith as plural wives. Which is the duty of a wife. And that's all we have, other than we have the testimony of the LeBaron family, not just from Ross, but from those that are out of this whole thing that they understood that they would be Smith's in eternity and not LeBarons. And a blessing given to Benjamin F. Johnson, to Dayer. And Benjamin F. Johnson had instructed Dayer that the keys that he was given had to do with the Times of Israel after the Times of the Gentiles were fulfilled and he taught, and this is in My Life's Review, that the Times of Israel - he said in 1890; this is the year many people are looking forward to the end of all things, and the coming of the Lord, but he says to me it is not so. But, instead it is the very midnight hour of darkness of the time allotted to the gentiles. 1890 was sixty years from 1830 when the church was organized and 60 more years took it to 1950. If we get into all the prophecies, you'll see where Israel began to gather; in 1848 they were declared a nation.

Female: In 1948.

Fred: In 1948, I'm sorry. I write the date down on something and I always put it 100 years off. My mother always said I was born a hundred years late. I don't know what I've— I know that I haven't covered everything, and I know that I haven't read everything and all the documents to prove everything. But, I've always been told by Ross that I should never try to prove anything to anybody, ever. And it wasn't until last week that I became of the opinion that probably that was just as well. Because people who don't want to believe, won't and those who will, will. And if they really want to know, they'll find out. And if they don't want to, it doesn't matter. So, if there's any questions you're...

Female: I would like to know by what authority who was sealing wives to Joseph Smith?

Fred: Oh, she was doing it in the Endowment House under the authority that Brigham Young had. Now, I can tell you some more of the story about that, Benjamin F. Johnson had five wives and they run him through the ringer. All

five of them did. He had one heck of a rough road to hoe all his life. So, every time I think I've got it bad, I just open up his autobiography and read.

Male: Why don't they borrow his [ ]? [Laughing]

Fred: Well, he had all the wives he could handle and Brigham Young came to him and he said, we want you to take this lady, Sarah Spooner, Sarah Jean Spooner, I think it is, or Sarah Jane Spooner; and marry her. And Benjamin F. Johnson said, there was two of them in fact, he says, I have enough to do and I don't have enough means to take care of what I've got. But Brigham Young told him to do it anyway and that's in those materials and also in the Gibbs letter. The family carries down additional information about that, where Brigham Young said, if you'll marry this lady, the choicest lineage of the earth will come through your loins. So he married her and out of those...

Male: And then Benjamin F. Johnson...

Fred: I'll make the connections. Benjamin F. Johnson married Sarah Jane Spooner and they had seven daughters. I think it was seven. And all seven of their daughters married all seven of Esther's sons. And out of that union, so what it amounted to was Benjamin Franklin LeBaron, who was David Tooley LeBaron's son and Esther's son, married one of Benjamin F. Johnson's daughters. so it was a family marriage; in the family, first cousins. Then out of that union came Alma Dayer LeBaron. So, anyway, some of that you have to rely on the family record. There's a Master's Thesis written against the LeBarons by Lyle O. Wright and he went around collecting stuff. For example, those of you who are familiar with who Beteista is or was, Dayer LeBaron converted Beteista to the Fullness of the Gospel in 1910. And at that time he taught him about his birthright that he'd been given and Beteista never accepted it, but Lyle O. Wright came along and Beteista was an old man, and he interviewed him and he told him about it. That clear back in l910 Dayer was teaching that, which was ten years before any of the Fundamentalists were making their claims. In fact, more than ten years. Then there's also the letter of some of Dayer LeBaron's brothers. Lyle, he collected it; so I appreciate what he did was anti. The documents that he collected, the interviews he had before these old people died, back in the 50' and early 60's are really useful to me. You see, he puts them in his thesis.

Male: What grounds is there to the rumors supposedly that gave [...]

Fred: I don't know. I've heard stuff like that, but I've never investigated it.

Male: Fred, do you have the blessing that Benjamin F. Johnson gave to Ama Dayer?

Fred: I have a copy of it and it's in my boxes somewhere. I almost quoted it verbatim what he said, he appointed him to be the heir of his father's kindred, that he would be a Samuel of old, in holding the keys of the priesthood. And Samuel in the Old Testament presided [in keys].

Female: Who was he [ ]?

Fred: Dayer LeBaron. That's Ross' father.

Male: So, what your saying then is that the right of David, when David didn't rise up and take what Joseph wanted him to have, trickled on down through Esther to Dayer?

Fred: Ok, in the Doctrine and Covenants, Section 113, it gets into the lineal succession and the keys and the prophecies. In Joseph Fielding Smith's book, Succession in the Priesthood, he talks about that and he points out that Joseph Smith's children had apostatized. Joseph didn't, but his children did and their blessing would be given to someone else. And it was.

Female: Don't you have to hold this priesthood of Melchizedek [where God himself ...].

Fred: Well, you know, here's the thing; did Brigham Young ever hold that?

Male: That's the Order of the Messiah.

Fred: Yea.

Female: Did Brigham Young ever hold it?

Fred: If he did, we can't show where anything ever was taught or claimed about it at all. In fact, I don't have any record where the Savior appeared to Brigham Young and we do with John Taylor, if you believe the Lorrin Woolley Story.

Male: Do you believe the Lorrin Woolley story?

Fred: Yea, I do. I didn't used to, well yea, I believed part of it but I didn't believe it all. I wanted to read you Section 113, because it ties into our times. Start out with Section 86; I'm sorry about that. I've never got into a meeting before where I got out of the scriptures and into all these documents and so it has been disjointed and everything and its the first time I've ever attempted to delve into it so much. In Section 86, starting with verse 7 through verse 11; and here again, I don't pretend that all the interpretations of scripture are absolute and certain and everything. I have my understanding of how I interpret this I will read it to you and explain how I interpret it and I don't claim that's the only possible interpretation, but I do believe it's the true one. Everybody is entitled to the opinion and I, as Tom put it, have a very special one to me. Therefore, let the wheat and the tares grow together until the harvest is fully ripe. If you read the Teachings of Joseph Smith, you'll find out that the wheat and the tares were to grow together in the church.

Male: That's what Brigham Young said too.

Fred: Then you shall first gather out the wheat from among the tares and after the gathering of the wheat behold the tares are bound in bundles and the field remaineth to be burned. Therefore, thus saith the Lord unto you, with you whom the priesthood hath continued through the lineage of your fathers. For

yea are lawful heirs, according to the flesh and have been hid from the world with Christ in God. Therefore your life and the priesthood have remained and must needs remain trough you, Joseph Smith, and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began. Therefore blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood that descends through their lineage, a savior unto my people Israel. Now I believe that was a particular, that Joseph Smith's seed was hid from the world with Christ in God. That the LeBaron's have brought that out and if you read that in conjunction with Section 113 it talks about the prophecies in our day. The same prophecies, I might add as those referred to in that last Section. Starting with verse 3; what is the rod spoken of in the first verse of the eleventh chapter of Isaiah that should come in the stem of Jesse? Behold, thus saith the Lord the stem of Jesse was Christ, for behold, thus saith the Lord, it is a servant in the hands of Christ who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph. on whom there is laid much power. It's my belief that man was Joseph Smith. What is the root of Jesse spoken of in the l0th verse in the llth chapter? Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood and the keys of the kingdom for an ensign, and for the gathering of my people in the last days. Ok, one unto whom rightly belongs the priesthood. Who could that be?

Female: Didn't you just read that it would go through his seed forever and that it would it be Joseph, isn't he the one to whom rightly belongs the priesthood?

Fred: It's his seed, he and his seed, remember Section 110, verse 12? Elias appeared saying that in us and in our seed all generations after us will should be blessed. And by the way Don, I was reading over the weekend, through some of this old stuff that I have, and I found a statement by one of your prophets, Joseph Fielding Smith, and he expounded on Section 110, verse 12 and said that explicitly referred to Oliver and Joseph and that Oliver lost his blessing to Hyrum and of course, Joseph Smith's children from Emma lost theirs Esther. That's the way I see it, he didn't esplain that last half though. (laughing)

Male: I appreciate that [clarification].

Female: You would never know.

Fred: Ok, so the root of Jesse, it says rightly belongs the priesthood. If you look in your concordance to the Doctrine and Covenants, you'll find that word occurs in the Doctrine and Covenants three different places. The priesthood rightly belongs to someone, Section 107:40. The Order of the Priesthood... Go ahead.

Male: Fred, do we have any genealogy on Joseph's children other than through Emma? Do we have any physical descendants?

Fred: No, we don't.

Male: I didn't know of any.

Fred: I understand there were however, five children born to Joseph Smith in the New and Everlasting Covenant of Marriage that were blood descendants. According to one guy [reference?].

Male: By other wives.

Fred: By other wives.

Male: Do we have any record of them?

Fred: They didn't name them, they just said that it was so.

Female: In all of the four generations programs through the years, has anyone ever submitted a four generation where Joseph Smith shows up as the father...]

Fred: I don't know.

Female: Well now, Brigham Young raised up seed to him.

Fred: Yes he did.

Female: That isn't what we're talking about.

Female: I know it, but they have the right just as much as anybody else.

Fred: Sure they did. And they did. He married a lot of Joseph Smith's wives after Joseph died.

Male: So did Heber Kimball.

Fred: So you're right, he did. But they were not given the birthright and they don't claim to have the birthright. And the only one who ever did is the LeBaron family and that's history. (splice in tape) This root of Jesse, the word rightly belongs to the Priesthood. Section 107:40; the Order of this Priesthood the Order of this priesthood was confirmed to handed down from father to son and rightly belongs to the literal descendants of the chosen seed. And so this Order was instituted in the days of Adam and came down by lineage by the following manner from Adam to Seth right on down to Noah. The word rightly also occurs with reference to the Aaronic Priesthood and it's with reference to the Root of Jesse that he was partly a descendant of Jesse as well as of Joseph which also was the rod, unto whom rightly belong the keys of the Kingdom or the keys of the Priesthood, rightly belongs to the Priesthood and the keys of the Kingdom for an ensign for the gathering of my people in the last days. It is my belief that that time is now. A question by Elias Higbee; what is meant by the command Isaiah 52:1 [tape glitched] that Isaiah had reference to? He had to reference to those whom God should call in the last days who should hold the power of priesthood to bring again Zion and the redemption of Israel and to put on her strength is to put on the authority to which she Zion, that is Israel, has a right to by lineage. What priesthood do they have a right to by lineage. Are we talking about the Aaronic here?

Male: No.

Female: What verse are you reading now?

Fred: Verse 8; and also return to that power which she had lost. What are we to understand to by Zion loosing herself from the bands of her neck? We are to understand that the scattered remnants are exhorted to return from the Lord from whence they have fallen which if they do the promise of the Lord is that he will speak to them and give them revelation. The bands of her neck are the curses of God upon her, or Israel, or the remnants of Israel and their scattered condition among the gentiles. Now, all of this Section has to do with the restoration of the House of Israel, the Patriarchal Priesthood, the Root of Jesse; to whom rightly belongs the priesthood. It's not going to be through any apostolic quorum, it'll be by birthright. The way it describes it in Section 86, in my opinion. And I would like to bring out something, it is my testimony that the Council of Fifty got the keys. The Twelve ran the Council of Fifty and they ran everything else, but when those Twelve all died off, the rest of the members were still alive and they held those keys and Benjamin F. Johnson was the last one to have them. Well, what happened to the Kingdom of God? I have a letter by Wilford Woodruff, which he wrote in 1880 to Lot Smith in Arizona. And in this letter he says to Lot Smith, we cannot yet decide whether or not to swap off the Kingdom of our God in exchange for a new state government. Now, Don, what did they finally decide to do.

Female: Well, oh, excuse me Don. (laughing}

Don: Thank you. Well, they swapped it.

Fred: All right, they swapped it. And when the swapped it, they lost it. And they had to lose it. That was the only salvation to it and those men who love it wanted it that way. Now, I want to bring something else out. That article you read, the one Quinn wrote, the one Esplin wrote; they point out that the big thing was that the Twelve were Joseph's measures. They were for Joseph's measures and Sidney Rigdom was not for Joseph's measures, neither was William Marks. And their crowd, they didn't believe in all this higher stuff, so that was another grounds for the fact that the Twelve were really the only ones faithful to Joseph Smith and his teachings that rightfully should succeed him, even though they were not appointed as his birthright successors, they did have the keys, they were given the last charge and they were faithful to what he taught.

Male: Fred, along those lines, Claus Hansen in his book, Quest for Empire, he points out that by and large, the people who believe in the Kingdom of God as a literal Kingdom, are the ones who came west with Brigham and the ones who really didn't believe in it, or didn't want it, are the ones that stayed back with Emma.

So, it was along those lines that the division between the church and the Reorganized Church was drawn.

Fred: During the 1860's and to right up within near the, say the end of the decade of 1960, the Reorganized Church and LDS Church in Utah were bitter enemies. The Reorganized Church, I've done a lot of research on this particular thing, and they have done more to oppose the higher laws of God, than any other specific organization in the history of the world. They wrote more against Adam-God, than Brigham Young ever thought of writing for it. They wrote more against plural marriage, against the Council of Fifty...

Male: The plurality of Gods.

Fred: Against eternal marriage, the plurality of Gods and all the stuff that was in the Nauvoo Period, the Reorganized Church in essence are those who believe in all of this and none of this. Well, the church in the last decade has made great efforts to befriend the Reorganized Church. I know the man who's ramrodding it. His name is...

Male: Buddy Youngreen?

Fred: Buddy Youngreen. And Spencer Kimball and Harold B. Lee worked directly with this man, endeavoring to bring the two people together without the bitterness. But I want to point out something to you. That union is not based on the idea that the Reorganized Church is finally accepting Joseph's measures. That union is based on the idea that the Church no longer accepts Joseph's measures and the Reorganized Church finally accepts that Joseph Smith taught all those things. But nevertheless, the Utah Church doesn't have anything to do with it, so we can shake hands now. Your going to see the time when the Church will succeed in bringing some of Joseph Smith's lineage into the Church from Emma. They already have, in fact. And they will be put into the Quorums of the Church and they will try and sit up there and they will start talking about all this stuff.

Male: You mean they'll start talking about David's birthright.

Fred: No, they'll start talking about Joseph Smith III's birthright and how that all the fulfillment is coming to pass now because Joseph Smith's children are in the Church. What I wanted to point out to you is that The Church of Jesus Christ of Latter Day Saints is no longer for Joseph's measures. And they don't like those things, they don't sponsor them, in fact, they say more against them than they do; they never say anything for them and if they ever comment, it's negative.

Male: You mean they've taken up the Reorganized crusade against that.

Fred: They have taken up that crusade against the people, those of us who choose to continue it and the relationship is pretty much the same. Except they have a bigger hand than the Reorganized Church had; they have more power and they use it. So, if the Twelve should succeed Joseph Smith because they were for Joseph's measures and Joseph's children were to young, that no longer applies to the Twelve today, they're not for Joseph's measures, they don't love those things and they don't understand them. Mark E. Peterson told me and

I heard it with my own hears; that he would not have a set of the ***Journal of Discourses*** in his home because there is to much false doctrine in them. And I do not believe he was lying to me. He was telling me what he felt when he said "I wouldn't have a set of the Inspired Version in my home either". So, since the church is no longer for Joseph's measures, since the Church finally decided to swap off the Kingdom of our God in exchange for a new state government, since the persecuted turned into the persecutors; it's my testimony that they no longer have the keys that Joseph had and the Twelve had when Joseph died. And the fact that, the whole parallel that Quinn points out to strengthen the Twelve over Joseph's measures no longer applies to their favor. It does apply however, to ours.

Male: Let me ask you a question; back [a little] in our discussion; I don't quite understand the LeBaron family; now Ross LeBaron...holds the keys today] Where does he fit in with Ervil and that whole...

Fred: Joseph's family squabble, sort of like Cain and Abel...

Male: Is he a brother to all of these others...

Fred: He is a brother to Ervil; he was a brother to Joel and one day Joel came to Utah, and I really hate to tell this story because Ross was there, he lived it and he can tell it ten times better than I can. I've spent all my time in the history a hundred years ago and I can't tell his story like he can. But his brother Joel came up here and he was working with the time in the United Order with Rulon Allred.

Male: Who was?

Fred: Joel LeBaron, he had no idea whatever that his father had any presiding keys, he wasn't loyal to him. He was working in conjunction with Rulon and Ross was talking to him one day when he was up here and he said, our father held the keys and the day will come when the church will be set up under the keys that our father held. And Joel said; oh really, well, what will it be called and Joel said it will be called the Church of the Firstborn. And Joel got all excited and everything, well, let's go organize it and Ross was honored by Joel as the Patriarch over the Church and Joel was the president. And I would point out here that Ross has learned precept upon precept, line upon line. But Joel ran with all the basic principles that Ross taught him at that time and his brothers united against Ross and they ran off with the Church of the Firstborn in the Fullness of Times and among other things said that it was not necessary to believe or teach that Adam is God, it's not necessary to practice plural marriage. And I've heard this with my own ears, I was down there last Christmas. Joel took off his garments and never wore them, never practiced temple ordinances. He set up the Church of the Firstborn and patterned it after the Church of Christ. He didn't know what he was doing because he's [a serpent and a liar] and all his teachings and doctrines [would] indicate that that is so. And as far as I am concerned, if nothing else does, the fact

that Ross is right is vindicated by the fact that he's the only one that has the doctrine and the understanding and the knowledge in the family or out of it.

Female: How does Joel trace his...

Fred: Through his father.

Female: Through his father, whom they say was Benjamin F. Johnson's son [real] son through the prophet. Right?

Fred: Yea, they claim that Benjamin F. Johnson was an adopted son from Joseph Smith and...

Tom??: But that's not where they got there authority.

Fred: Yea, and they claimed that Benjamin F. Johnson gave them the authority, but the birthright didn't... Joel's church screwed it all up.

Female: And it has something to do with the Endowment House, because I've read Henry Richard's Book, [Unanswered] and it has something to do with this...

Fred: You mean the Mansion House.

Female: Oh, I don't mean the Endowment House, I meant the ... I guess the place where the travelers were all supposed to come and have refuge and was that the Mansion House?

Fred: That was, ok, let's put it this way; when Benjamin F. Johnson died he gave certain papers to Alma Dayer LeBaron. Among them was the title deed to the Nauvoo Mansion or the Nauvoo House. And Dayer packed these things around, he was proud of them; he had a lot of other things in there and he had them one a bus on day and he lost them. I've heard this from a witness who was there, outside the LeBaron family. He lost them and he was just sick about it, that he had lost it and then one day, up comes this guy that he knew and there in his hands was a briefcase with all these papers. He says this belongs to you doesn't it, Dayer? He was so upset about it that he took the whole box and took them up to the Church Archives and gave it to them for fear that they would be lost or destroyed.

Male: Now they're really lost.

Fred: [Not the story], but they are lost.

Male: Fred, to branch of on another point that you touched on, you said you do believe the Loran Woolley story and you mentioned certain keys being given to John Woolley that the fundamentalists have. Well, where does that [ ] for men like Joseph Musser and Rulon Allred then?

Male: How do you feel about Rulon Allred?

Fred: Let me explain how I see the situation as history would, or look at the doctrine the way it is set up in Joseph Smith's day and I realize that all the men since don't exactly understand all that stuff. But they were given keys to do certain things and here's I relate to what they were given. Loran Woolley set up the Council, John Woolley was appointed by John Taylor to

perpetuate plural marriage, along with certain others, including George Q. Cannon. And he were instructed to get the sealing keys of Hyrum's line and all I'm going by, I went and interviewed Price Johnson, Ross has told me this, [Tubs] down in Mexico told it to me. We're not talking about records that are not in the Journal of Discourses, they're not in the Church Archives...

Male: Darter said that he heard it directly from Lorin Woolley.

Fred: Price Johnson told me that John W. Woolley told it to him. He was personally acquainted with John more than Lorin. But, they were given an appointment to perpetuate plural marriage and in 1902, Joseph Musser was given his Second Anointing by Lorenzo Snow. Which, by the law would give him the right to go out and set up his house, according to the law.

Male: You said that Lorenzo had that authority?

Fred: He gave him his second anointing and I don't believe...

Female: Who gave it to him?

Fred: Lorenzo Snow did.

Male: But according to this thing about [ ] he wouldn't have it. [ ] that theory?

Fred: Well, what it says is that only one man at a time presides in it. It didn't say that only one man on the earth at a time can perform Second Anointings with the consent of the man who held the keys. And Benjamin F. Johnson was in touch with the Presidency of the Church and Joseph F. Smith, especially, was in contact with him often. Joseph Musser got his second anointing. And I want to remind you to that Dayer LeBaron was told that his keys would take effect and they would be in force from [the year] to 1950, this was 1902.

Male: He was told in 1902 that 1950 was the year?

Fred: No, he was told in 1904; he was taught by Benjamin F. Johnson that the Times of the Gentiles would not be fulfilled until 1950. The Loran Woolley appointments were to keep and perpetuate the principles of the Father' gospel alive that the church would no longer carry, until the Times of the Gentiles were fulfilled. And then there's this scripture that says, for your sins, is your mother put away. And maybe I shouldn't [ ] what that means, but I believe that first the Church and all her offspring for their sins is her mother put away, meaning the Church. But, from 1950 on the keys that Dayer LeBaron had were in power and that was when the Times of Israel was come in, when this priesthood was to come forth. And I was talking about something and I lost track of what I was saying.

Male: I know you were talking about what Loran Woolley had and what [we're] supposed to with it.

Fred: Oh yea, he was given it partly to perpetuate polygamy and I've talked to his daughter and several others that knew him and they say he was told explicitly not to organize...

Male: Not to organize a church...

Fred: Yea, not to organize a church and so they were given that appointment. He even made a Council and Joseph Musser was on it. Not only was Joseph Musser on that Council, he also had his Second Anointings. Then he tried to put Rulon Allred over the Council by virtue of this second elder, first elder business.

Male: Who did?

Fred: Joseph Musser. Tried to put Rulon Allred over the other members of the Council. The other members of the Council wouldn't have it and so there was a split. Joseph Musser went on with Rulon Allred and then died shortly after that and Rulon Allred perpetuated his authority and keys and his right to do polygamy outside the Johnson Group. So, as I see it, John Woolley had his Second Anointings right after the '86 meeting and as I see it the Johnson Group is the Woolley House and the Allred Group is the Musser House. And, if there's some sermons that you people have now; for those of you who got copies of that stuff from Tom, if you'll read it, you'll know what I'm talking about. I can't explain it all but it has to do with being a King and a Priest and building your own Kingdom. And it does not tie you to the Church.

Female: When a person receives their Second Anointing, is it recorded anywhere?

Fred: Oh yea, it is, you bet; I have a record of it. [In the] Nauvoo Period those records are included in what is known as the Record of Anointings. [They are a part of the Temple records.]

Female: There is nothing nowadays being done for the Second Anointings? I mean in the [ ].

Fred: Oh yea, Spencer Kimball is doing Second Anointings now, you know. In Heber J. Grant's day, they decided that only one man should hold the priesthood so only the Twelve Apostles got it. Only thirteen men got their Second Anointings during Heber J. Grant's administration. And then he got them during Joseph F. Smith's, but only thirteen; and they were all called new apostles. And then after that, I stayed that way pretty much until the time of Harold B. Lee and he gave a few and then Spencer Kimball opened it up. Mark Peterson told me that he never goes near a temple now but what he gives a number of Second Anointings.

Female: [Just to men] or to women too.

Fred: Oh, both; you can't have it without both.

Tom?: We have some records of that [over here] 1920's; starting with 1920, there were about 10 Second Anointings, in 1920. And they varied from ten, nine, five, four, and the last one was about 1930, which was one. But that would be a whole lot more than thirteen you were talking about.

Fred: Well, I've got the whole record from it, compiled from the records, ok? All I can say is there were thirteen of them from the records that I have and it was tallied up by [Paul F. Royal], who was over the Genealogical Records and that's what he said. I figured it out and lo and behold there are thirteen new apostles...

Male: I think we're more than that, though, because these were right out of the Church Archives.

Fred: See, Joseph F. Smith, he lived until 1918; he did a lot of them.

Male: Well, I'm talking about those in Heber J. Grant's ...

Male: From '20 on.

Male: From '20 on.

Male: He gave [nearly a thousand year]...

Fred: No, I know that's not true.

Male: I'm talking about back in the early part of the 19...

Fred: Before Joseph F. Smith ...

Male: He's talking about Joseph F. Smith's time. In Joseph F. Smith's time they were doing; I don't know how many per year, but there was a bunch of them every year.

END OF TAPE

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 415 –

Section Eight

The Apostleship
and
Apostolic Succession
and
the Authority
of
the Quorum of the Twelve

Introduction

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The Rise of the Quorum of the Twelve to the Eminent Position of the Presidency of the Church is an interesting story, the Intricate Details of which has never before been told. To be sure, the Doctrine of the Apostleship and Succession as it is taught in the Church today is not to be found in any of the Revelations which were given to the Prophet Joseph Smith — nor is it to be found in his teachings. This then, is the unique theme of this Section — in that it deals with Apostolic Succession and the real relationship which it sustains to the Fulness of the Patriarchal Priesthood, and this too, in terms of Simple and Unguarded English.

In this regard the contents of this section is a first, for while Apostolic Succession has been written upon many times, and by many different authors, never before has it been Openly Dealt with in view of the Facts regarding the Prophet's Doings and Teachings with regard to the Fulness of the Patriarchal Priesthood. This is not to say that the contents of this section constitute a full Exposition, nevertheless, it does lay the Essential Foundation.

Statements Regarding
the
Authority
of
the Apostleship

February 14th, 1835:
On this day the members of the Quorum of the Twelve were ***chosen and ordained*** *as Apostles by the Three Witnesses of the book of Mormon. (****History of the Church*** *2:181)*

Brigham Young — August 6, 1843:
"If any [man] in the Church has the ***Fulness*** *of the* ***Melchisedec Priesthood****,* ***I*** *do not know it. For any person to have the fullness of that Priesthood, he must be a* ***king*** *and* ***priest****." (****HC*** *5:527; quoted in first person)*

Joseph Smith — August 27, 1843:
"What was the power of Melchizedek? . . . ***Those holding the Fulness of the Melchizedek Priesthood*** *are* ***kings*** *and* ***Priests*** *of the Most High God, holding the* ***Keys of power and blessings****. In fact, that Priesthood is a perfect law of theocracy, and* ***stands as God*** *to give laws to the*

people, administering ***endless lives*** *to the sons and daughters of Adam." (**TPJS** 322)*

Joseph Smith — August 27, 1843:

"[The] 3rd Priesthood [is] that of Melchizedek, who had still greater power, even ***power of an Endless Life****, of which was our Lord Jesus Christ, which also Abraham obtained by the offering of his son Isaac, which was not the Power of a Prophet,* ***nor Apostle****, nor Patriarch only,* ***but of [a] King and Priest to God****" (**WJS** 245)*

Brigham Young — December 26th, 1845:

"We have been ordained to the Melchizedek Priesthood which is the highest order of Priesthood and it has many branches or ofrfrices — And those who have come in here [i.e. the Nauvoo Temple] and have received their washing and anointing will be ordained Kings and Priests and will then have received the Fullness of the Priesthood, all that can be given on Earth, for Brother Joseph said he had given us all that could be given to man on the Earth." (TPBY 1:12/26/45)

Brigham Young — April 6th, 1853:

"The keys of the eternal Priesthood, which is after the order of theSon of God, ***are comprehended by being an Apostle. All the Priesthood, all the keys, all the gifts, all the endowments****, and everything preparatory to entering into the presence of the Father and the Son,* ***are in, composed of, circumscribed by****, or I might say* ***incorporated within*** *the circumference of, the* ***Apostleship****." (**JD** 1:134–135)*

Brigham Young — May 7, 1861:

"What ordination should a man receive to possess ***all the keys*** *and* ***powers*** *of the Holy Priesthood that were delivered to the sons of Adam? He should be ordained an* ***Apostle*** *of Jesus Christ. That office puts him in possession of* ***every key, every power, every authority****, communication, benefit,* ***blessing****,* ***glory****, and* ***kingdom*** *that was* ***ever revealed to man****. That pertains to the office of an Apostle of Jesus Christ." (**JD** 9:87)*

The Apostleship and Apostolic Succession and the Authority of the Quorum of the Twelve

Section Eight

What follows was written as a letter to a friend on April 18th, 1989, in answer to a question on the Apostleship.

Now regarding your question — you ask:

> How come in *JD* 6:320 1st Column Brigham says that the Apostleship "has the Keys of *all* the power that ever was bestowed upon mortal man for the building up of the Kingdom of God on the earth"?

Because of the problems which Brigham had with Emma and her children, together with the Prophet's brother William, he hid the knowledge of the Fulness of the Patriarchal Priesthood. In earlier days however, there were times when Brigham was more open about the matter, such as one day in the Nauvoo Temple when he said:

> Every man that gets his Endowment whether he is [a] High Priest or Seventy may go into any part of the world and build up the Kingdom *if he has the Keys* — or onto any island.

We have been ordained to the Melchizedek Priesthood which is the highest order of Priesthood and it has many branches or offices — And those who have come in here and have received their washing and anointing will be ordained Kings and Priests and will then have received the Fullness of the Priesthood, *all that can be given on Earth,* for Brother Joseph said he had given us all that could be given to man on the Earth. (TPBY 1:12/26/45)

Brigham did not always fully explain himself when talking, especially in later years — in essence he *magnified* the calling of the Apostleship by defining it in terms of the present standing of himself and the rest of the Twelve. The fact is, at that time, the Twelve did hold all the Keys of the Priesthood. Sometimes Brigham was a little tricky. Now lets take another look at the statement that you quoted me:

When a man is an apostle, *and [when he] stands at the head of the kingdom of God on the earth*, and magnifies his calling, he has the keys of all the power that ever was bestowed upon mortal man for the building up of the kingdom of God on the earth. (*JD* 6:320)

Now go back and reread the statement which I just quoted when Brigham spoke in the Nauvoo Temple. You see, no one can stand at the head of the Kingdom of God on the Earth unless he has received the Keys that pertained to being a *King* and a *Priest* in the *Fulness of the Patriarchal Priesthood*. Before any one (even an apostle) can stand at the head of the Kingdom of God on the Earth, he must first receive these Keys. Hence, "When a man is an apostle, and [when he] stands at the head of the Kingdom of God on the earth" he is an individual that has received the Fulness of the Priesthood, and when such a man "magnifies his calling, he has the keys of all the power that ever was bestowed upon mortal man". The substance of what Brigham is saying here is that, whenever a man even an apostle stands at the head of the Kingdom of God, he is an individual who has received the Fulness of the Priesthood and who magnifies his calling, otherwise he would not stand at the head of the Kingdom of God. Now lets take a look at some other statements. John D. Lee, in speaking of his Second Anointing says:

I was among the first to receive my washings and anointings, and even received my *second anointing*, which made me ***an equal in the order of the Priesthood***, with the right and authority to build up the kingdom in all the earth, and *power to fill* ***any vacancy*** *that might occur*. I have officiated in all the different branches, *from the highest to the lowest*. There were about *forty men* who attained to that order in the Priesthood, *including the twelve Apostles* and the first presidency (*Mormonism Unveiled; or the Life and Confessions of the Late Mormon Bishop, John D. Lee* p. 169)

Lee here states in certain terms that receiving the Second Anointing gives an individual sufficient Priesthood to fill any office in the Church, including that of an Apostle or the President of the Church. As we shall see Lee was not

alone in making this ascertion, for Apostles John Taylor and Orson Pratt made similar statements. In a letter written to the editor of the *Millennial Star* on May 7th, 1847, John Taylor stated the following:

> The Seventies have the High Priesthood [i.e. the Melchizedek Priesthood], *and many of them* have received ordinances in the temple, *qualifying them* to build up the Kingdom of God, *if every other officer was dead or killed,* and so have the High Priests. (*Millennial Star* 9:324–25)

In an article on Priesthood which was published in *"The Seer"* in October 1853, Orson Pratt stated the following:

> The *Kingly authority* is not separate and distinct from the Priesthood, but merely a branch or portion of the same. *The Priestly authority is universal,* having power over all things; the *Kingly authority* until perfected is limited to the kingdoms placed under its jurisdiction: the former appoints and ordains the latter; but the latter never appoints and ordains the former: the first controls the laws of nature, and exercises jurisdiction over the elements, as well as over men; the last controls men only, and administers just and righteous laws for their government. Where the two are combined and the individual perfected, he has almighty power both as *a King and as a Priest;* both offices are then merged in one. The distinctions then, will be merely in the name and not in the authority; either as a *King* or a *Priest* he will then have power and dominion over all things, and reign over all. Both titles, combined, will then not give him any more power than either one singly. It is evident that the distinctions of title are only expressive of the condition of things prior to the glorification and perfection of the persons who hold the Priesthood; for when they are perfected, *they will have* ***power to act in every branch of authority*** by virtue of the great, and almighty, and eternal Priesthood which they hold: they can then sway their sceptres as Kings; rule as Princes, ***minister as Apostles****; officiate as Teachers;* or, act in *the* ***humblest or most exalted capacity.*** There is no branch of the Priesthood so low that they cannot condescend to officiate therein; ***none so high,*** *that they cannot reach forth the arm of power and* ***control the same.*** (*The Seer*, p. 145)

There are many, many other such statements, but let us settle with the two following remarks which were made by the Prophet Joseph Smith.

> It has gone abroad that I [proclaimed myself] no longer a Prophet. I said it [last sabbath] ironically — I supposed you would all understand. It was not that I would renounce the idea of being a Prophet, but that I would renounce the idea of proclaiming myself such [at this time. Nevertheless I will] say that I [continue to] bear the testimony of Jesus [which is the spirit of prophecy] (Rev. 19:10). . . . . .
>
> Last Monday morning, certain men came to me [and said:] "Brother Joseph, Hyrum is no Prophet — he can't lead the Church — you must lead the Church! If you resign, {all things will go wrong; you must not resign; if you do the Church will be scattered."}
>
> I felt [to make them] curious and said — "Have we [not] learned in [the scriptures about] a Priesthood after the Order of Melchizedek, [which includes the offices of] *Prophet, Priest and King"* (Gen 14:18; Psalms 110:4; Heb. 7:1; 1 Peter 2:9; Rev. 1:6; D&C 76:56; 110:11–16).

[I never said I was going to resign — I simply proclaimed that I had bequeathed to my brother Hyrum the prophetic power and authority that rightly belongs to the Patriarchal Office which he holds by birthright. Hyrum now stands as head Prophet to the Church — and I [in turn, when the Temple is completed] *will [be] advance[d in the Priesthood] from [the office of a] Prophet to [that of] Priest, and then to [the office of] King* — not to the kingdoms of this Earth, but [to the Kingdom] of the Most High God. (New Amalgamated Texts of discourses given by the Prophet Joseph Smith Part 1 — 7/23/43, *Doctrine of the Priesthood* Vol. 8, No. 9; see also *TPJS* 318; *Words of Joseph Smith* 234)

The speech which Joseph gave that so upset the Saints was given a week earlier on July 16th, 1843. It was on this day that Joseph established the office of Church Patriarch in its rightful status as the highest office in the heirarchy of the Church. Consider the following:

[In the] P.M. [I] went to the Grove and heard President Joseph [Smith] preach on the Law of the Priesthood. ***He proposed Hyrum as a Prophet that he might be a Priest.*** He did not tell them he was going to be ***a Priest now,*** [and] ***a King by and by.*** [He spoke as follows]:

I shall not prophecy any more — [from hence forth] Hyrum shall be the Prophet [to the Church]. The Gift of Prophecy is to be taken away from me, until the Temple and Nauvoo House should be finished. My mantle has fallen on my brother Hyrum, *to whom the office of Prophet to the Church belongs by birthright.* I am going to have a reformation, and the Saints must regard Hyrum [as the Prophet of the Church], *for he has [the] authority.* I charge all of you to obey implicity all the commands revealed to Hyrum. (New Amalgamated Texts of discourses given by the Prophet Joseph Smith Part 1 — 7/16/43, *Doctrine of the Priesthood* Vol. 8, No. 9; see also *History of the Church* 5:510; also *WJS* 232–233)

After the Prophet's death, the Twelve Apostles and others who were close to the Prophet continued to speak in such terms and often spoke of the Fulness of the Priesthood and Kings and Priests. Not only so, but President Young's August 8th 1844 succession speech contains statements which place the Apostleship in the same relative perspective as section 107 in the Doctrine and Covenants. The following are some examples from an unedited account:

[The Quorum of the Twelve, do this day] present themselves before the Saints — [apostles who have been] anointed and ordained [as Kings and Priests] to bear off the Keys of the Kingdom of God in all the world. . . . After President Young had explained matters so satisfactorily, that every saint could see that Elijah's Mantle had truly fallen upon the Twelve, he asked the Saints what they wanted . . . . . .

Here's the Twelve, an independent body [of the Priesthood] who have the Keys of the Kingdom of God and the authority to set in order and regulate the Church *in all the world* . . . . . You have never seen the quorums built one upon another. There is an almighty foundation laid and we can build a kingdom that there never was in the

world. . . . . Who knows anything of the Priesthood, or of the organizations of the Kingdom of God? I am plain! . . . . Does this Church [of Latter day Saints] want it as God organized it, or do you want to clip the wings of the Priesthood, and let those who have the Keys of the Priesthood go and build up the Kingdom of God in all the world, wherever the [people] will hear them. You have got to have all right so as to satisfy all. *What is the privilege of a spokesman here on Earth? If there is a spokesman — **if he is a King and a Priest**, let him go and build up a Kingdom **unto himself — this is his right**, and it is the right of many men here in this meeting.* [After you have been anointed a King and Priest, then] you can go and build up a kingdom ***unto yourself***, but the Twelve are at the head of it. Joseph has arranged things . . . . In the Priesthood you have a right to build up a Kingdom [unto yourself, if you have the Keys] . . . . . I tell you in the name of the Lord, that no man can put another between the Twelve and the Prophet Joseph! Why? Because Joseph was their file leader and he has committed into their hands the Keys of the Kingdom for all the world . . . . if you let the Twelve remain, the Keys of the Kingdom are in them, and you cannot pluck it out, [for] *we have **an organization that you have not seen**. . . . . .*

W[illiam] W. Phelps: . . . . . I want to say that there is ***a Quorum*** *that the Twelve belong to,* and that the people will receive an Endowment. *I brought President Rigdon into that same Quorum*, and [he did] receive in part the blessings. I could not bear the thought of President Rigdon going into the world without his Endowment. Elder Rigdon must know how he obtained his Endowment, or what he has; for he has not received it all. He did obtain a small part, and I hope he will submit, [that he may yet receive a fulness]. . . . .

Brigham Young:. . . . . The Twelve have the power now, *[but] the Seventies, the Elders, and **all of you can have power.*** [When the Elders are Endowed then we will] let them go and build up the Kingdom, in the name of Israel's God. Nauvoo will not hold all the people that will come into the Kingdom. If you [will] build the Temple, you will get the Endowment. . . . . Brother Rigdon is in our bosom, one with us — we want such men as Brother Rigdon. He has been sent away by Brother Joseph *to build up a Kingdom* — let him keep the instructions and calling. Let President Rigdon go and raise up a mighty Kingdom in Pittsburgh . . . . . If we [i.e. the Quorum of the Twelve] were all dead [or] if we were out of the way this day, the High Priest[s] would rise up, and with the Keys of the Kingdom, [they would have power to] build up the Kingdom [of God]. There are men who would rise up, and have the power of the Priesthood upon them, and the Devil cannot destroy them [for his imps do not know who they are]! (New Amalgamated Text of President Young's August 8th, 1844 succession speech, *Doctrine of the Priesthood* Vol. 7, No. 11)

There are more references to this same topic in the trial of Sidney Rigdon as published in the *Times and Seasons.* Consider the following:

Brigham Young: On Tuesday last, I heard that Elder Rigdon had a meeting the night previous, and had ordained men to be Prophets, ***Priests and Kings***. I concluded to go and see Elder Rigdon, and asked Elder Hyde to go with me. We went into his house, and after the usual compliments, I set down directly opposite him, and took hold of his hand. I looked him right in the face and asked him if he had a meeting last night,

here, in which men were ordained to be Prophets, ***Priests and Kings**?* He replied, "no, we had no meeting here; had we Brother Soby?"

"Well, did you have a meeting anywhere, Brother Rigdon, in which men were ordained to be Prophets, ***Priests and Kings**?*"

"Well, I don't know; did we have a meeting last night, Brother Soby? Yes, I believe there was one last night; wasn't there Brother Soby, up at your house?"

I saw the disposition of Elder Rigdon to conceal the truth and equivocate, and I determined to know the whole secret. I said to him again, "Elder Rigdon, did you not ordain those men at that meeting last night?"

He replied, "Yes, I suppose I did."

I then asked Brother Rigdon, by what authority he ordained Prophets, ***Priests and Kings**?*

With a very significant air he replied "Oh, I know about that!" . . . . I questioned him till he acknowledged that they ordained men to be Prophets, ***Priests and Kings*** . . . . .

Elder Orson Hyde arose and said: . . . . . There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on . . . . It is known to some who are present that *there is a quorum organized where revelation can be tested*. Brother Joseph said, let no revelation go to the people until it has been tested here. Now I would ask, did Elder Rigdon call ***the quorum*** together and there lay his revelation before it, to have it tested? No, he did not wait to call the quorum. . . . . .

Before I went east on the 4th of April last, we were in council with Brother Joseph almost every day for weeks, says Brother Joseph in one of those councils, "There is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your Endowment before the temple is finished." *He conducted us through every ordinance of the Holy Priesthood,* and when he had gone through with all the ordinances he rejoiced very much and says, "Now if they kill me you have got all the Keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down this Kingdom, as fast as you will be able to build it up;" and now says he, "on your shoulders will the responsibility of leading this people rest, for the Lord is going to let me rest a while." Now why did he say to the Twelve, "On your shoulders will this responsibility rest," why did he not mention Brother Hyrum? The spirit knew that Hyrum would be taken with him, and hence he did not mention his name; Elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils. . . . . .

Parley P. Pratt: . . . . . On Tuesday as has been stated we went to Elder Rigdon's house, when I heard that he had been ordaining men to ***unheard of offices***. These men were in no quorum [that is they were not in the Holy Order], and under nobody's direction, nor authority, but Elder Rigdon's own revelations. . . . . Now brethren it was for this ordaining men to ***unheard of offices*** *in an illegal manner*, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from Elder Rigdon . . . . .

John Taylor: . . . . . Has he [i.e. Rigdon] sought to build up the Church according to President Smith's order? No. He has been holding secret meetings; *he has ordained men illegally, and contrary to the order of the priesthood;* he has been ordaining men to the offices of *Prophets, Priests and Kings*; whereas he does not hold that office himself; who does not know that this is wrong? There is not an officer belonging to the Church but what is acquainted with this fact. *Can a teacher ordain a Priest? Can a Priest ordain an Elder? Can an Elder ordain a High Priest, or any of the former ordain an Apostle? [Or can an Apostle or member of the 1st Presidency ordain a King and Priest* who has not first been ordained as such himself?] You all know they could not, it is contrary to the ***order of God****;* and yet we find that President Rigdon, a man who ought to know better — who does know better — has been ordaining men to office[s] that he does not hold himself: and yet he has come to us with a revelation to lead this Church to the Celestial Kingdom of God; and even if he had the authority to ordain these men, he could not do it in and of himself *without the accompanying ordinances,* and under the circumstances which he did. There are numbers here who can bear witness to the truth of what I now say . . .

. . . . if we pass over such gross violations of the ordinances of God's house, and such departures from the revelations of God; if such ordinations and organizations are suffered to proceed, we shall, as a people, soon be destroyed. I see men in this congregation who have received illegal ordinations, ordinations imparted through a perversion of the Priesthood, and through the influences of an improper spirit . . . . . .

Heber C. Kimball: . . . Elder Rigdon after he came from Pittsburgh never attended council only when he could not avoid it. He has no authority ***only what he receives from the Church***. If he was one with us, why was he not in our councils? *He was not in the* ***council pertaining to the High Priesthood*** until just before he started for Pittsburgh. Brother Phelps was the means of bringing him in, *but he has not got the same authority as others;* ***there are more than thirty men*** *who have got* ***higher authority*** *than he has* . . . .

Brethren, as it was in the days of Moses, so it is now. When Moses went into the Holy of Holies, he pulled off his shoes; Brother Joseph has passed behind the veil and he pulled off his shoes, and someone else puts them on, until he passes the veil to brother Joseph. President Young is our president, and our head, and he puts the shoes on *first*. ***If Brother Hyrum had remained here,*** *he would have put them on* — Hyrum is gone with Joseph and is still his counsellor. The Twelve have received the Keys of the Kingdom and *as long as there is one of them left,* ***he will hold them in preference to anyone else*** . . . . [Wilford Woodruff was the last of that 12 to die] There are men here brethren who have got authority, but *we don't want to mention their names*, for the enemy will try to kill them. . . . . .

William Marks: . . . . as respects his [i.e. Rigdon] not presenting his vision or revelation before the ***First Quorum*** [i.e. the Holy Order], I can say, that Elder Rigdon did not know that this order was introduced. Brother Joseph told us that he, for the future whenever there was a revelation to be presented to the Church he should first present it to that *quorum,* and then if it passed the ***First Quorum,*** it should be presented to the Church. But Brother Rigdon did not know this, for he was only just brought into ***the Quorum*** before he left to go to Pittsburgh . . . . .

I laid my hands on Brother Sidney with Brother Joseph and he ordained him to be a "Prophet and a Seer and Revelator," and to be equal with him in holding the Keys and Authority of this Kingdom. I have known this for two years, and according to my understanding he has not lost it through transgression. I still feel that he is a member of the quorum of the First Presidency, and I always expected that the quorum would be filled up the same as at the commencement. I always felt that there was a power and responsibility in that quorum which did not exist anywhere else. . . . . .

I have had a conversation with Elder Rigdon and I cannot find that he has committed a crime. The Church has never cut off any person without a crime was proven against him. Now is there a man in the Church who has received the ordination of a *Prophet, Seer and Revelator?* If there is I want to see him. There has men been ordained *Prophets,* ***Priests and Kings,*** but I have never heard of anyone being ordained a Seer and Revelator. I think I am knowing to all the ordinations [(Marks had received his Second Anointing)], but I don't know of a man who has been ordained to the office and calling Brother Sidney has; and if he is cut off, who will we have to obtain revelations? A man must be in possession of this power to be able to ordain a Prophet, and a Seer and a Revelator . . . . .

President Young arose and replied: I feel it a duty to make some remarks in reply to what Brother Marks has said . . . . . Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he don't know it. *He don't know all the ordinations,* ***nor he won't till he knows something more than the written word.***

. . . . . As has been previously stated, Elder Rigdon was not in our councils before he went away. . . . . As to a person not knowing more than the written word, let me tell you that *there are* ***Keys*** *that the written word never spoke of, nor never will.* . . . . .

Elder Hyde stated that a short time before the difficulties, President Joseph Smith in one of their councils, told the Twelve that he had given them all the Keys and ordinances which had been committed to him. (TPBY 1:9/8/44; see also *Doctrine of the Priesthood* Vol. 7, No. 12)

Originally, at the time of their ordination in 1835, the Prophet taught that the Apostleship was an office that constituted the "High Priesthood". In essence they were 12 traveling High Priests who held the same authority in the mission field as the High Council of the Church, or a Stake President held in Zion. In other words the difference was that the authority of an Apostle was strictly limited to wherever Zion was ***not***. This policy and doctrine never changed during the lifetime of the Prophet and it is clearly exhibited in the documents which I have quoted. If only I had taken more time to quote them all (read for example the New Amalgamated text of Brigham Young's discourse on August 8th, 1844, see *Doctrine of the Priesthood* Vol. 7, No. 11) which accompanies this letter and the whole trial of Sidney Rigdon see *Doctrine of the Priesthood* Vol. 7, No. 12).

Even after the death of the Prophet it is evident from President Young's own sayings that he understood that the calling of the Apostleship was in the mission field, not in Zion. So the Twelve answered directly to the 1st Presidency, and so

also did the High Council of the Church, hence, both quorums "stood next to the Prophet." On January 16th, 1836 the Prophet stated the following:

> I next proceeded to explain the subject of the duty of the Twelve; and their authority which is next to the present presidency . . . . also the 12, are not subject to any other than the first presidency; Viz. myself S. Rigdon and F. G. Williams (*The Personal Writings of Joseph Smith* p. 137)

When President Young ascended to the Presidency of the Church, he added more to this statement and had it placed into the *History of the Church* so that as it now stands, it reads as follows:

> the Twelve are not subject to any other than the First Presidency, Viz., "myself," *said the Prophet*, "Sidney Rigdon, and Frederick G. Williams, *who are now my counselors, and where I am not there is no First Presidency over the Twelve*." (*TPJS* 105–106)

The italisized material was added to the statement during the administration of President Young at the time when the history was prepared for publication. Another statement which was put into the Prophet's mouth after his death is found in the *History of the Church* under the date of October 27th, 1835, and reads as follows:

> I decided that the High Council had nothing to do with the Twelve, or the decisions of the Twelve. But if the Twelve erred they were accountable only to the General Council of the authorities of the whole Church according to the revelations (*HC* 2:285; *TPJS* 92)

This portion of the *History of the Church* was written during the Prophet's lifetime, yet no such statement as given above is to be found in the original manuscript. The source for this portion of the *History* comes from the Kirtland High Council minutes, Yet not only is no such statement to be found therein, but there are other remarks which are not included in the *History* that would argue to the contrary of the statement as given above.

On February 27, 1835 the Prophet proposed a question, "What importance is there attached to the calling of the Twelve Apostles, different from the other callings or officers of the Church?" In answering his own question the he stated:

> They are the Twelve Apostles, who are called to the office of the traveling High Council, who are to preside over the churches of the Saints, *among the Gentiles, where there is no presidency established* (*TPJS* 74)

About 2 months later, he stated that:

> *the Twelve will have no right to go into Zion, or any of the stakes, and there undertake to regulate the affairs thereof*, where there is a standing high council; but it is their duty to

go abroad and regulate all matters relative to the different branches of the Church. [A branch is an organization of the Church outside of Zion — it is not a Stake.] When the Twelve are together, or a quorum of them, in any church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a quorum, they will have to do business by the voice of the Church. *No standing High Council has authority to go into the churches abroad*, and regulate the matters thereof, *for this belongs to the Twelve*. No standing High Council will ever be established *only in Zion,* or one of her stakes. (*TPJS* 74)

This policy continued in the Church until the Prophet's death. It was acknowledged both by the Prophet and Brigham Young at the trial of Benjamin Winchester on May 27th, 1843. Winchester had been causing trouble in the mission field in Philadelphia — which area came under the jurisdiction of the Twelve. He was called to Nauvoo, to appear before the Twelve for trial, and the First Presidency and Hyrum sat in. Winchester pled for a rehearing and the Prophet agreed to allow it, but President Young objected:

President Young wished if the case was to be passed by [for another hearing] he should then prefer to have [the] case turned over to the High Council [and have them] try the case, and he would have him give up his license till he came to Nauvoo[.]

President Joseph Smith said it was not the business of the High Council of Nauvoo — they could not try the case — the Twelve must try it — it belonged to the Twelve, and them alone — for it was concerning matters abroad and not in Nauvoo. The High Council was to try cases that belong to the city, and the Twelve [were] to regulate the Churches and Elders abroad "in all the world". Elder Winchester['s] case comes under the jurisdiction of the Twelve, and them alone. (New Amalgamated Texts of Discourse given by the Prophet Joseph Smith 5/27/43; *Doctrine of the Priesthood* Vol. 8, No. 9)

Of late some scholars have intimated that this policy had changed — but as we see, it did not, at least not while the Prophet lived.

When the Saints were driven from Missouri the Twelve took the lead in organizing the Saints for emigration to Illinois. The reason for this was because most of the members of the High Council in Kirtland and Missouri had apostatized, the Prophet and others were in Prison and the Twelve were the only leaders left.

President Young himself spoke of the early days after the Twelve were first called and ordained in 1835 — how the Twelve were "snubbed" by the Prophet — and he looked to another day when they would be more appreciated.

In attempting to understand the situation of the Twelve at that early day, we should remember that as of 1835, there were other men who had already worked with the Prophet for years, while the calling of the Twelve was new and the quorum had only just barely been established and it was filled with untried men. On the other hand, men such as Oliver Cowdery, David Whitmer

and others had been with the Prophet since the beginning in 1829. They had already made considerable sacrifice and had worked next to the Prophet for years — and why therefore should they not enjoy higher status. The High Council of the Church was organized more than a year before the quorum of the Twelve (D&C 102). But by the time of the Nauvoo period, most of these early comers had fallen in apostasy, and so now, *for the first time,* ***it was the Twelve*** *who had rank through seniority* and *Faithfulness.* This did not have so much to do with their calling as Apostles as it did with their faithfulness and seniority in service. An Apostle was a traveling High Priest, having no more (if as much) authority in the mission field than a Stake President would in Zion.

Because of Brigham's faithfulness the Prophet received a revelation that he need no longer go abroad, but rather that he could conduct the business of the mission field through epistles rather than going there in person (D&C 126). At the same time, when the Prophet instituted the *Holy Order,* on May 4th, 1842, President Young was made a member, and given the *Higher Order of the Patriarchal Priesthood.* This other Higher Priesthood had nothing to do with his calling as an Apostle. Quite to the contrary it was an additional responsibility and Priesthood given to President Young and others who received the same ordination, and was separate and apart from President Young's calling as an Apostle — nevertheless others did not distinguish between them. We should remember that there is no law saying that a man can only have one calling. For example, it would be no contradiction for the Bishop to have the job of teaching the gospel doctrine class, but this would not prove that teaching the gospel doctrine class was an inherent responsibility of the calling of a Bishop. So also with the Twelve — it was perfectly consistent for them to become members of the *Holy Order*, and for them to be ordained *Kings* and *Priests* and receive their *Second Anointing*. But this is not to say that receiving the *Second Anointing* and being ordained a *King* and *Priest* was an inherent part of the Apostleship. Indeed if these things inherently belonged to anyone, it was to every faithful Saint who held the Melchizedek Priesthood — not only so, but to every faithful married woman as well. In other words, it was not restricted to the quorum of the Twelve — by right, these things belonged to all the faithful Saints.

When the Twelve finally settled in Nauvoo, much of their time was occupied with the building of the temple and collecting means to build it, as also with the ordinances thereof. Even though a temple may be located within the confines of a Stake, that by no means proves that what goes on inside of it comes under the Jurisdiction of the President of that Stake. Indeed, the members of that Stake may build it, but the Ordinances that go on inside of it come under the Jurisdiction of another Priesthood that really has nothing to do with the office of a Stake President — at least, that is, the Family Related

Ordinances do not. Therefore the involvement of the Twelve with the Temple at Nauvoo and its Ordinances was not an undercut to the Jurisdiction of local Stake authorities. Though it is good to remember that William Marks was the President of the Nauvoo Stake and that from its first meeting on May 4th, 1842, he was also a member of the Holy Order, just as were the Twelve. His name was later stricken from the records because of his failure to accept Plural Marriage and the leadership of the Twelve — hence his name does not appear in the minutes of the May 4th, 1842 meeting as published in the *History of the Church* (Vol 5:1 and *TPJS* 237).

In any case during the Nauvoo period, the Twelve began to enjoy considerably more status in Zion through these other callings. And being in Zion, they were also closer to the Prophet and worked immediately under his personal supervision, however, they were not alone in this, for there were also others, such as George Miller, Newel K. Whitney, and etc. No doubt, this escalated activity of the Twelve in Zion made some jealous, and provoked the following statement by President Young at the special conference held on August 16th, 1841:

Conference Minutes

At a special conference of the Church of Jesus Christ of Latter Day Saints, held in the City of Nauvoo, August 16th, 1841. Elder Brigham Young was unanimously appointed to preside over the conference . . . .

The object of the conference was then presented by the President, who stated that President Joseph Smith, (who was then absent on account of the death of his child,) had called a special conference to transact certain items of business necessary to be done previous to the October conference . . . and he [i.e. B.Y.] hoped that no one could view him [i.e. Brigham Young] and his brethren, as aspiring because they had come forward to take part in the proceedings before them; for he could assure the brethren that *nothing could be farther from his wishes* and that of his Quorum, *than to interpose with church affairs at Zion and her stakes,* for he had been in the vineyard so long he had become attached to foreign missions, and nothing could induce him to retire there from, and attend the affairs of the Church at home but a sense of duty, the requirements of heaven, or the revelations of God, to which he would always submit, be the consequences what it might; and the brethren of his quorum responded *Amen* (*T&S* Vol. 2 No. 21, p. 521)

Here we see that notwithstanding the fact that President Young was presiding over a special conference in Zion, in the absence of the Prophet and that too *at the Prophet's special request,* still President Young clearly acknowledges that this was *outside the jurisdiction of the Apostleship.*

The morning conference adjourned until 2 P. M. and after L. Barnes and H. G. Sherwood had spoken the Prophet finally arrived — the minutes continue:

President Joseph Smith now arriving proceeded to state to the conference at considerable length, the object of their present meeting, and in addition to what President Young had stated in the morning, said that *the time had come when the twelve should be called upon to stand in their place next to the first presidency, and attend to the settling of emigrants and the business of the church at the stakes*, and assist to bear off the kingdom victorious to the nations; and as they had been faithful and had borne the burden in the heat of the day that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him so that he might attend to the business of translating.

Motioned seconded and carried that the conference approve of the instructions of President Smith, in relation to the twelve, and that they proceed accordingly, to attend to the duties of their office. . . . . .

President Rigdon then made some appropriate remarks on speculations.

It was moved that the conference accept the doings of the twelve, in designating certain individuals to certain cities &c. When President Joseph Smith remarked that, the conference had already sanctioned the doings of the twelve, and *it belonged to their office to transact such business with the approbation of the first presidency* and he would then state what cities should now be built up viz: Nauvoo, Zarahemla, Warren, Nashville, and Ramus. (*T&S* 2:521–22)

I do not think that it was the Prophet's intention here to redefine the basic nature, calling and responsibility of the apostleship, but rather to allow them to conduct their business and calling from Zion where they could look after the interests of their families. And also to make themselves more useful to the Church and the Prophet by adding more responsibility to them which did not innately belong to the calling of the apostleship as set forth by revelation in the Doctrine and Covenants. These additional responsibilities were to be undertaken with the special approbation of the 1st Presidency, and under their immediate supervision. As for the Twelve standing "in their place next to the first presidency" — this had always been the case — the real difference would be that they would be living in Zion and conducting their business from there, rather than abroad. These new responsibilities of the Twelve did not materially change the calling and authority of the High Council nor their relationship with the First Presidency. In other words, the Twelve Apostles were not in any way given jurisdiction over the Church High Council or the Stake Presidents. Nor were the Apostles given jurisdiction in Stake business or government. The stake officials answered directly to the Prophet as they always had done, without any intervention of the Twelve whatever. The Twelve were to act under the direction of the Prophet in settling immigrants and selling them land — in essence they were completing a task which they had begun in England. It was the Twelve who had overseen the immigration of the Saints from England, and they were in a better position to know their needs and circumstances than anyone else in Zion. The Prophet was attempting to do away with land speculators that

he might be able to more effectively sell Church land to the immigrants — at a higher price to the rich, and at a lesser price to the poor, thus redistributing wealth and equalizing the Saints — and more than anyone else, the Twelve were in a position to assist the Prophet in this matter. Hence, rather than assuming the responsibilities of the Stake President and High Council of Zion, the Twelve were in essence lifting an altogether different burden from the shoulders of the Prophet. Be it remembered that the Twelve had jurisdiction over the immigrants in England, and that they had supervised their immigration to the states — and their apostolic authority over the immigrants continued until they were settled in Zion in one of her Stakes, at which time the authority of the Apostles would end and the jurisdiction of the Stake President would begin. In this sense, the business of this whole *Special Conference* pertained to the calling of the Twelve:

> The object of the conference was then presented by the President [i.e. President Young], who stated that President Joseph Smith, (who was then absent on account of the death of his child,) had called a special conference to transact certain items of business necessary to be done previous to the October conference, such as to select men of experience to send forth into the vineyard [which missionary work came under the jurisdiction of the Twelve] take measures to assist emigrants who may arrive at the places of gathering, and prevent impositions practiced upon them by [u]nprincipled speculators, &c &[c]; and he hoped that no one could view him and his brethren, as aspiring . . . . .
>
> A list of names of the elders, and cities were read by the president, and a few were selected by nomination and designated as follows:
>
> Voted that Elders H. G. Sherwood go to N. Orleans, La.
>
> A. O. Smoot go to Charleston, S. C.
>
> B. Winshester go to Salem, Mass.
>
> Erastus Snow go to Salem Mass.
>
> John Murdock go to Baltimore, Md.
>
> Samuel James go to Washington, D. C.
>
> [It would be interesting to find out how many if any of these men were Seventies]
>
> On motion of V. Knight, Seconded by Samuel Bent:
>
> *Resolved*, that the Quorum of the Twelve select the individuals to go and preach in such places as they may judge expedient, and present the same to the conference; with a view of expediating the business of the day.
>
> The situation of the poor of Nauvoo City, was then presented to the conference by Bishops Knights and Miller, and a collection taken for their benefit. . . .
>
> 2 P.M. conference . . . . . .
>
> Motioned seconded and carried unanimously, that every individual who shall hereafter be found trying to influence any emigrants belonging to the church, either to buy of them (except provisions,) or sell to them, (excepting the church agents) shall be immediately tried for fellowship, and dealt with as offenders, and unless they repent shall be cut off from the church.
>
> President Rigdon then made some appropriate remarks on speculations.
>
> It was moved that the conference accept the doings of the twelve, in designating certain individuals to certain cities &c. When President Joseph Smith, remarked that,

the conference had already sanctioned the doings of the twelve, and *it belonged to their office to transact such business with the approbation of the first presidency* and he would then state what cities should now be built up viz: Nauvoo, Zarahemla, Warren, Nashville, and Ramus. (*T&S* 2:521–522)

In view of the fact that the immigrants were all converts from the mission field, who as members of the Church remained under the jurisdiction of the Twelve Apostles until they were located and took up residence in Zion — in view of this, it is not difficult to understand why the Prophet would delegate this responsibility to the Twelve, who in a sense had become real estate agents acting on behalf of the Prophet.

With reference to the calling and jurisdiction of the Twelve, it is clearly set forth by revelation in the Doctrine and Covenants as follows:

23. The *Twelve traveling councilors* are called to be the *Twelve Apostles*, or special witnesses of the name of Christ in all the world — thus differing from other officers in the church in the duties of their calling . . . . . 33. The Twelve are a *traveling Presiding High Council,* to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same *in all nations*, first unto the Gentiles and secondly unto the Jews. 34. The Seventy are to act in the name of the Lord, *under the direction of the Twelve* or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then unto the Jews; 35. The Twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles and then unto the Jews. . . . . 38. It is the duty of the *traveling high council to call upon the seventy*, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others. 39. It is the duty of the Twelve, *in all large branches of the church, to ordain evangelical ministers*, as they shall be designated unto them by revelation — [note: a branch is a body of the church which exists outside Zion or in the mission field — also verses 40–57 were all added to this revelation after it was originally given — these verses come from other revelations and the contents of verse 58 should be understood in the context of verse 39 which originally preceded it.] . . . . . 58. It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church, [that is those officers in the branches or mission fields of the Church . . . . . 89. Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants. 90. This presidency is a distinct one from that of the seventy, and is designated for those who do not travel into all the world. . . . 93. And it is according to the vision showing the order of the Seventy, that they should have seven presidents to preside over them . . . . 97. And these Seventy are to be traveling ministers, unto the Gentiles first and also unto the Jews. 98. Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, *notwithstanding they may hold* ***as high and responsible offices*** *in the church*. (D&C 107:23, 33–35, 38–39, 58, 89–90, 93, 97–98) [For the

authority of the Twelve as compared to other presiding quorums in the church see verses 22–24, 26–29, 36–37.]

This whole doctrine of the Apostleship was well understood by the Church during the Prophet's day — and it was from this perspective that President Young addressed the Saints on August 8th, 1844. He then acknowledged this doctrine, but he also named other principles, such as the fact that the Twelve had received all the Keys of the Fulness of the Priesthood, which President Rigdon did not possess. However as time went on President Young and others began to "magnify" their calling, and in so doing they redefined the scope and calling of the apostleship to accord with the present obligations, responsibilities and Priesthood which they had taken upon themselves through their participation in the *Holy Order*, the *Council of Fifty*, and the ordinances thereof, as well as the duties of the First Presidency which they filled after the death of the Prophet. Of course President Young held the Fulness of the Patriarchal Priesthood and the Keys thereof; and of course he was also an Apostle — and since he was worthy, it might even be said that the Keys of the Fulness of the Priesthood rightly belonged to the Apostleship just as President Young said. This was certainly the case with President Young and the other worthy members of the quorum of the Twelve. But this was not to say that these same keys did not also rightly belong to every other worthy, Elder, Seventy, or High Priest and President. This was the essence of what John Taylor, Orson Pratt and others said in statements which I have already quoted. It is also at the heart of other statements made by President Young, wherein he taught that if all the Priesthood holders on Earth were killed except one Elder, that he would have sufficient authority to reorganize the Church and Kingdom of God on Earth. Consider the following:

Suppose that Sidney Rigdon and Frederick G. Williams had been taken away . . . and there had been only Joseph Smith left of the First Presidency, would he alone have had authority to set in order the kingdom of God on the earth? Yes. Again: Suppose that eleven of the Twelve had been taken away by the power of the Adversary, that one Apostle has the same power that Joseph had, and could preach, baptize, and set in order the whole kingdom of God upon the earth, as much so as the Twelve, were they all together. Again: If in the providence of God he should permit the Enemy to destroy these two first quorums, and then destroy the Quorum of Seventy, all but one man, what is his power? It would be to go and preach, baptize, confirm, lay on hands, ordain, set in order, build up, and establish the whole kingdom of God as it is now. Can we go any further? Yes . . . . . Suppose the Enemy had power to destroy all but one of the High Priests from the face of the earth, what would that one possess in the power of his Priesthood? He would have power and authority to go and preach, baptize, confirm, ordain, and set in order the kingdom of God in all its perfection on the earth. Could he do this without revelation? No. Could the seventies? No. Could the Twelve? No.

And we ask, Could Joseph Smith or the First Presidency do this without revelation? No; not one of them could do such a work without revelation direct from God. I can go still further. Whoever is ordained to the office of an Elder *to a certain degree* possesses the keys of the Melchisedek Priesthood; and suppose only one Elder should be left on the earth, could he go and set in order the kingdom of God? Yes, by revelation. . . . . .

I relate these circumstances to show you that a person who is ordained to the office of an Elder in this kingdom has the same Priesthood that the High Priests, that the Twelve Apostles, that the Seventies, and that the First Presidency hold; but all are not called to be one of the Twelve Apostles, nor are all called to be one of the First Presidency, nor to be one of the First Presidents of all the Seventies, nor to be one of the Presidents of a Quorum of Seventies, nor to preside over the High Priests' Quorum; but every man in his order and place, possessing a portion of the same Priesthood, according to the gifts and callings to each. (*JD* 9:88–89)

In accordance with the teachings of the Prophet Joseph Smith, as well as other statements made by President Young and his contemporaries, the only consistent understanding of this statement is an endowed Elder, Seventy, High Priest or Apostle who has received his *Second Anointing* or the *Keys thereof*. Such an Elder would have sufficient authority to reorganize the Church or to fill any vacancy which might occur, just as John Taylor, Orson Pratt, John D. Lee and others said in statements already quoted. President Young confirms this in a statement which he made on August 8th, 1844:

The Twelve have the power now, [but] the Seventies, the Elders, and all of you can have power. [When the Elders are Endowed then we will] let them go and build up the Kingdom, in the name of Israel's God. Nauvoo will not hold all the people that will come into the Kingdom. If you [will] build the temple, you will get the Endowment. (*Doctrine of the Priesthood* Vol. 7 No. 11)

President Young made another similar statement the day previous, on August 7th:

I do not care who leads the church, even though it were Ann Lee; but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject.

I know there are those in our midst who will seek the lives of the Twelve as they did the lives of Joseph and Hyrum. We shall ordain others and give the fulness of the priesthood, so that if we are killed the fulness of the priesthood may remain.

Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or in the world ot come.

How often has Joseph said to the Twelve, "I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests."

The Twelve, as a quorum, will not be permitted to tarry here long; they will go abroad and bear off the kingdom to the nations of the Earth, and baptize the people faster than mobs can kill them off. . . . *(HC* 7:230)

You will notice that President Young says that he will "ordain others and give the *fulness of the priesthood*", so that if the Twelve "are killed the *fulness of the priesthood* may remain." This clearly shows that it would take more than simply being ordained an Elder to fully organize and reestablish the Kingdom, if all but one Elder had been taken away — the Elder must be an *Endowed Elder* who had received his *Second Anointing*.

Actually the above quote is a reconstruction of President Young's original statement which was prepared years after the fact for publication years later in the *History of the Church*. The original statement was taken from the diary of William Clayton and reads as follows. Notice the absence of the many references to the Apostleship, as given in the statement above:

> He said he did not care who led the Church if God said so even if it was old "Ann Lee" but he must know that God said so[.] He said he [had] the keys & the means of knowing the mind of God on this subject. He knew there were those in our midst who would seek the lives of the Twelve as they had sought that of brother Joseph. He should *ordain some man* and *give him the keys* so that if he was killed the church might still have the priesthood. He said the Twelve would not be permitted to tarry here long. They would organize the church & then go away & they would baptize Mormons a great deal faster than the mob would be able to kill them. (William Clayton Diary, August 7th, 1844, to be published in forth coming issue of *Doctrine of the Priesthood*)

Being an Apostle was no criteria or requirement for either receiving or presiding in the keys which are received in the Second Anointing — at least not in accordance with the doctrine as taught and established by the Prophet Joseph Smith and the principles he revealed. The fact is, the calling of the Apostleship has been redefined by misunderstanding the inferences in President Young's statements as also the other members of the Twelve — or were they inferences? Consider the following (bear in mind that what follows is not a stenographic account of President Young's words):

> I am going today to speak upon the subject of the Patriarchal Priesthood . . . .
>
> The Priesthood is again restored on the Earth to bring to man — which we do not receive all at once but we receive grace for grace. When Brother Joseph received the Priesthood he did not receive all at once but he was a Prophet, Seer and Revelator before he received the Fulness of the Priesthood and Keys of the Kingdom. He first received the Aaronic Priesthood and was ordained under the hands of John the Baptist. He then had not power to lay on hands to confirm the Church but afterwards he received the Patriarchal or Melchizedek Priesthood from under the hands of Peter, James and John [note: President Young is here referring to the office of stake Patriarchs, or their Priesthood.] who were of the Twelve Apostles and were the Presidency when the other apostles were absent, from those apostles Joseph Smith received every Key, Power, Blessing and Privilege of the Highest authority of the Melchizedek Priesthood ever committed to man on the Earth which they held. [I

guess then that Joseph never got anything from Moses, Elias and Elijah — or is this just a bad report of a speech.]

Some have had fears that we had not power to get revelations since the death of Joseph. But I want this subject from this time forth to be forever set at rest and I want this Church to understand from this day henceforth and forever that an Apostle is the highest office of authority that there is in the Church and Kingdom of God on the Earth. [I guess there is some truth to this — Brigham was an apostle, and he did preside in the highest office in the Kingdom, hence an apostle (i.e. Brigham Young) holds the highest office in the Kingdom — maybe Brigham Young got carried away in self defence!] From whom did Joseph receive his authority? From just such men as sit around me here (pointing to the Twelve Apostles that sat with him). Peter, James and John were Apostles and there was no noise about their being seers and revelators though those gifts were among them. Joseph Smith gave unto me and my brethren, the Twelve [as well as other chosen individuals] all the Priesthood, Keys, Power and Authority which he had [when we received our Second Anointing and the last charge] and those are powers which belong to the Apostleship. [They also belong to every other faithful man who held the Melchizedek Priesthood, and received his Second Anointing.] In Joseph's day we had to ordain Patriarchs (D&C 107:39). Could we ordain men to authority greater than we held ourselves? No. [They were commissioned to ordain Patriarchs in the mission field only — in all large branches.] But it is necessary to have patriarchs to bless the people that they may have blessings by the spirit of prophecy and revelation . . . . Father Smith was the Senior Patriarch in the Church and first Patriarch in our day [he was ordained in 1833, before the restoration in the Kirtland Temple in 1836] and afterwards Hyrum was the senior Patriarch for his father sealed it upon his head but was their power and authority different from all patriarchs in the Church? No. They were all alike in their authority in blessings. [The same might be said of the blessings of the Twelve. But the President of the Twelve had the right of directing the other apostles, just as the Presiding Patriarch had the right to direct the other Patriarchs.]

Elijah is spoken of in the Bible that he should come in the last days to turn the hearts of the fathers to the children and the children to their fathers. *The fulfillment of this scripture is manifest in establishing the Kingdom of God* and Priesthood on the Earth in the last days and those who hold the Keys of the Priesthood and Sealing Power have the Spirit and Power of Elijah and it is necessary in order to redeem our dead and save our children (D&C 128:17–18; *TPJS* 330–340). There is much more importance attached to this than parents are aware of. (TPBY 2:8/15/47; *see also WWJ* — 8/15/47)

In your question on the Apostleship, you mentioned that you thought that I had probably addressed this question somewhere, but I don't think I ever did until now — at least not in writing. To be sure, over the years ever since 1970, I have addressed it many, many times in teaching situations, but never before in writing. I hope that these remarks will satisfy your question.

From the time of President Young's administration on, for all practical purposes, neither the *Holy Order* or the *Council of Fifty* existed. By and large, the *Holy Order* ceased to exist after the Saints left Nauvoo, and as Quinn aptly pointed out in his paper, the *Council of Fifty* was converted into a rubber stamp

for the Quorum of the Twelve (The Council of Fifty and Its Members, 1844 to 1945, *BYU Studies*, Vol. 20 <Winter 1980> 163–198).

Thus from President Young's administration on the Apostleship and Quorum of the Twelve was defined as encompassing all the Priesthood and Keys which are given in the *Second Anointing*, as well as the authority and calling of the *Holy Order* and *Council of Fifty*. When a new Apostle was called, if they had not already received it, they would shortly afterwards receive their *Second Anointing* in conjunction with their ordination as an Apostle. Not only so, but they were also brought into the *Council of Fifty*. It should be remembered however, that in accordance with the doctrine as revealed by the Prophet Joseph Smith, and as history vindicates, this ordinance was not restricted to the Quorum of the Twelve, but rather, it rightfully belonged to every faithful man who held the Melchizedek Priesthood.

Nevertheless, from President Young's administration on, as the quorum of the Twelve continued to "magnify" their calling, the Apostleship and membership in the Quorum of the Twelve continued to be spoken of in terms of the *Second Anointing*, the *Holy Order* and the *Council of Fifty*, all rolled into one. The Quorum of the Twelve had effectively absorbed the calling of all these. As one member of the Council of Fifty expressed it in his diary: "the Twelve have swallowed the Fifty". Even Wilford Woodruff's 1880 revelation embraces this same language:

> And while my servant John Taylor is your President, I wish to ask the rest of my servants of the Apostles the question, although you have one to preside over your Quorum, and over the Church which is the order of God in all generations, do you not all of you hold the Apostleship, which is the highest authority ever given to man on the earth? You do. Therefore you hold in common the Keys of the Kingdom of God in all the world. (*UPR* 79: <26 Jan 1880> 77–78)

We learn from the 19th section of the Doctrine and Covenants (verses 6–12) that at times, even the Lord neglects to tell the whole truth — or should we say that He does not always fully explain Himself, and if such is the case with the Lord, need we expect any more from His servants?

It is most significant that during the years that followed in the Utah period, half of the members of the Quorum of the Twelve would go on to become Stake Presidents, so that by the year 1877, when President Young died, six of the thirteen Stakes which then existed in the Church were presided over by Apostles, who thus held the dual position of Apostle in the Quorum of the Twelve, and Stake President over one of the Stakes of Zion. Charles C. Rich became Stake President to Bear Lake Stake — Brigham Young Jr. became Stake President over Cache Valley Stake — Erastus Snow became Stake President over St. George Stake — Orson Hyde became Stake President over Sanpete Stake — Lorenzo

Snow became Stake President over Box Elder Stake and Franklin D. Richards became Stake President over Weber Stake. (*BYU Studies* Vol. 20, No. 1, Fall 1979, pp. 5–6) Thus not only did the Twelve swallow the Fifty and the Holy Order, but they also went on to swallow up other callings and responsibilities as well.

It is interesting that during the last months of President Young's life, he began to reverse this order of things and to reorganize the Church more in accordance with the revelations as given in the Doctrine and Covenants. Consequently the six Apostles named above were removed from the Stake Presidencies, and others who were not in the quorum of the Twelve were called to take their places. In doing this the power and influence of the quorum of the Twelve was circumscribed and placed in check. It has generally been understood that President Young's whole purpose in doing this was strictly to bring the organizational structure of the Church into conformity with the revelations, however it is possible that he may have had another ulterior motive. There is evidence which indicates that years before, President Young had ordained two of his sons Apostles and that he was intent on having his son Brigham Young Jr. appointed as his successor. At the same time President Young tossed the rest of the Apostles a bone when he invited them to do the same, by appointing one of their sons to be their successors in the quorum of the Twelve. It is possible that part of President Young's reasoning in his late decision to reorganize the Church was for the purpose of effectively tieing the hands of the Quorum of the Twelve, so that they would not be able to effectively oppose him, should they choose to, when he made the move to establish his son as his successor.

Another area wherein the Twelve "magnified" their calling can be found in the Endowment Ceremony. From May 4th, 1842 (when the Endowment was first revealed by the Prophet) to December 13th, 1845, the cast of characters in the ceremony included Eloheim, Jehovah, Michael, Eve, and Satan. There is no mention of the ancient Apostles Peter, James and John being included in the cast until December 13th, 1845, when the part which they now play in modern day temples was incorporated into the Endowment. William Clayton tells of this new innovation at the time the changes were made (see "The Nauvoo Diaries and Writings of William Clayton — The Nauvoo Temple Journal kept by William Clayton for Heber C. Kimball", entry for December 13th, 1845, to be published in forthcoming issue of doctrine of the Priesthood). To say the least, this new addition served well to bolster and exalt the status of the Apostleship and the Quorum of the Twelve in the minds of the Saints. It is only unfortunate that the new innovation detracts from the intended theme of the Endowment, and incorporated doctrinal inconsistency into the Ceremony.

In accordance with all the revelations and teachings which have been left to us by the Prophet Joseph Smith and President Young, Adam holds the highest office and authority in the Priesthood of any man who ever lived on Earth

(*TPJS* 157; *JD* 1:50). We can be sure that Father Adam never did receive the Signs and Tokens of the Priesthood from Peter, James and John, who were three of his spirit children, and who as of that time had not yet been born on Earth in mortality, and therefore had no physical bodies; and who consequently could not convey the Signs and Tokens to Adam, even if they had possessed the authority!

It is significant that the scriptures do not mention anything about Apostles being on Earth during the days of Adam, Enoch or Noah. Nor do they mention anything about Apostles during the days of Melchizedek, Abraham, Isaac, Jacob, Joseph, Ephraim or Moses. Nor are they mentioned during the time of the Prophets. The first scriptural mention of Apostles comes from the New Testament when Jesus ordained twelve disciples to be "apostles" or especial witnesses of his ministry. The Ancient Patriarchs were not ordained "apostles" — yet notwithstanding this, we are taught to believe that they were the greatest Prophets ever to live on Earth and that they possessed the Fulness of the Gospel and Priesthood and entered into the rest of the Lord. Jesus himself is even declared to be a High Priest after the order of Melchizedek (Heb. 7), which speaks highly for the ancient Priesthood which was held by the Patriarchs. Adam, Enoch, Noah, Melchizedek and Abraham were not ordained Apostles, yet as has already been stated, there is no question that they held the Fulness of the Priesthood and received the Highest blessings in our Father's Church and Kingdom. In fact there is no Priesthood office or calling of Apostles in the Father's Church, nor is there in the High Priesthood of the Holy Order of God through which it functions. And this being the case it becomes apparent just how far out of place Peter, James and John are in appearing in the Adamic dispensation for the purpose of conveying the Signs and Tokens of the Priesthood to Adam, especially when they themselves had not yet lived in mortality and had no physical bodies. As of Adam's day, Peter, James and John were not in a position to communicate the Signs and Tokens of the Priesthood to anyone (D&C 129:4–9), to say nothing of teaching them to Adam, who in actuality was the Father of their spirits and the only God with whom they have to do (*JD 1:50; TPBY* 3:85–95). While it is obvious that such scenes are out of place in the Adamic dispensation, it is easy to understand the desired affect which such doctrine would have on the minds of the Saints and the support which it would lend in the ascendancy of the Quorum of the Twelve to the Presidency of the Church and Kingdom.

There is one more thought which I will leave with you to chew on. On January 1st, 1845, Parley P. Pratt wrote a proclamation, which was published two months later, in the *Millennial Star*. The following is an extract:

> This great and good man [i.e. the Prophet Joseph Smith] was led, before his death, to call ***the Twelve*** together, from time to time, and to ***instruct them*** in all things pertaining

to the ***kingdom***, ***ordinances***, and ***government of God.*** He often observed that he was laying the foundation, *but it would remain for* ***the Twelve*** *to complete the building*. Said he, "I know not why; but for some reason I am constrained to hasten my preparations, and to *confer upon* ***the Twelve*** *all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood*, and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein."

Having done this, he rejoiced exceedingly; for, said he, the Lord is about to lay the burden on your shoulders and let me rest awhile; and if they kill me, continued he, *the kingdom of God* will roll on, as I have now finished the work which was laid upon me, by committing to you all things for the building up of the kingdom according to the heavenly vision, and the pattern shown me from heaven. With many conversations like this, he comforted *the minds of* ***the Twelve***, and prepared them for what was soon to follow.

He proceeded to confer on ***elder Young****, the President of the Twelve,* ***the keys of the sealing power***, as conferred in the last days by the spirit and ***power of Elijah***, in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse.

This last Key of the Priesthood is ***the most sacred of all***, and *pertains exclusively to the* ***first presidency of the church***, *without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to things of the resurrection* and the life to come. (*Millennial Star*, Vol. 5: <March 1845> 151)

This statement would have us believe that before the Prophet's death, he singled out the Twelve Apostles with President Young at their head for succession, with the Sealing Keys being vested in President Young. Yet all the evidence would show that this statement is filled with ***half truths*** — that it was not specifically to the Twelve that this authority, knowledge and Last Charge was committed, but rather that it was to the Secret Quorum of the *Council of Fifty*, to which the Twelve belonged. Even Pratt's statement would indicate this, for he speaks of the Government and Kingdom of God:

This great and good man was led, before his death, to call ***the Twelve*** together, from time to time, and to ***instruct them*** in all things pertaining to the ***kingdom***, ***ordinances***, and ***government of God.***

All of what Pratt here describes pertains to the Council of Fifty and "Kingdom of God", and the fact that it was in meetings of the Council of Fifty that the events to which Pratt refers transpired is witnessed by many, including Benjamin F. Johnson, who was a member of the Fifty. The following rendition by Johnson is a more complete account of some of the events which Pratt describes above:

At one of the last meetings of the ***Council of Fifty*** *after all had been completed* and the ***Keys of Power committed***, and *in the presence of the Quorum of the Twelve* and ***others*** who were encircled around him, he arose, gave a review of his life and suffer-

ings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing off this kingdom, and turning *to those around him,* ***including the 12***, he said "And in the name of the Lord Jesus Christ I now place it upon ***you my brethren of this Council,*** and I shake my skirts clear of all responsibility from this time forth," springing from the floor and shaking his skirt at the same time. (A Life Review, by Benjamin F. Johnson, Mss. p. 96, Church Historian's Office)

The above makes it clear, that it was to the Fifty, and not exclusively to the Twelve that the Last Charge was given, and to whom the Keys were Committed. But since the Fifty were a Secret Council, it was easy for the Twelve to arrogate unto themselves all the Honors and the Power.

Pratt's statement would have us believe that President Young was singled out by the Prophet and given the Sealing Keys with the intention that he would be the Prophet's successor. Yet this notwithstanding, there is not one document which was written during the Prophet's life time, that would show that the Prophet intended for President Young to be his successor — and besides this, there are plenty of other statements to the contrary. Had Pratt's statement been true, to be sure, President Young would have been aware of it — yet consider President Young's own testimony concerning this matter, which he gave in a heretofore unpublished discourse during a family meeting which was held at his residence on December 25th, 1857:

When I first heard of Joseph's death the first flash across my mind was "are the keys of the priesthood here?" I was sat leaning in a chair, with Orson Pratt upon my left, and I had no more idea of it falling upon me than of the most unlikely thing in the world, and I felt it come like a flash of lightening to my mind, and I said "the keys of the kingdom are here." I did not think it was with me, but I felt that they were here, but knew that it was the Lord's business. (Brigham Young Papers, Church Historian's Office)

As already stated, Pratt's statement would have us believe that President Young was singled out by the Prophet Joseph Smith and given the Sealing Keys with the intention that he would be the Prophet's successor. Certainly if this were true, President Young would have known about it, and upon hearing of the Prophet's death, he never would have found it necessary to wonder if the Keys were still on Earth, or once having realized that they were upon Earth, he would not have supposed that they were with some other individual besides himself. The truth is, the first manifestation from the Prophet, which would indicate that he wanted President Young to take his place, was given after the Prophet's death, on August 8th, 1844, when President Young was transfigured before a vast audience of witnesses into the person of the Prophet Joseph Smith.

Another significant statement coming from Pratt's proclamation is the idea that the Sealing Keys of Elijah pertain "exclusively to the First Presidency of the

Church." Pratt's statement notwithstanding, there is not one document which was written down during the Prophet's life time, that would show this to be so. In fact, the evidence would argue hard for the idea that in the Prophet's mind, by Divine mandate, the Sealing Powers of Elijah and the control thereof was to be Vested in the hands of the Presiding Priest/King over the Kingdom of God or Council of Fifty. The evidence would also argue that the Prophet intended that these Keys would pass down from father to son to his birthright heir, whom he intended to be his unborn son David; while at the same time, the office of President of the Church was to go to his son Joseph III. Hence, in the Prophet's mind, the offices of the Priest/King over the Kingdom of Israel, and the President of the Church were to be held by different individuals. So the Priest/King over the Kingdom was to be "the One Anointed and Appointed" — or "the One Man on Earth at a Time" who would rightfully hold and preside in the Sealing Keys of Elijah — and this would not necessarily be the President or First Presidency of the Church which is a Quorum composed of *three men, and not one only* as is specified in the Doctrine and Covenants. As it is there stated:

> And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into **and Sealed by the Holy Spirit of Promise**, *of him who is anointed*, both as well for time and for all eternity, and that too most holy, ***by revelation and commandment*** through the medium of mine anointed, whom I have appointed on the earth to hold this power (and **I have Appointed unto my servant Joseph to hold this power in the last days**, and there is Never but One on the Earth At a Time ***on whom this power and the Keys of this Priesthood are conferred***), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.(D&C 132: <12 July 1843> 7)

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

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Section Nine

The One Anointed and Appointed
— That One Man Office —
In the Priesthood

Introduction to Section Nine

On the 12th of July, 1843, the Prophet Joseph Smith received a Revelation on Celestial/Plural Marriage. This Revelation set forth the Doctrine of Eternal Marriage and the Conditions thereof, as they were Enjoined upon the Father's Children in the Primordial Council in Heaven. Among other things, the Revelation speaks of the Sealing Keys of Elijah, and the necessary role which they play in the Sealing of an Eternal Marriage. In the Process, it also Establishes the Existence of a One Man Office ***in the Priesthood***, which under Divine Revelation, is to Control and Direct the use of the Sealing Keys. The Revelation designates the name of this office as: "the One Anointed and Appointed". As it is expressed in the Revelation:

> And verily I say unto you, that the conditions of this law [i.e. Plural/Eternal Marriage] are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the *Holy Spirit of promise,* ***of him who is anointed***, both as well for time and for all eternity, and that too most holy, ***by revelation*** and commandment ***through the medium of mine anointed****, whom I have appointed* ***on the earth*** *to hold this power* (and *I have appointed unto* ***my servant Joseph*** *to hold this power* in the last days, and *there is* ***never but one on the earth at a time*** *on whom this power and the keys of this priesthood are conferred*), are of no efficacy, virtue, or force in and after the resurrection from the dead; for ***all contracts*** *that are not made unto this end* ***have an end when men are dead***. (D&C 132:7)

After the death of the Prophet Joseph Smith, this one man office in the Priesthood was passed to President Brigham Young, and then later to President John Taylor. Since then, it has generally been understood that this One Man Office in the Priesthood, and the control of the Sealing Power, was ***inherently vested*** *in the office of the Priesident of the Church,* and that it has passed down in regular succession from Joseph Smith to the present head of the LDS Church in Utah.

This then becomes the focus of this Section — does the office of *"the One Anointed and Appointed"* ***inherently belong*** to the office of the President of the Church, and was in fact this the actual doctrine which was taught and established by the Prophet Joseph Smith at Nauvoo. In the process of addressing this question, an interesting appeal is made to early documents which shed light upon the subject.

The One Anointed and Appointed
— That One Man Office —
In the Priesthood

An Open Letter to All Those
Who Would be Saints

Section Nine

Dear Friend: I received your letter dated January 26th, 1993, and forthwith respond. I will quote your letter paragraph by paragraph, so that you might have a clear understanding of my response. In your letter you state:

A few years ago, I purchased *The Teachings of President Brigham Young* (which I found to be a very good "un-Bowdlerized" presentation of Brother Brigham's teaching) and *Unpublished Revelations* Vol. 1. Based upon my happy experience with these two books, I have more recently purchased a number of issues of *Doctrine of the Priesthood*. I have enjoyed the more historically-oriented material you have published — very stimulating indeed — and copies of issues such as *"Unpublished Adam-God Discourses", "The Trial of Sidney Rigdon"*, *"President Brigham Young's Doctrine on Deity"*, *"Adoption — Law of the Kingdom"*, *"Matriarchal Priestesshood"*, etc. are permanent parts of my library.

Nevertheless, I have some serious questions concerning some of your less-historically-oriented topics, such as *The Trinity and the Holy Spirits*, and your *Open Letter to All Independent Fundamentalists*.

I appreciate your letter and your compliments to my work — if there is any good in my work, it is the product of Revelation from God and His Spirit, with which He has blessed me in great abundance in my teachings, that I might teach and establish the Doctrine of His Kingdom. It is this Revelation and the Spirit of God which has set my writings apart from others who have written on the same subjects. Regarding your feelings about "The Trinity and the Holy Spirits" — much of what is contained therein represents new revelation from Heaven, and it would seem from your comments that the substance of it perfectly sailed over your head. Go and read it a couple more times when under the influence of the Spirit and see if the windows of Heaven do not open to your mind. Regarding my "Open Letter to All Independent Fundamentalists" — It was written to put down false doctrine and false Priesthood claims which are made by Fundamentalists in general. From later remarks which you make in your letter, it would appear that you have missed the point of this writing also. I suggest that you read it again, at some time when your mind is not so prejudiced.

In your letter you state:

> As an active Latter-day Saint, one of my real questions — indeed, the question of the day — concerns Priesthood authority.

With this I whole heartedly agree. **"*Priesthood Authority*"** — the ***"Truth"***, and being **"*Right*"** are in very deed the *big issues* of the day. From reading the rest of your letter, it is self evident to me that there is a great deal of knowledge which you need to come by, before you will be in a good position to judge the matter, as to who holds the Keys of Presidency in the Priesthood and who does not. You especially need to come to understand what "The Fullness of the Patriarchal Priesthood" is, and what it is not. In order to be of assistance in your search for learning concerning this matter, may I suggest that you read the following publications of *Doctrine of the Priesthood*:

"The Apostleship — Apostolic Succession — and the Authority of the Quorum of the Twelve" published in *Doctrine of the Priesthood* Vol. 7: <October 1990> No. 10.

"The Nauvoo Doctrine on Priesthood in Light of Alma Chapter 13", published in *Doctrine of the Priesthood* Vol. 3: <December 1986> No. 2.

"Analyzing the Different Orders of the Patriarchal Priesthood", published in *Doctrine of the Priesthood* Vol. 7: <August 1991> No. 8.

"Priesthood and the Law of Succession, Parts 1 & 2", published in *Doctrine of the Priesthood* , Vol 1: <1978.> No. 5.

In continuing in your letter you state: "My understanding of the priesthood is that the First Presidency hold the keys of presidency." On this count your understanding is in error — you need to reread the teachings and revelations of the Prophet Joseph Smith. To be sure, "the First Presidency [when not in a state of apostasy] hold the keys of presidency [over the Church of Jesus Christ of Latter-day Saints]" — and this too, under the Presiding Patriarch of the Church, when things are in order, as established by the Prophet Joseph Smith. But even when they are in good standing, the First Presidency does not of necessity hold the Keys of Presidency over the Church of the Firstborn and its Ordinances. According to President Brigham Young: "The Ordinances of the House of God are expressly for the Church of the Firstborn." (***JD*** 8:154) Not only was this taught by President Young but also by the Prophet Joseph Smith (***HC*** 5:1–2; ***TPJS*** 237). This being True, it is essential that you understand that all the Ordinances of the Temple, including Adoption, Plural-Celestial Marriage, the Endowment or First Anointing and the Second Anointing are all Ordinances of the Church of the Firstborn (*Unpublished Revelations* Part 80:6–12), and are therefore under its Jurisdiction, rather than the Jurisdiction of the First Presidency of the LDS church.

You need not suppose that the Priesthood Hierarchy and Leaders of the Church of the Firstborn are of necessity the same as those in the LDS church. According to Heber C. Kimball, the Prophet conferred the Keys pertaining to the Church of the Firstborn *(which constitute the Keys restored in the Kirtland Temple D&C 110:11–16)* on certain men in a Secret Endowment. Speaking of the Church of the Firstborn and its Officers, Heber C. Kimball made the following statement:

> This people here are the people of God. Here, in the Territory of Deseret, is the [family] kingdom of God, and here are ***all the officers*** pertaining to that [family] kingdom; and here is an organization that is organized *after the [holy] order of God*, and it is organized *after the order of the Church of the First Born*.
>
> Let me explain what the church of the First Born is. It is the first Church that ever was raised up upon this earth [in the days of Adam]; that is, the first born Church. That is what I mean; and when God our Father [who is Adam] organized that Church, He organized it just as His Father organized the Church [of the Firstborn] on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself, and others were present when that was done; and *when those officers* [of the Church of the Firstborn] received their endowments [in Nauvoo], they were together in one place [in the upper brick store]. They were organized, and received their endowments and blessings, and *those keys [of the Church of the Firstborn] were placed upon them*, and that [family] kingdom will stand for ever.
>
> Now mark it — that [family] kingdom [i.e. the Church of the Firstborn] will never be overthrown; *although they may kill, that is, if they can, brother Brigham and me, and brother Daniel H. Wells [i.e. the whole quorum of the First Presidency], and they may kill*

the Apostles, if they can, and so they may keep on from this time to all eternity, ***and they never can obliterate this work***. (*JD* 5:129–130)

From this statement it becomes obvious that the perpetuation of the Keys of the Church of the Firstborn were not dependent upon the survival of the First Presidency and the Quorum of the Twelve Apostles. Nor for that matter, was the perpetuity of the Keys pertaining to the Church of the Firstborn dependent upon the viable survival of the Church of Jesus Christ of Latter-day Saints. The fact is that there were many others who were officers of the Church of the Firstborn besides the Twelve Apostles and First Presidency. Not only so but the Presiding Office in the Church of the Firstborn does not inheriently belong to the First Presidency of the LDS Church.

On the contrary, the man who would rightfully hold and preside in the Presiding office of the Church of the Firstborn, would be the birthright heir of Father Adam and Ephraim — and he would be that man who held the "Right of the Firstborn" over the whole family of Israel. This man would be the Presiding Patriarch, Priest and King over Israel. The Birthright which pertains to this Office is referred to in Scripture as the "Right of the Firstborn" (Abraham 1:2–4) — and is described as the Right to stand in the place of the First Man, or the First Father, or the Father of Fathers, who is Adam. Hence he who holds "the Right of the Firstborn" would be Father Adam's birthright heir, and as such he would stand in the place of Father Adam and preside as Patriarch over the whole House of Israel. All this is according to the Prophet's Revelations as well as his Secret teachings to the Holy Order and Council of Fifty. The Book of Abraham *(which as you will remember was brought forth in our day through the instrumentality of the Prophet Joseph Smith)* makes the following statement regarding "the Right of the Firstborn":

I [Abraham] sought for *the blessings of the fathers*, and *the right whereunto I should be ordained to administer the same*; having been myself a follower of righteousness, desiring also to be . . . a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, ***holding the right belonging to the fathers***. *It was conferred upon me from the fathers;* ***it came down from the fathers***, from the beginning of time, yea, even from the beginning, or *before the foundation of the earth, down to the present time*, ***even the right of the firstborn***, ***or the [right of the] first man***, ***who is Adam***, our first father, *through the fathers unto me*. I sought for mine appointment unto the Priesthood *according to the appointment of God* ***unto the fathers concerning the seed***. (Abraham 1:1–4)

It is apparent from your letter that a great deal of this will be news to you, and that you are not well informed regarding the essence of the Church of the Firstborn, to say nothing of its Priesthood and Hierarchy, all of which were established by the Prophet Joseph Smith at Nauvoo.

You need to become acquainted with the fact that there were Two Different Orders of the Melchizedek Priesthood Restored on Earth in our Dispensation — and that these two Orders do not necessarily have the same Officials to Preside over them. These two Orders of the Melchizedek Priesthood constitute the Apostolic Priesthood, which is symbolized in the Endowment Ceremony by the 1st Token of the Melchizedek Priesthood. Aside from this there is also the Higher Order and Fullness of the Patriarchal Priesthood, which is symbolized in the Endowment Ceremony by the 2nd Token of the Melchizedek Priesthood.

The Apostolic Priesthood was Restored in the night or early morning of July 5th and 6th, 1830, by Peter, James and John (D&C 27:12; 128:20), but the Higher Order and Fullness of the Patriarchal Priesthood was Restored on April 3rd, 1836, by Moses, Elias (i.e. Noah) and Elijah in the Kirtland Temple (D&C 110:11–16). Once again, these two basic Orders are symbolized by the Two different Signs and Tokens of the Melchizedek Priesthood, as they are given in the Temple Endowment. These are very important matters, and it would be well for you to learn about them. You will find a considerable amount of information on this topic in the above mentioned pamphlets. You will also find a considerable amount of information on the Church of the Firstborn, as established by the Prophet Joseph Smith, in the following publications:

"The Church of the Firstborn and the Holy Order of God", published in *Doctrine of the Priesthood* Vol. 1: <January 1977> No. 4

"The Nauvoo Doctrine in Light of Book of Mormon Prophecy, Part 1, the Concept", published in *Doctrine of the Priesthood* Vol. 3: <November 1986> No. 1.

"The Angel of the Prairies", published in *Doctrine of the Priesthood* Vol. 5: <November 1988> No. 11.

To quote the whole paragraph in context, in your letter you state the following:

As an active Latter-day Saint, one of my real questions — indeed, the question of the day— concerns Priesthood authority. My understanding of the priesthood is that the First Presidency hold the keys of presidency. Consequently, it would matter little if in an 1886 meeting, John Taylor secretly conferred sealing keys upon men, or even if Benjamin Johnson held the fullness of the Priesthood, if a later President (in this case Joseph F. Smith) said such sealings should cease. As an Elder, I have the authority to baptize and confer the Holy Ghost — if my Priesthood superior turns the key in my behalf. Worthy men may indeed hold certain authority in perpetuity, but that is a different thing than acting — either by sealing or conferring authority to seal — without the direction of the First Presidency. It is my understanding that there is only one man on the earth at a time who has full authority to direct the building up of the Kingdom of God on the earth, and John Taylor himself indicated that the President of the church holds these keys of presidency.

Actually, contrary to what you say, President Taylor had other ideas. You said that you liked my publication of the *Rigdon Trial*. Let me refresh your memory as to what Apostle Taylor said on that occasion:

Now I would ask, has Elder [i.e. President] Rigdon accomplished his mission? Has he sought to build up the church according to President Smith's order? No. He has been holding *secret meetings*; *he has ordained men illegally, and contrary to the order of the priesthood*; *he has been ordaining men to the offices of Prophets, Priests and Kings; whereas he [i.e. President Rigdon]* ***does not hold that office himself****; who does not know that this is wrong*? There is not an officer belonging to the Church but what is acquainted with this fact. *Can a Teacher ordain a Priest? Can a Priest ordain an Elder? Can an Elder ordain a High Priest, or any of the former ordain an Apostle*? [Or can a member of the First Presidency such as President Rigdon, ordain a King and Priest if he has not already himself been anointed and ordained and sealed as such?] *You all know they could not*, ***it is contrary to the order of God***; and yet we find that ***President Rigdon***, a man who ought to know better — who does know better — *has been ordaining men to office[s] that he does not hold himself* (*The Trial of Sidney Rigdon*, *DP* Vol. 7, No. 12 pp. 28–29)

It is significant that even though Sidney Rigdon was a member of the First Presidency, still he did not hold the authority to Anoint and Ordain men Kings and Priests. This is because, as Apostle Taylor says, the office of Kings and Priests belongs to a Higher Priesthood than that which is held by the First Presidency, or even the President of the Church. That this is so is self-evident from President Taylor's remarks. Scriptural support for what I am saying is also found in the 90th section of the Doctrine and Covenants:

And again, verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and ***they are accounted as equal with thee*** *in holding the keys of this last kingdom* (D&C 90:6)

You will notice that even though as of March 8th, 1833, Rigdon held the Keys of the Kingdom "***equal***" with Joseph, yet as of 1844, there were other men who were not in the First Presidency, who held higher authority than Rigdon. This is because as I have already stated, there are Higher Orders and Offices in the Priesthood than that of "President of the Church", and even though it is possible for one and the same man to hold both of these offices, yet as we have seen, this is not necessarily so. Apostle Taylor was referring to this same Priesthood on May 7th, 1847, when he wrote the following in a letter, and sent it to be published in the *Millennial Star*:

The Seventies have the High Priesthood [i.e. the Melchizedek Priesthood], and many of them *have received ordinances in the temple*, ***qualifying them*** to build up the Kingdom of God, *if every other officer* ***was dead or killed***, and so have the High Priests. (*MS* 9:324–25)

We now begin to approach a more accurate picture of what President Taylor knew and understood about the Priesthood and Presidency. Those who had

been Ordained and Anointed to the Higher Priesthood were qualified thereby to fill any Vacancy which might occur in the Church, including the office of President of the Church. John D. Lee wrote about this same Priesthood:

I was among the first to receive my washings and anointings, and even received my ***second anointing***, which made me *an* ***equal*** *in the order of the Priesthood*, with the right and authority to build up the kingdom in all the earth, *and power to fill* ***any vacancy*** *that might occur*. I have officiated in all the different branches, *from the highest to the lowest*. There were *about* **Forty Men** who attained to that order in the Priesthood, *including the twelve Apostles* ***and the first presidency*** *(Mormonism Unveiled; or the Life and Confessions of the Late Mormon Bishop, John D. Lee* p. 169)

Apostle Orson Pratt, in speaking of this same Priesthood, stated that those who hold it in righteousness:

will have power to act in *every branch of authority* . . . they can then sway their scepters as Kings; rule as Princes, *minister as* ***Apostles***; officiate as Teachers; or, act *in the* ***humblest*** *or* ***most exalted*** *capacity*. There is no branch of the Priesthood so low that they cannot condescend to officiate therein; ***none so high***, *that they cannot reach forth the arm of power* ***and control the same***. (*The Seer* 145)

From these statements it becomes evident that the office of President of the Church is not the highest office in the Priesthood — nor does that Office possess the Power to Control the same. Quite to the contrary, it is the other way around — in Righteousness, those who have been Anointed Kings and Priests, through a proper authority, do have the Power to step forth and Control the Office of the First Presidency of the Church. This is what the above statements blatantly say. It is what the Prophet Joseph Smith told the Saints on July 23rd, 1843, when he stated that he was going to be advanced in the Priesthood from the office of President of the Church to that of presiding Priest and King over the Kingdom of God (*TPJS* 318). And it is precisely what the Prophet spoke of on September 28th, 1843, when he was Anointed, Ordained and Sealed as a King and Priest for Time and all Eternity. The entry in the Prophet's diary for this day reads as follows:

[Joseph Smith] was by common consent and unanimous voice chosen President of the quorum [i.e. the Holy Order] and [was] *anointed and ordained to* ***the highest and holiest order of the priesthood***" (Joseph Smith Diary, September 28th, 1843, Joseph Smith Papers, Church Historical Department)

What more evidence could you require. If you have an open mind, by now the shackles should begin to fall from your eyes. The histories which you have read have been edited and doctored, to favor the position of the Twelve Apostles, and to ignore the Fullness of the Patriarchal Priesthood.

Not only was the Office of the President of the Church not the Presiding Office in the Priesthood — but in keeping with the Priesthood Developments

which the Prophet made during the Nauvoo period, it wasn't the Highest or Presiding Office in the Church either. On May 27th, 1843, in a meeting with the First Presidency, the Twelve Apostles, the Church Patriarch and others, the Prophet declared that:

***the Patriarchal Office is the Highest Office in the Church**, and father Smith conferred this office on Hyrum Smith on his death bed*. (Minutes of Meeting, May 27, 1843, Church Historical Department; see New Amalgamated Texts of Discourses given by the Prophet Joseph Smith, to be published in forth coming issue of *Doctrine of the Priesthood*)

In putting this further Priesthood development into effect, on July 16th, 1843, the Prophet made the following statement before the assembled Saints, as related by Willard Richards, William Clayton and others:

[In the] P.M. [I, Willard Richards] went to the Grove and heard President Joseph [Smith] preach on the Law of the Priesthood. *He proposed Hyrum as a Prophet that he might be a Priest.* ***He did not tell them** he was going to be a Priest now, [and] a King by and by*. [He spoke as follows]:

I shall not prophecy any more — [from hence forth] ***Hyrum shall be the Prophet** [to the Church].* The Gift of Prophecy is to be taken away from me, *until* **the Temple** *and Nauvoo House should be finished.* ***My mantle has fallen** on my brother **Hyrum**,* **to whom the Office Of Prophet To The Church Belongs By Birthright** [as Presiding Patriarch of the Church]. I am going to have a ***reformation**,* and *the Saints* ***must regard Hyrum*** [as the Prophet of the Church], *for he has [the] authority*. I charge all of you to obey implicitly *all the commands revealed to Hyrum*. (New Amalgamated Texts of Discourses given by the Prophet Joseph Smith, to be published in forth coming issue of *Doctrine of the Priesthood*, see also *WJS* 232–233; *HC* 5:510)

There was really nothing that the Prophet stated here that was not intimated in the revelation which he received on January 19th, 1841:

And again, verily I say unto you, let my servant William [Law] be appointed, ordained, and anointed, as counselor unto my servant Joseph, in the room of my servant Hyrum, *that my servant Hyrum may take* ***the office of Priesthood and Patriarch**, which was appointed unto him* ***by his father***, by blessing and also ***by right***; that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, *That whoever he blesses shall be blessed, and whoever he curses shall be cursed*; that *whatsoever he shall bind on earth shall be bound in heaven*; and whatsoever he shall loose on earth shall be loosed in heaven. And from this time forth I appoint unto him [i.e. Hyrum] that he may be ***a*** **Prophet, and a Seer, and a Revelator** *unto my church,* ***as well as my servant Joseph***; That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with *the same blessing,* and glory, and honor, and priesthood, and gifts of the priesthood, **that once were put upon him that was my servant Oliver Cowdery** (D&C 110:12) . . . . . .

Verily I say unto you, *I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchizedek,*

which is after the order of mine Only Begotten Son. **First**, ***I give unto you Hyrum Smith*** **to be a Patriarch** unto you, *to hold the sealing blessings of my church*, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you.

[Second] *I give unto you my servant Joseph to be a presiding elder over all my church*, to be a translator, a revelator, a seer, and prophet. (D&C 124:91–95, 123–125)

You will notice that the Lord places the office of Patriarch first and above the office of the President of the Church. This is in fact the only revelation which the Prophet ever received, that mentions the office of the Church Patriarch and its statis in the Hierarchy of the Priesthood of the Church. It is therefore significant that it places it first in the Hierarchy of the Priesthood — even above the President of the Church. We see from what has already been presented that before his death, the Prophet finally got around to fulfilling the Lord's direction — and this too only shortly after Hyrum's conversion to plural marriage. No doubt, had it not been for his opposition to Plural Marriage, Hyrum's advancement as head of the Priesthood of the Church would have been sooner. In a 1903 letter to the First Presidency, Benjamin F. Johnson explained that the reason the Patriarchal Office was the "Highest Office in the Church" was because the Sealing Powers of the Apostolic Priesthood were rightly vested in the Office of Church Patriarch:

Let us remember" he said, "that by revelation he [i.e. Joseph Smith] had Reorganized the Holy Priesthood and by command of the Lord D&C 124:124 had taken *from the First Presidency his brother* ***Hyrum*** *to hold as* ***Patriarch*** *the* ***Sealing Power****, the* ***first*** *and* ***highest honor*** *due to Priesthood.* (*UPR* Vol. 1 61:32)

In keeping with this, before the Prophet's death, he appointed his brother Hyrum, to be head of the Church. At the October 6th, 1844 Conference of the Church, President Young proposed the following question to the Saints: "*Did Joseph ordain any man to take his place*". And then in answer to his own question, he stated:

He did. Who was it? ***It was Hyrum***, but, Hyrum fell a martyr before Joseph did. *If Hyrum had lived* ***he would have acted for Joseph*** (*Times and Seasons* 5:683)

There is no document in existence, which was written before the Martyrdom, that tells anything about the Prophet appointing President Young or the Twelve Apostles to be head of the Church after his death. Surely if this had happened, President Young would have known it. Yet look what President Young himself testified to:

When I first heard of Joseph's death the first flash across my mind was "*are the keys of the priesthood here*?" I was sat leaning in a chair, with Orson Pratt upon my left, and ***I had no more idea of it falling upon me*** *than of the* ***most unlikely thing*** *in the world*, and I felt it come like a flash of lightening to my mind, and I said "the keys of the

kingdom are here." ***I did not think it was with me**, but I felt that they were here*, but knew that it was the Lord's business. (Brigham Young Papers, Church Historian's Office <25 Dec 1857>)

Again, as I have said, surely, if President Young and the Twelve had been appointed by the Prophet to take charge of the Church, Brigham Young would have known it.

In continuing in your letter, you write the following:

As Brigham Young clearly taught, even those who held a fullness of the Priesthood of God were subject to the First Presidency and the Twelve. This was the problem with men like George Miller and Lyman Wight, who had the fullness of the Priesthood, but had not the keys of presidency — they thought that they had the right to go and build up the Kingdom of God as they pleased, but Brigham Young knew otherwise.

Anyway, I have generally not been satisfied with the Priesthood claims of most Fundamentalists I have talked with. I am doubly confused by your references both to Lorin Woolley and Ross LeBaron . . . in your materials. Are you claiming that both Lorin Woolley and Benjamin F. Johnson held the fullness of the keys of the Priesthood — including keys of presidency? How does your view differ from that of, say, the Allred Group, or the Church of the Firstborn of the Fullness of Times, or even that of most Independent Fundamentalists?

Regarding President John Taylor conferring Sealing Keys upon 5 men in 1886 *(as per the Lorin Woolley Story)* — the evidence would indicate that even though there was a vision wherein the Prophet Joseph Smith and others did appear to President Taylor, still there was no conferral of authority upon 5 men to perpetuate plural marriage, as indicated by Lorin Woolley 36 years later.

As I have demonstrated elsewhere, the record shows that Lorin Woolley was discussing and giving accounts of President Taylor's vision as early as 1893 — he even made a notorized statement of it in 1912 — and yet in none of these early tellings does he mention the ordinantion of 5 men. Indeed according to the record that has been left to us, the first statement wherein he spoke of 5 men being ordained by President Taylor, was made 36 years later in 1922. The evidence would indicate that this was an after thought invented by Lorin Woolley to better support his claims of Priesthood authority to perpetuate plural marriage. Strong support for this idea can be found in the final version of the Lorin Woolley story, which was first published in 1929. Consider the following:

He stated that Many Of The Things He [i.e. John Taylor] Had Told Us **We Would Forget** and ***they would be taken from us,*** but that *they would return to us in due time **as needed,*** and from this fact we would know that the same was from the Lord. (1929 account of the Lorin Woolley Story, *Most Holy Principle Vol 3:* <Gems Publishing, Murray, Utah 1971> 229

In accordance with the above story, we are given to understand that Lorin Woolley was called of God to be a "Witness" and a "Participant" in the ordination of 5 men. Yet notwithstanding this, according to what Woolley stated, the Lord was going to wipe out his memory, so that he would not remember anything about that which he was to witness until decades after the fact. Yet all this notwithstanding, the Number One Requirement for being a viable "Witness" is "Memory" of the events being "Witnessed", and when Lorin Woolley acknowledged that he did not have a memory of the events that went back to the time when they occured, his witness was effectively nullified. It is not possible to bear witness to that which you do not remember — indeed the one vital part of the testimony of a "Witnesses" is that he most certainly does remember.

Let us not consider the contrast between Woolley's testimony and that of Benjamin F. Johnsons:

> And now my dear brother after 60 years have passed at 85 in age I bear to you and to all the world a solemn testimony of the truth and verity of what I have written above; For although so many years have intervened, they are still in my mind as fresh as when they occurred; no doubt as a part fulfillment of a prediction by the Prophet, relating to "Testimonies I should bear of his teachings after I had become Hoary with age". There were dear brother other teachings to that Council of which I am not at full liberty to write; But if I had your ear I would remember that the Prophet once said to me "Benjamin in regard to those things I have taught you privately that are not yet for the public, I give you the right, when you are so led to commit them to others for you will not be led wrong in discerning those worthy of your confidence." (***UPR Vol 1*** 3rd ed. Part 65: <1903> verses 42–45)

In the above Johnson testifies that even though 60 years had passed, and even though he was 85 years old, yet the events of which he testified were "still in his mind as fresh as when they occured",

Once again, according to the record, Lorin Woolley's first remembrance of the ordination of 5 men occured in 1922, which was 36 years after the supposed event. This account was recorded by Joseph Musser at the time Lorin told of it. If God stired the memory of Lorin Woolley to remember something which he had never remembered before on this year, he was all alone in it, for John Woolley (who was Lorin's father, and one of the supposed 5 men who was ordained) never recalled that such a thing ever happened. Indeed, John Woolley continued to live with good memory for another 6 years after 1922, dieing in 1928, yet we have not so much as one word coming from him regarding the ordinaning of 5 men. In fact Lorin Woolley is the only so called witness that 5 men were ordained — yet this notwithstanding, the scriptures say that "in the mouth of two or three witnesses shall every word be established" (Matt 18:16; John 8:17; 2 Cor 13:1; Deut 20:15; 19:15; 17:6; Num 35:30).

In adding to this record of silence, there are many trials which were recorded for men who entered into or performed plural marriages for others, between 1900 and 1922, among whom was John W. Woolley — and yet even though these men were consistently questioned regarding where the authority came from to perform these marriages, there is no mention in any of these trials regarding the ordination of 5 men by John Taylor, and this includes the 1910 trial of John W. Woolley. But on the contrary the authority for performing these marriages was consistently traced back to Apostle Matthias Cowley.

According to the testimony of Nathan Clark, John W. Woolley *(who was Lorin Woolley's father)*, along with several others, among whom was Nathan Clark, received a commission to perpetuate plural marriage from Joseph F. Smith just before his death in 1918. According to the testimony of witnesses, they were charged to perpetuate Plural Marriage for worthy individuals — but On Top Of This **They Were Also Given A Strict Charge** that they were **Not** to organize a **Group** —**Nor** were they to collect tithing — Nor were they to form a **church**. Yet this notwithstanding, all of these things and much much more have they done — in other words they "**Transcended the Bounds of their Callling**", which brings us to another doctrine that was taught by the Prophet Joseph Smith:

> If he [i.e. John the Baptist] had been an Impostor, he might have gone to work **Beyond His Bounds**, and *undertook to have* Performed Ordinances *which did not belong to that office and calling,* under the spirit of Elias.
>
> The spirit of Elias is to prepare the way for a greater revelation of God . . . . And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias (D&C 110:12–16), it was called the doctrine of Elias, even from the early ages of the world. **. . . . .** What I want to impress upon your minds is the difference of power in the different parts of the Priesthood, so that when any man comes among you saying, "I have the spirit of Elias," you can know whether he be true or false; for any man that comes, having the spirit and power of Elias, he will not Transcend his Bounds.
>
> John did not Transcend his Bounds, but faithfully performed that part belonging to his office; and every portion of the great building should be prepared right and assigned to its proper place; and *it is necessary to know* Who Holds The Keys Of Power, and Who Does Not, *or we may be likely* To Be Deceived.
>
> That person who holds the keys of Elias hath a Preparatory Work. . . . . the spirit of Elias was revealed to me, and I know it is true; therefore I speak with boldness, for I know verily my doctrine is true.. (*TPJS* 335–337)

John Woolley passed his commission on down to his son Lorin, and Lorin passed the same commission down to a council which he created. This council was composed of seven of his personal friends — hence the beginnings of Mormon Fundamentalism and the so-called "Council of Friends". These priesthood appointments by Joseph F. Smith were done in view of the fact that

Heber J. Grant had already manifest his views as an Apostate and Judas to the principle of Plural/Celestial Marriage.

As for myself — even though I acknowledge the historiocity of the charge which John Woolley and others received from Joseph F. Smith, still this charge had nothing whatsoever to do with the Priesthood office of "The One Anointed and Appointed" — consequently its recipients could not possabaly be in line to preside in the Keys of the Priesthood.

The Priesthood which I received in 1970 has nothing whatsoever to do with Lorin Woolley. My Priesthood genealogy is as follows: The Priesthood which I received was passed down from Joseph Smith, to Benjamin F. Johnson, to Alma Dayer LeBaron, to Wesley LeBaron, to myself. On August 10th, 1970, Wesley laid his hands on my head, and at that time, I received an ordination wherein all the Keys Restored in the Kirtland Temple were conferred upon me by the laying on of hands.

As already stated, it is evident from your letter, that you are laboring under the false assumption, that the President of the Church has the inherent right to preside over the Sealing Keys which were Restored by Elijah. In actuality the Sealing Keys of Elijah, together with the Authority to Control the same, is Rightly Vested in the Presiding Priest/King over the Kingdom of God, which is to say the Presiding Priest/King over the House of Israel. As already stated, this Presiding Priest/King would be the birthright Heir of Father Adam, Abraham, Isaac, Jacob, Joseph and Ephraim (Jer 31:9). Not only so, but according to the revelations in the Doctrine and Covenants, he would also be the birthright heir of the Prophet Joseph Smith — or should we say, at the very least, he would stand in the Prophet's shoes, as did President Young and John Taylor.

> 56. And now I say unto you, as pertaining to my boarding house . . . let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation. 57 *For this "anointing have I put upon his head, **that his blessing shall also be put upon*** **The Head Of His Posterity After Him**. 58. And as I said unto Abraham concerning the kindreds of the earth, **Even so I say Unto My Servant Joseph**: *In thee and in thy seed **shall the kindred of the earth be blessed.*** (D&C 124:56–58)

In the above revelation it is directly stated that the Prophet Joseph Smith and his seed were to receive the same blessing which God the Father gave to Abraham. In keeping with this in 1836 Elias or Noah appeared to the Prophet and Oliver in the Kirtland Temple, and at this time both Oliver and Joseph received a similar blessing. Consider the following:

> After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that In Us and Our Seed **All Generations After Us Should Be Blessed**. (D&C 110:12)

In this passage Oliver and his posterity are given the blessing to be the Presiding Patriarch in the Gentile Church, while at one and the same time Joseph is given the blessing to be Birthright Heir and Presiding Patriarch over all Israel. Through apostasy, Oliver lost his blessing to Hyrum, just as it is stated in section 124:91–96.

In keeping with these revelations, both the Book of Mormon and section 132 state that the Prophet Joseph Smith was descended from Abraham (2 Nephi 3:5–15 D&C 132:30–31, 57). Not only so, but section 132 also states that Joseph was "the one Anointed and Appointed", and that he would be that "one man on the earth at a time" who would preside in the Sealing Keys of Elijah. Once again, be it remembered that this is the calling of "One Man" and Not Three, which would be the case if it were referring to the First Presidency.

According to that which history has left to us, the Presiding Priesthood Quorum which the Prophet Joseph Smith chose and established to preside in the Fulness of the Patriarchal Priesthood was the "Council of Fifty", or as he designated them at other times, the Holy Order, the Order of the Ancient of Days, or the Church of the Firstborn — but most comonly just simply "the "Israel", or "the House of Israel". As we shall yet see, it is this and only this that explains the reason why the Prophet gave the last charge to the Council of Fifty.

When things are in perfect order, the initial setting appart, annointing and sustaining of the Presiding Priest/King over the Kingdom of God or Israel would be in a meeting with the Council of Fifty. Indeed, it was in a meeting with the Council of Fifty, that both the Prophet Joseph Smith and President Young were sustained as the Presiding Priest/King over the Kingdom of God. Consider the following entry from the diary from William Clayton:

Reflections. [Wednesday] January 1st 1845 . . . The organization of the Kingdom of God on 11th March last is one important event. This organization was called the **Council of Fifty** or **Kingdom of God** and was titled by revelation as follows, "Verily thus saith the Lord, this is the name by which you shall be called, **The Kingdom of God** and his Law, *with the* **Keys and Power Thereof** and judgments in the hands of his servants Ahman Christ." . . . . Joseph was the standing chairman of the Council and myself the Clerk. In this Council was . . . the plan devised to Restore the Ancients to the Knowledge of the Truth and the **Restoration of Union** and **Peace** amongst ourselves. In this **Council** was Pres[iden]t Joseph chosen our **Prophet, Priest & King** by Hosannas. In this council was **The Principles Of Eternal Truths** rolled forth to the hearers without reserve and the hearts of the servants of God [were] made to rejoice exceedingly. (William Clayton Journal 1 January 1845, First Presidency's Office Vault, SLC, Ut.)

The following veiled reference to President Young's Anointing as the Presiding King/Priest over the Kingdom is also given in Clayton's journal:

It was this that President Young h
the Saints at the General Conferences
was consistently sustained as "Our Le
of these in my book, *"The Teachings o*
following:

President Young then stated that the fir
the Authorities of the Church.

Brigham Young was then presented as t
of Latter-day Saints; also as our Prophet, Se
(*TPBY Vol* 3: <7 April 1852> 63)

Following this Elder Orson Hyde again a
proval or disapproval.

President Brigham Young was presente
Christ of Latter-day Saints, also as our Pro
in Israel (*TPBY Vol 3*: <7 Oct 1852> 136)

Elder Orson Hyde rose, and brought
Church, and presented Brigham Young as
of Latter-day Saints, also our Prophet, Seer
(*TPBY Vol 3*: <7 April 1853> 176)

It will be noticed that President Youn
Leader in Israel" at the different con
reference to the fact that President Young
God the Father, or the Council of Fifty.

This is not to say that he was the
stand in the Prophet's "shoes". Consid
made at by Heber C. Kimball during

Brethren, as it was in the days of Mose
Holy of Holies, he pulled off his shoes; (E
Joseph has passed behind the veil and he p
them on, until he passes the veil to Brothe
and our head, and he puts the shoes on fi
he would have put them on — Hyrum is g
The Twelve have received the Keys of the
Them Left, *he will hold them* **In Preferen**
as the shepherds of the sheep, and we wan
may be healthy and strong. *There are men*
don't want to mention their names, **for Th**
Trial of Sidney Rigdon, ***Doctrine of the Pr***

ad in mind, when being Sustained by
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f President Young, Vol 3". Consider the

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er, and Revelator, and ***our Leader in Israel***

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Prophet's BirthRight Heir, but he did
ler the following statement which was
the trial of Sidney Rigdon:

s, so it is now. When Moses went into the
xodus 3:5; Joshua 5:15; Acts 7:33) *Brother*
ulled off his shoes, and some one else puts
r Joseph. President Young is our president,
rst. If Brother Hyrum had remained here,
gone with Joseph and is still his counsellor.
Kingdom and **as long as there is One Of**
ce To Any One Else. . . . . We stand forth
t to lead you into green pastures, that you
here brethren who have got authority, ***but we***
he Enemy Will Yry To Kill Them. *(The*
iesthood Vol 7: <Dec 1890> 35–36)

Tuesday, February 4, 1845 Met at the 70s Hall with the Council of the Kingdom [i.e. the Council of Fifty]. There were only 25 members present viz: B[righam] Young, S[amuel] Bent, John Smith, Alpheus Cutler, R[eynolds] Cahoon, W[illiam] W. Phelps, G[eorge] Miller, P[eter] Haws, Jos[ep]h Fielding, Levi Richards, J[ohn] D. Parker, L[ucien] Woodworth, H[eber] C. Kimball, O[rson] Spencer, P[hilip] B. Lewis, D[avid] D. Yearsley, C[harles] C. Rich, O[rson] Pratt, A[masa] Lyman, J[oseph] W. Coolidge, O[rin] P. Rockwell, G[eorge] A. Smith, E[rastus] Snow, and W[illar]d Richards and myself. This is the first time we met *since the massacre of Presidents Joseph and Hyrum Smith.* The Council was **Reorganized** *and* President B[righam] Young ***appointed*** **Standing Chairman** *as* ***successor to President Joseph Smith*** by unanimous vote. The vote was then taken in ancient order on each one present and all were received by unanimous vote. The vote then passed for absent members according to their ages and stations and resulted as follows, viz: Ezra Thayre, Amos Fielding, N[ewal] K. Whitney, C[ornelius] P. Lott, J[ohn] M. Bernhisel, Elias Smith, O[rson] Hyde, W[ilford] Woodruff, P[arley] P. Pratt, D[avid] S. Hollister, John Taylor, W[illia]m Smith, A[lmon] W. Babbitt, J[edediah] M. Grant, and B[enjamin] F. Johnson were unanimously sustained and received into the new organization. The following were rejected and dropped from the council: Uriah Brown, W[illia]m Marks, Sidney Rigdon, Lyman Wight, James Emmett, Samuel James, Edward Bonny, Alexander Badlam, Geo[rge] J. Adams, Merinus G. Eaton and Lorenzo D. Wasson. President Joseph & Hyrum two of the members were martyred for the truth and John P. Green is dead, so that there is only 40 members left in the Council. It was voted to fill up the Council, at some future time. The weather is extremely cold and the Council adjourned at 2 1/2. (William Clayton Journal 4 Feb. 1845, First Presidency's Office Vault, SLC, Ut.)

Bishop George Miller, Alexander Badlam and Apostle Lyman Wight were three other members of the Council who knew that the Last Charge had been given to the Fifty. In the following statement, Wight tells of Bishop George Miller and himself being inducted into the Council of Fifty, and of the Priesthood Keys which were vested in the Council by the Prophet:

[In about the middle of April 1844] we were kindly received by the Prophet, and introduced into what was then called **the Grand Council of the Church**, or in other words, the perfect organization of the church of Jesus Christ of Latter Day Saints on earth [i.e. this perfect organization of the Church of Jesus Christ of Latter Day Saints was the perfect organization of the "Order of the Ancient of Days", or the "Church of the Firstborn"]. This Council consisted of **Fifty Members**, *with* ***full authority*** *to build up the Kingdom of God* **on Earth**, that His will might be done on earth as in heaven. (*An Address by way of an Abridged Account and Journal of My Life, <1848> . . . by Lyman Wight, to be published in forthcoming issue of Doctrine of the Priesthood)*

In the above Wight referrs to the Council of Fifty as the "Grand Council of the Church", and the "Perfect Organization of the Church of Jesus Christ". To be sure this could not be an accurate reference to an organization that is merely political and completely devoid of Priesthood. In referring to the Council of

Fifty as the "the Perfect Organization of the Church of Jesus Christ", Wight alludes to the fact that the Council of Fifty was actually composed of the heads and leaders of the Church and Priesthood, who through the Ordinance of Adoption & etc. had joined together as One in the capacity of an Eternal Family, which they understood to be the Restored House of Israel and the Presiding Patriarchs, Priests and Kings thereof. Indeed as they understood it, the members of the Council of Fifty were the veritable Blood of Ephraim, who through the Spirit of God had been led to gather out of the Gentile Nations. Hence the members of the Council of Fifty understood themselves to be the literal descendants of Abraham, Isaac, Jacob and Joseph — while at one and the same time, the Prophet Joseph Smith was the Birthright Heir of Ephraim, holding the Presiding Birthright of the Right, which is to say "the Firstborn", and this birthright he held over all Israel. In other words, through the ordinance of Adoption and other Temple Ordinances, the Council of Fifty had joined together as one in an extended family Kingdom which they understood to be the Restored House of Israel. In fact, Wight refers to the Council of Fity by a number of different appalations in the above letter, among which are the following usages: "the Grand Council of the Church", "the Grand Council", "the Grand Council of the whole Church", "the Grand Council of God on the earth", "the Grand Council of Heaven, which is established on the earth", "this Council", "the Kingdom of God", "the Grand Council of the Kingdom of God", "the Kingdom of the Most High God", and "my Father's Kingdom". Wight here says, that at the time the Prophet instituted this "Council" it was refered to as "the Grand Council of the Church". A good indication that this was so is found in the Prophet's King Follett Sermon wherein he made the following statements:

"Thus, *t**he Head God** brought forth the gods in the **Grand Council***.

I want to simplify it — I will transpose it in[to] the English language. Oh ye lawyers — ye learned Doctors {and ye Priests} who have persecuted me — I want to let you know that *the Holy Ghost knows something as well as you do*. The Head one [of the] god{s} called together the gods and set [with them] in the *Grand Council* to bring forth the world. The *Grand Councilors* set at the head in yonder heavens and contemplated the creation of the worlds that were created at that time.

* * * * * *

<Now concerning Spirits — first of all, or in the beginning ***the Great Eloheim*** *(in the Hebrew meaning t**he God of all Gods***) called a *Grand Council* and they counciled together to form this planet on which we are now, or do dwell at present. They spake and Earth from chaos sprang, by their workmanship . . . and they spake concerning the redemption of this world and formed limited circumstances concerning the redemption.

Jesus Christ *being the greater light,* or [being] of ***more intelligence*** — for he *loved*

righteousness and *hated iniquity*[c] — [and] being the Elder Brother,> he stood up [in the Grand Council and] <presented himself> for a savior <to come [down] and redeem this world, as it was his right by inheritance.> (See New Amalgamated Text and Doctrinal Commentary of the King Follett Sermon, to be published in a future issue of *Doctrine of the Priesthood*)

In keeping with the above, on April 18th, 1844, William Clayton refered to the Council of Fifty as "the grand Kingdom of God". Again, nearly a year later on March 10th, 1845, Clayton made another statement, wherein he furnishes us with an understanding of the connection which the Prophet made between the Grand Kingdom of God or Council of Fifty and the "Grand Council in Heaven" of which the Prophet spoke in the above statement:

"While writing and copying the records of the Kingdom, I was writing these words dropped by E[lde]r H[eber] C. Kimball in the council of the 4th inst. viz "If a man step beyond his bounds he will lose his kingdom as Lucifer did and it will be given to others who are more worthy." This idea came to my mind. It has been a doctrine taught by this church that we were in the Grand Council amongst the Gods when the organization of this world was contemplated and that the laws of government were all made and sanctioned by all present and all the ordinances and ceremonies decreed upon. Now is it not the case that the Council of the Kingdom of God now organized upon this earth [i.e. the Council of Fifty] are making laws and sanctioning principles which will in part **Govern the Saints After the Resurrection**, and after death will not these laws be made known by messengers and agents as the gospel was made known to us. And is there not a similarity between this grand council [i.e. the Council of Fifty] & the council which sat previous to the organization of this world." (The Diaries and Writings of William Clayton, entries for April 18th, 1844, and March 10th, 1845, to be published in a future issue of *Doctrine of the Priesthood*)

It is absurd to suppose that Clayton would think of the Council of Fifty in such Grandios Terms, if it were an organization without Priesthood Authority. From this as well as other surces, it is self evident that the Prophet Joseph Smith's idea of the Council of Fifty was more lofty and sublime than that which is commonly understood and portrayed by modern day historians.

In keeping with the above, years later when President Taylor became the Head of the Priesthood, a meeting of the Council of Fifty was called to Sustain him as the Presiding Priest/King over the Kingdom of God and the Church. However President Taylor's Ordination and Sustaining was objected to by some of the members of the Kingdom, as some preferred to have the Government of a Democracy to rule over them, rather than the Government of a Theocracy. In response to this, the Lord sent a Revelation to President Taylor, directing him to call a meeting of some of those members of the Fifty who were in Order, whereupon he was directed of the Lord to be Anointed and Ordained as the

Presiding Priest/King over the Church and Kingdom of God and all Israel. What follows constitutes some of the Anointing Prayer:

I annoint you a King and a Priest in and over my Kingdom, my Church and my Zion . . . to Rule and Reign over my people, according to the eternal laws ordained by the Almighty which govern the same in all righteousness, purity and holiness before the Lord, and to be a Priest and Ruler over my people who are of the **House of Israel**, and to administer in **All Ordinances, Laws and Institutions** connected with my government on the earth under my authority as the head and Ruler of my people, as a Prophet, Priest and King [and a] Prophet, Seer and Revelator and my mouthpeace unto Israel and confer upon you all the rights, immunities, powers, rules & [etc.] (Epistles, Letters, Revelations, Speeches and Conferences Addresses of President John Taylor — 1877–1787, Edited by Fred C. Collier).

t was for this reason that President

Presidents John Taylor and George Q. Cannon having been secluded since Sunday evening; word had been given to Lorenzo Snow, Erastus Snow, Franklin D. Richards, Albert Carrington, Francis M. Lyman, Heber J. Grant, John W. Taylor, to meet in Council this evening — President Wilford Woodruff, George Teasdale, Moses Thatcher, were oblivious to prevent arrest — Brigham Young [Jr.] and John Henry Smith in New York and Europe. Soon after 8 P.M. Presidents Taylor and Cannon met the seven of the Twelve first named at the End[owment] House. Secretaries George Reynolds and L. John Nuttall were present. After listening to some current items of news, President Taylor stated the object of the Council. Directed Brother Nuttall to read a revelation which he said he received more than a year ago requiring him to be anointed and set apart as a King, Priest and Ruler over Israel on the Earth — over Zion and the Kingdom under Christ our King of Kings. He also read some extracts from minutes of the Council of the Kingdom after which the President called for any remarks when several spoke their mind and Francis M. Lyman motioned that we proceed to obey the requirement of the revelation. When we clothed in our priestly attire, Erastus Snow offered prayer, when after the usual ceremony Francis M. Lyman prayed in the circle.

7. Lorenzo Snow consecrated a bottle of oil. Counselor Cannon anointed President John Taylor and we all laid hands on the President and George Q. [Cannon] sealed the anointing according to a written form which had been prepared. We continued together until shortly after eleven when we sperated. *(Franklin D. Richard's Minutes of the Council of Fifty, February 4, 1885, Church Historians Office)*

This ceremony's only available description was written in 1885 and fleshes out what also probably happened at Smith's kingly ordination in 1844: "L[orenzo]. Snow consecrated a bottle of oil. Counselor [George Q.] Cannon annointed President John Taylor & all laid hands on the Prest," and ordained him "a King[,] Priest and Ruler over Israel on the Earth." Minutes of meeting, 4 Feb. 1885; Franklin D. Richards diary, 4 Feb. 1885; D. Michael Quinn,

"The Council of Fifty and Its Members, 1844-1945," Brigham Young University Studies 20 (Fall 1979): 187. (Quinn, The Mormon Hierarchy: Origins of Power, p. 124)

92 Again we need to remember that the Sealing Keys of Elijah "Rightfully" belong to the Birthright Heir of the Prophet Joseph Smith —

Joseph being the Birthright Heir of Jesus Christ, as also Ephraim, Joseph, Jacob, Isaac, Abraham, Seth, Noah, etc., down to Adam. (D&C 113:1–4) These men all held *the Right of the Firstborn* from Adam. If you will take the Spirit of God for your guide, and under the influence of that Spirit, read the materials which I have suggested, you will come to understand this matter by revelation from God to yourself. These Patriarchs and Birthright Heirs might at times also be the President of the Church of Christ or the Presiding Patriarch thereof, but not necessarily so. In the case of President Young — he was an Apostle, and the President of the Quorum of the Twelve, but he was not Joseph's Birthright Heir, and consequently, President Young openly admitted, that he was not Joseph's "Successor":

> What of Joseph Smith's family? What of his boys? I have prayed from the beginning for sister Emma and for the whole family. There is not a man in this Church that has entertained better feelings towards them. Joseph said to me, "God will take care of my children when I am taken. They are in the hands of God, and when they make their appearance before this people, full of his power, there are none but what will say — "Amen! ***we are ready to receive you***."
>
> *The brethren testify that brother Brigham is brother Joseph's legal successor*. ***You never heard me say so***. *I say that I am a good hand to keep the dogs and wolves out of the flock*. I do not care a groat who raises up. ***I do not think anything about being Joseph's successor***. (*JD* 8:69)

But notwithstanding the fact that President Young was not singled out and appointed the Prophet's successor, still, through the transfiguration of President Young on August 8th, 1844, it was manifest before thousands, that President Young did stand in Joseph's place, And so he continued throughout the remainder of his life to wait for the Prophet's birthright heir to come forth. However, due to Emma's apostasy, when the Prophet Joseph's children came to maturity, they rejected the fullness of the Father's Gospel and thereby despised their birthright. Consequently the keys were passed from President Young to President Taylor, both of whom stood not only as head over the Church of Jesus Christ of Latter-day Saints, but also as Presiding Priest/Kings over the Family Kingdom of God the Father (i.e. the Council of Fifty).

To make a long story short, as of 1904 Joseph F. Smith was head over the

Church of Jesus Christ, but this notwithstanding, he was not head over the Kingdom of God, or Council of Fifty, for Benjamin F. Johnson was his senior in the Council. Joseph F. Smith was never brought into the Council until after his call to the Apostleship in 1856, while Johnson was brought in by the Prophet in the Spring of 1844. As of 1904, Johnson was the last surviving member of the original Council of Fifty, and as worthy senior, he was also its head. In this capacity, as Presiding Priest/King over the Kingdom of God and all Israel, Benjamin F. Johnson appointed Alma Dayer LeBaron as the Prophet Joseph Smith's Birthright Heir. According to the New and Everlasting Covenant of marriage, Alma Dayer LeBaron was the grandson of Joseph Smith, And in 1950 Dayer conferred all the Keys of the Patriarchal Priesthood which he had received from Benjamin F. Johnson, onto his son Ross Wesley LeBaron, And shortly afterwards gave him a charge to "go ahead in his stead" in fulfilling the "Work" pertaining to the Patriarchal House of the Prophet Joseph Smith. Those same keys were conferred upon me in 1970, and from that time to this, my life has been consumed in that work.

As already stated, the "One Man on Earth at a Time" who has the Right to Control the Sealing Keys, as per D&C 132:7, is not of necessity the "Three Men" composing the First Presidency of the LDS church, But of necessity, he must be the Presiding Priest/King over the Kingdom of God, or the House of Israel, which is the Church of the Firstborn. This is what the Prophet Joseph Smith taught, and if you do not know it, you need to study until you find out the Truth regarding this very important matter. You will find in the above referred to publications a considerable amount of information upon this subject.

Regarding your statement that "As Brigham Young clearly taught, even those who held a fullness of the Priesthood of God were subject to the First Presidency and the Twelve." I do not really think that you understand what President Young taught on this matter, But if you will read the pamphlet on the "Apostleship and Apostolic Succession", the horizon of your understanding regarding President Young's teachings and doings on this subject will be considerably broadened. There is also a great deal of relevant material in the paper on "Adoption", which you have said that you like, as also in the "Trial of Sidney Rigdon" and the paper on "Matriarchal Priestesshood". In your letter you state:

> This was the problem with men like George Miller and Lyman Wight, who had the fullness of the Priesthood, but had not the keys of presidency — they thought that they had the right to go and build up the Kingdom of God as they pleased, but Brigham Young knew otherwise.

Here again your presumption of what President Young knew is just as incomplete and inaccurate as are your assumptions regarding the teachings and

beliefs of President John Taylor. As I have written elsewhere, all the members of the Fifty knew that Joseph did not appoint President Young to be his successor while he lived, On the Contrary, they knew that Joseph had intended for Hyrum or his brother Samuel to take the reigns of Church and Kingdom government until the Prophet's Birthright Heirs became of age. For this reason some members of the Fifty had difficulty accepting President Young's leadership, especially when the Twelve began to arrogate unto themselves the powers which had originally been placed in the hands of the Fifty. This caused one member of the Fifty to lament that the "Twelve have swallowed the Fifty". On the day of his trial, before the High Council in Iowa in 1849, Peter Haws, who was one of the original members of the Fifty:

> Persisted that the fifty should be called together. He said that *Brigham had pledged himself* ***to carry out the measures of Joseph*** *and intimated that it had not been done* and that ***Twelve men had swallowed up 38***. Elder George A. Smith interrupted him by telling him that ***the Fifty was a debating school***. (Original draft of letter from Orson Hyde, George Albert Smith, Ezra T. Benson at Carbunca, Council Bluffs, 27 march 1849, to Brigham Young, Heber C. Kimball, and Willard Richards in Church Archives; *BYU Studies Winter 1980*, Vol. 20, No. 2, pp. 175 –176)

The Minutes of Pottawattamie High Council show the preparations for the trials of Lucien Woodworth and Peter Haws, and blank pages were left in the record books to record the minutes of the trial — but for obvious reasons, the minutes of the Trials were never entered into the record. Indeed, judging from what Hyde wrote in his letter, as cited above, we may safely assume that if the minutes were faithfully kept, there would have been a discussion during the Trials regardiing the actual authority of the Council of Fifty, as it had Originally been taught and Established by the Prophet Joseph Smith — a doctrine which the Twelve felt best to remain hidden.

Ultimately the power grab by the Twelve led twenty two members of the original Council of Fifty to fall out of harmony with President Young, following which they were dropped from the Quorum of the Fifty and finally excommunicated. In other words, nearly half of the original members of the Council of Fifty were excommunicated after the Prophet's death — the reason being that they could not accept President Young's leadership, as they knew first hand that while the Prophet lived, he did not intend for President Young to be his Successor.

One principle which you need to come to understand is what President Young taught early on in his administration: Namely that a man may be selected and sustained by the Saints as President of the Church, and that may have nothing to do with his Presiding over the Keys of the Priesthood. President Young presided in the Keys of the Priesthood and Kingdom by virtue of the will of God,

and not because he was President of the Church. On the other hand, when he received the office of President of the Church, it was by appointment and the voice of common consent from the members of the Church. As the Doctrine and Covenants states it: Three High Priests, chosen by the body of the Priesthood and sustained by the Saints, constitute the First Presidency of the Church (D&C 107:22). President Young was chosen by the Saints to stand as President of the Church, but he held the Keys of the Priesthood and Kingdom independent of their voice. In support of this, consider the following statement made by President Young at the April 7th, 1852 General Conference of the Church:

> Who ordained me to be First President of this Church on earth? I answer, *It is the choice of this people,* ***and that is sufficient***. (*JD* 6:320)

Again a year later, on April 6th, 1853, President Young made another similar statement:

> Joseph presided over the Church, *by the voice of the Church*.
>
> Perhaps it may make some of you stumble, were I to ask you a question — Does a man's being a *Prophet* in this Church prove that he shall be the *President* of it? I answer, no! A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the President of the Church. Suffice it to say, that Joseph was the President of the Church, as long as he lived: ***the people chose to have it so***. He always filled that responsible station, ***by the voice of the people***. Can you find any revelation *appointing* him the *President* of the Church? The *Keys* of the *Priesthood were* committed to Joseph, to build up the *Kingdom of God* on the *earth*, and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, ***it was by the voice of the people***; though he held *the keys of the Priesthood,* ***independent*** of their voice. (*JD* 1:133)

This same doctrine was also affirmed by Apostle Lorenzo Snow in his sworn deposition which he gave in March 1892, in the Temple Lot Case. Consider the following:

> Brigham Young took the Presidency of the Church after the death of Joseph Smith. *He was appointed to the position and accepted by the people*. That was one way he was made President. ***He was not appointed by Joseph Smith as the President***.
>
> *I do not understand that Joseph Smith designated him as his successor*, and ***Brigham Young never claimed that he did***. At the time Joseph Smith was killed, *the church recognized that the authority devolved on the Quorum of the Twelve Apostles*. That was the position of the church at that time — that *the entire authority of the church rested upon the Twelve. Brigham Young was made President of the church afterwards*. (Temple Lot Case)

It is interesting that it was four years after the death of the Prophet before President Young was finally sustained as President of the Church, And even

then, there were questions in the minds of the Saints about the place of Joseph's children, and the fact that Joseph had not appointed Brigham Young as his successor. t is significant too, that some of the most resolute opposition which President Young met in being sustained as President of the Church, came from his own brethren in the Quorum of the Twelve. Some of the Saints were worried that the Prophet's children and Birthright Heirs would be Robbed by President Young Reorganizing the Quorum of the First Presidency and having himself sustained as President. And it was this feeling that compelled President Young to make the following remarks when he was finally sustained as President, at the April 6th, 1848 General Conference:

> Perhaps there are some who feel that ***the rising generation*** [i.e. Joseph's children] *will be robbed in reorganizing the Church,* that it would limit their privileges, and some have thought we were not able to do it, but take the Church here and abroad and the minds of the people generally are ripe for the subject, tho' there may be a few who do not see the necessity. If any have feelings that ***the rising generation*** *will be deprived of their rights* or curtailed in their privileges, I beg of such to dismiss their fears. . . . . The Spirit of the Lord has been with us and we know what is right. It is our right and privilege, and was at the first conference after Joseph's death, to reorganize the Church, but we were not obliged to do it. *It was not wisdom to do it then*. . . . . You know what has been said and what others have done. They have written letters saying it was this and that one to lead the Church, and this child they have robbed. They don't know any thing about it; ***let them know ever so much***, *they do not know enough to hold their tongues*. If they had good sense, they would know to hold their tongues. The Lord will rule in his Kingdom. I know how it was and is and how it will be, and it will be as the Lord says. *Some suppose that by appointing a presidency it is robbing some of the rising generation or taking away some one's rights* but it is not so, and when we get back to our places, we'll find it's all right. A great deal is said about covetousness; that is idolatry; to covet that which does not belong to you, whether about your families, your field, *or in the Priesthood*. (*Doctrine of the Priesthood* Vol 7: <December 1990> 60–62)

From the above it is self evident that President Young was meeting opposition from certain individuals, who knew that the office of President of the Church belonged to one of Joseph's children, and that they were accusing him of coveting an Office in the Priesthood which did not "rightfully" belong to him. It was because of this understanding which was held in the minds of many of the Saints, that President Young felt it unwise to attempt a Reorganization of the First Presidency at the October 1844 Conference. Nor for that matter, would it be wise for years to come, as the minds of the Saints needed time to adjust and to get used to the unexpected idea of President Young being the President of the Church.

From your letter it is evident that you believe that the Presiding Keys of the Priesthood are Synonymous with the Office of the President of the Church. However, from what has already been presented, as well as from many other

statements, it becomes apparent that this is not the case. We do well to remember that according to the *History of the Church,* Sidney Rigdon was sustained as a counselor to the Prophet in the First Presidency against Joseph's will — and this all because of the pleadings of Hyrum and the sentimentality of the people (*The Trial of Sidney Rigdon, Doctrine of the Priesthood* Vol. 7, No. 12 pp. 50–58). Not only so, but at the commencement of the Succession Struggle with Rigdon, on August 7th, 1844, President Young even went so far as to say that he did not care who led the Church, even if it was Ann Lee (*HC* 7:230). A day later, on August 8th, President Young made the following statement:

> If the people want President Rigdon to lead them *they may have him* . . . . . You must not appoint any man at our head; *if you should,* ***the Twelve must ordain him*** . . . You cannot call a man to be a prophet; you cannot take Elder Rigdon and place him above the Twelve; if so, *he must be ordained by them* (*HC* 7:233)

According to the law of the Church, as written in the Doctrine and Covenants, the President of the Church is to be a High Priest in the Melchizedek Priesthood, who is chosen by the body of the Priesthood and sustained by the Saints (D&C 107:22). This man would not (of necessity) have to be the one who held the Keys, but before the Lord would honor the Church in their decision the man they choose would have to be ordained under the authority of the man who did hold the Keys, and then work under his direction in all things relating to the Priesthood and this too in accordance with all the Laws of the Priesthood. Hence, as Brigham Young said "You must not appoint any man at our head, if you should the Twelve must ordain him." This is because God had appointed Brigham Young to hold the presiding authority in the Priesthood, regardless of whether or not the Saints chose him to be the President of the Church.

Further support for the doctrine that there were Priesthood Offices higher than the President of the Church is found in the fact that the Higher Order of the Patriarchal Priesthood was Restored after the Apostleship was on the earth and after the office of President of the Church was already established in the Church. In other words, Higher Priesthood Comprehends Lesser Priesthood, and the fact that additional authority was needed after the Restoration of the Apostolic Priesthood, proves that a Higher Priesthood exists. Section 107 in the Doctrine and Covenants describes how things stood in the Church as of 1835 — the Highest Office in the Church is described as the *"President of the High Priesthood* ***of the Church****"*:

> Then comes the High Priesthood, which is the greatest of all. Wherefore, it must needs be that one be appointed of the High Priesthood to preside over the Priesthood, and he shall be called *President of the High Priesthood* ***of the Church***; or, in other words, the Presiding High Priest ***of the Church***. (D&C 107:64–66)

You will notice that it does not say that the Office of President of the High Priesthood was the Highest Office in the Priesthood, but rather it speaks of the President of the High Priesthood "***of the Church***". Nor for that matter does it say that the President of the High Priesthood "***of the Church***" must of necessity be the President of the Church. As of 1835, the Prophet Joseph Smith who was the President of the Church, was also the President of the High Priesthood "of the Church". However, as we shall see, in 1843, the Prophet's brother Hyrum was installed as the President of the High Priesthood of the Church. This was made possible through Joseph's advancement to a Higher Office in the Priesthood.

Another important item to remember is the fact that the Revelations contained in section 107 and 84 were given prior to the Restoration of the Higher Order of the Patriarchal Priesthood in the Kirtland Temple, And for this reason, they do not take into account the Priesthood Offices which naturally grow out of the Higher Order. The truth is, that they do not so much as mention the Fullness of the Priesthood — to say nothing of discussing the natural status which Kings and Priests or the Presiding King/Priest over the Kingdom occupies in the Hierarchy of the Priesthood. Section 124 is the only Revelation dealing with Priesthood Hierarchy, which was given after the Restoration of the Higher Order and Fullness of the Patriarchal Priesthood, And as we have already seen, it places the Office of Patriarch with the Sealing Keys, First and Above the President of the Church (D&C 124:124–125).

I do acknowledge that Joseph held Sealing Keys that were above Hyrum, as per D&C 132:7, But it was *not* by virtue of an Office he held in the Church, but rather because he held the Right of the Firstborn (Abraham 1:2–4; D&C 124:56–58; 86:11–7; 110:12; 27:10; 132:30–33; *JD* 16:186) And because he was to be ***"advanced in the Priesthood"*** as the Presiding Priest/King over the Kingdom.

The Prophet received the revelation on Plural Marriage on July 12th, 1843. In this revelation it states that:

> the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (*and I have appointed unto my servant Joseph to hold this power in the last days,* and ***there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred***), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead. (D&C 132:7)

There are also several other passages in this same revelation which go on to

more fully explain the Sealing Power which is referred to above:

> For I have conferred upon you *the keys and power of the priesthood*, wherein I restore all things, and make known unto you all things in due time. And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven. And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God. And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven. For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily *I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father*. . . . . Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law and by my word, he will not commit sin, and I will justify him. (D&C 132:45–49, 59)

An accurate understanding of these passages can only be had by examining them in the historical setting in which they were given. Among other things, it is important to realize that there is not so much as one reference, either in verse 7, nor for that matter in the whole revelation — there is not so much as one reference to the office of President of the Church, And the fact that Joseph happened to be the Church President does not in itself prove that this passage is correctly understood in that context. This revelation does mention "Abraham, Isaac and Jacob" and "the Work of the Father", but nowhere does it mention either the Church or the President of the Church.

It is a fact that Joseph held other Offices in the Priesthood besides that of President of the Church. Indeed, not only was Joseph the President of the Church, but as of May 1842, he was also the presiding Priest/King in the Secret Organization of the Holy Order. The Truth is, from first to last, nearly everything contained in this revelation has to do with the Doctrine, Laws and Ordinances of the Holy Order. It would, therefore, be correct to say, that the Prophet's July 12th, 1843 revelation on Plural/Celestial Marriage (i.e. D&C 132) *was really a revelation about the Holy Order and the Laws, Doctrine, Ordinances and* ***Priesthood*** thereof.

At the time section 132 was given, there were, in fact, many Priesthood developments of great importance which were taking place in the Prophet's Private Councils. All of these, including this Revelation had to do with the Holy Order. This being the case, it is impossible to obtain a clear understanding of the

passage in question (i.e. D&C 132:7) without first becoming familiar with those developments. In other words, before we can come to understand this passage, we must first place it in the Context of its Original Historical setting.

To begin with, all informed students of the Gospel will acknowledge that the passages quoted above refer to the Sealing Keys of Elijah. They also acknowledge that the Sealing Keys of Elijah Constitute the Fullness of the Priesthood and that the Fullness of the Priesthood is Conferred in the Crowning Ordinance of the Holy Order, namely the Second Anointing. Indeed, it is through the Authority of the Sealing Keys of Elijah that the Second Anointing is Administered. The Prophet made this clear in the following statement:

Now for Elijah. The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelations, ordinances, oracles, powers ***and endowments of the fullness of the Melchizedek Priesthood*** *and of* ***the kingdom of God on the earth****; and* ***to receive, obtain, and perform*** All the Ordinances ***belonging to the kingdom of God****, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven. (TPJS* 337*)*

Among other things, in the Second Anointing, a man is Anointed, Ordained and Sealed a King and Priest. However unlike in the Endowment, or First Anointing, this Anointing and Ordination is Sealed for Time and all Eternity. In addition to this, the Sealing Keys of Elijah are also conferred by the Laying On of Hands. And what are these Priesthood Offices and Sealing Powers for? To be sure they are not to rule as President of the Church or an Apostle. But rather, the offices of King and Priest are given to Rule and Reign Over a man's own Family Kingdom in the House of Israel, and the Sealing Keys of Elijah are given to Seal Families together in this same Family Setting. There is in fact no Office in the LDS Church for a King and Priest. Not only so, but there is no ordinance in the LDS Church, wherein the Sealing Keys of Elijah are utilized. The Sealing Keys of Elijah constitute the Priesthood Power by which the Family related Temple Ordinances are performed, And as we have already seen, "The ordinances of the House of God are Expressly for the Church of the Firstborn." (*JD* 8:154) They do not in fact pertain to the Church of Christ, but rather to the Celestial Organization of the Church of the Firstborn — And in keeping with this the man who controls them is the Presiding Patriarch of the Celestial Family of the Father, or stated in other words, The Church of the Firstborn. What is the sense of Vesting this Power in the hands of the President of a Gentile Church — and thus place the Celestial Family under the Jurisdiction of the Lesser Order of a Gentile Church? (D&C 109:60) If the President of the Church happened to be the Presiding Patriarch of the Celestial Family, as was the case with the Prophet Joseph Smith, or his proxy, this can be understood. But to say that the Priesthood and Keys of the Celestial Church

of the Firstborn, are of Necessity and by Law required to be Controlled by a Lesser Order in the form of the President of a Gentile Church — to believe this is a Gross Misrepresentation of the Law of the Priesthood.

Now let us look at the historical setting of this whole matter.

On July 12th, 1843 the Prophet received a Revelation which tells about Plural-Celestial Marriage and a One Man Office in the Fullness of the Patriarchal Priesthood, whereby the Sealing Powers which are necessary to create the Celestial Family are Controlled and Directed. After receiving this Revelation, only four days later, on July 16th the Prophet gives a speech to the Saints, wherein he discusses Eternal-Celestial marriage, And at the same time he announces to the Saints that he is going to have a Reformation in the Hierarchy of the Priesthood, And that according to his Birthright, Hyrum as Patriarch, is to take his rightful place as the Presiding Prophet of the Church. Following this discourse, the Prophet meets considerable criticism from many of the Saints who do not want him to resign, And so the following Sunday, on July 23rd, he gives another discourse wherein he more fully explains himself, stating that he is not actually going to resign, but rather that he is going to be ***advanced*** *in the Priesthood from the office of* ***Prophet and President*** *of the Gentile Church to that of a* ***King and Priest*** *over the Kingdom of God*. One month later, on August 27, the Prophet gives a major discourse on the Fullness of the Priesthood which lasts for three hours and fifteen minutes. In this discourse, the Prophet asks the question: "What was the power of Melchizedek?" and then in answering himself, he made the following revelatory statement:

> Those holding the Fullness of the Melchizedek Priesthood are ***Kings*** *and* ***Priests*** of the Most High God, *holding the* **Keys of Power and Blessings**. In fact, that Priesthood is ***a Perfect Law of Theocracy****, and* ***Stands as God*** *to give Laws to the people, administering* ***Endless Lives*** *to the Sons and Daughters of Adam*. (*TPJS* 322)

You will notice that the Prophet states that these Kings and Priests hold "the Keys of Power and Blessings" And then in continuing he states that through these "Keys of Power and Blessings" these Kings and Priests administer "Endless Lives" to "the sons and daughters of Adam." The "Keys of Power and Blessings" as referred to here make reference to the Sealing Keys of Elijah, which are spoken of in verse 7 and etc., of the Prophets Revelation on Eternal-Plural Marriage, the control of which, was to be Vested in Joseph alone. The blessing of Endless Lives is also referred to in the same Revelation, where it is defined as the Eternal Increase in Posterity of Parents who are Married in the Celestial Kingdom (D&C 132:17–24). You will notice that just as is the case with the Prophet's Revelation, so also here, no reference is made to the Office of President of the Church, but rather it is "Kings and Priests" who wield the Sealing Keys of the Priesthood. Not only so, but it describes the Priesthood of these Kings

and Priests as *"**a perfect law of theocracy**"* which *"**stands as God** to give laws to the people, administering **endless lives** to the sons and daughters of Adam."*

No matter how you want to slice the Cake, this does not describe the Office of President of the Church — Though without a doubt, it does Perfectly Describe the "One Man Office" which is referred to in verse 7 of section 132 — Namely, the Presiding King/Priest who by virtue of standing as Adam's Birthright Heir, Presides over the Celestial Family Kingdom of Father Adam — And who through the Sealing Keys of Elijah administers "Endless Lives" to the worthy "sons and daughters of Adam". As history has proven, the President of the Church is not of necessity a King and Priest, but rather a "High Priest" who is "chosen" by the body of the Priesthood and "sustained by the Saints" (D&C 107:22). This electoral process does not describe a "Perfect Law of Theocracy", and neither does the President of the Church "stand as God to the People". Nor is it the calling of the President of the Church to administer "Endless Lives to the sons and daughters of Adam" — for *these constitute the Temple blessings of the Church of the Firstborn*.

One month and a day after giving the above discourse — on the 28th of September 1843, the Prophet received his Second Anointing, wherein he was "Anointed and Ordained to the Highest and Holiest Order of the Priesthood", along with his wife Emma, who in like manner was Anointed as a Queen and Priestess.

In closing, let me again repeat: Verse 7 of Section 132 speaks of a "One Man Office" which Presides over the Fullness of the Patriarchal Priesthood. As this passage clearly states: "there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred . . . and I have appointed unto my servant Joseph to hold this power in the last days". In contrast to this, the office of the President of the Church is really an office composed of 3 men who hold the keys of that office equally (D&C 90:6). Again, in accordance with the Law of the Priesthood, this "One Man Office" as referred to in verse 7 of section 132, is filled by the Birthright Heir of Adam, who holds the "Right of the Firstborn" (D&C 124:56–58; 110:12; Abraham 1:2–4). Through this birthright, he has the right to stand in the place of Adam as the head of the human race, standing as the Presiding Priest/King over the Holy Order and Kingdom of God on Earth. In this capacity this one man office administers "Endless Lives to the Worthy sons and daughters of Adam", And this too in the setting of the Holy Order and the Kingdom of God — not in the Church, nor as President of the LDS Church, but rather as the Presiding Patriarch/Priest and King of the Church of the Firstborn. At the death of this one man, this office would (according to the Law of the Priesthood) naturally pass down to this One Man's Birthright Heir, who would be his son according to the New and Everlasting Covenant.

In Contrast to this, Section 107 in the Doctrine and Covenants tells us about the Office of the First Presidency of the Church, describing it as a "Three Man Office", composed of Three High Priests, who are chosen by the body of the Priesthood and Sustained by the Saints — In this Capacity this office is not really a "Perfect Law of Theocracy" — nor is the function of the First Presidency to administer "Endless Lives to the sons and daughters of Adam". But rather they are to preside over the Church of Christ, and its many quorums, such as the Church High Council (D&C 102), the Quorum of the Twelve, the Presiding Bishopric and Stake Presidents, etc. In short, the Church of Christ is not organized as a "Perfect Law of Theocracy". To quote President Young:

> Suffice it to say, that Joseph was the President of the Church, as long as he lived: *the people chose to have it so*. He always filled that responsible station, by the voice of the people. Can you find any revelation *appointing* him the *President* of the Church? The *keys* of the *Priesthood* were committed to Joseph, to build up the *Kingdom of God* on the *earth,* and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, ***it was by the voice of the people***; though [as Presiding Priest/King over the Kingdom of God] he held the keys of the *Priesthood, independent* of their voice. (*JD* 1:133; *UPR* 57a)

Many have supposed that Hyrum received the Birthright as Patriarch over all Israel, but this only manifests ignorance on their part. Quite to the contrary, Hyrum's Birthright was to be Presiding Patriarch over the Fatherless members of a Gentile Church. On September 4th, 1873, President Young made the following statement:

> With regard to the ***heirship***, I can not enter into all the matter tonight. The subject would require a good deal of explaining to the people, consequently, I will pass over it at present. I can merely say this, however, that we see that the Lord makes his selection according to his own mind and will with regard to his ministers. *Brother Joseph Smith, instead of being the first born, was the third son of his father's family who came to maturity,* ***yet he is actually the heir of the family; he is the heir of his father's house***. It seems to us that the oldest son would be the natural heir; but we see that the Lord makes his own selection. (*JD* 16:187)

In your letter you state: "Anyway, I have generally not been satisfied with the Priesthood claims of most Fundamentalists I have talked with."

In this matter, I am in whole hearted agreement with you — Almost without exception, the Mormon Fundamentalist writings on Priesthood have been full of bad history and false doctrine.

In continuing in your letter you state:

> I am doubly confused by your references both to Lorin Woolley and Ross LeBaron . . . in your materials. Are you claiming that both Lorin Woolley and Benjamin F. Johnson

held the fullness of the keys of the Priesthood — including keys of presidency? How does your view differ from that of, say, the Allred Group, or the Church of the Firstborn of the Fullness of Times, or even that of most Independent Fundamentalists?

In early Fundamentalist writings, Lorin Woolley claimed that he had received authority from his father, who was John Woolley. There is also mention of John W. Woolley receiving the Sealing Keys of Hyrum Smith's line, and of him passing those Keys down to his son Lorin at the time of his death. In keeping with this the evidence indicates that Lorin Woolley received the same commission from his father, that his father received from Joseph F. Smith. This commission was to Perpetuate Plural Marriage. However though he was given authority to perform Marriages, he was not called nor given authority to Seal by the Holy Spirit of Promise, as in the case of the Second Anointing. It was for this reason that Fundamentalists did not built temples — but rather, in keeping with their original directive, they endeavored to stay in the Church, where they could receive their Endowments and other Ordinances and Blessings.

As I understand it, Lorin Woolley did not hold keys of Presidency as per se — though in fulfilment to his calling, he did establish a council among his personal friends, wherein he did enjoy a certain presidency, in commensuration with their Union and Participation with him in his calling.

In accordance with the original intent and calling which John Woolley, Nathan Clark, and four other men had received from Joseph F. Smith, they were called to perform the initial ceremony of Plural Marriage. However they were not called or given authority to perform Second Anointings, wherein the Marriage Ceremony is Sealed or Ratified by the Holy Spirit of Promise.

Joseph F. Smith instructed these six men, that they were Not to Organize or set up a Group or Church. But rather they were to live Plural Marriage Secretly, and stay in the Church and wait for the time when the Mighty and Strong would come forth, and Set in Order the House of God, as Predicted in the 85th section of the Doctrine and Covenants.

In keeping with this, Lorin Woolley did not receive a calling from his father, nor for that matter, from anyone else, to set up a Stake like organization or Church — nor did he ever do such a thing while he lived. On the contrary, Lorin Woolley instructed those he set apart to stay in the Church, and wait for the Setting in Order of the House of God, when they were to fall in line with the Work of the One Mighty and Strong. However, notwithstanding the traditional beliefs of Fundamentalists, in actually the "House of God" as referred to in Section 85 (D&C 85:7) is not the LDS Church, but rather the House of Israel — and "arranging by lot the inheritances of the Saints" has to do with family lineage, and the birthright of the Saints in the House of Israel and their inheritance in Zion. However generally speaking Fundamentalists

have interpreted this passage as a reference to the church being out of order, and for this reason they believe that the church is in need of being set in order — and it is by this means that they have utilized Section 85 as a proof text, to argue for the apostasy of the church. However, the truth be told, the Lord does not put New Wine in Old Bottles — nor does he reconstitute an Apostate church — nor are there any Prophesies in Scripture that Predict the Reconstitution of an Apostate church. Were such the case the Lord might just as well have reconstituted the Catholic Church and thereby Won the Souls of Hundreds of Millions in one fell swoop. What is Prophesied in Scripture is that once the Gentile Church went into apostasy, the Fulness of the Gospel of the Father would be taken from them — after which the Fulness of the Gospel will be given to the House of Israel. This is the substance of what is stated in the 16th chapter of 3rd Nephi — and should there be any Gentiles who are Disposed to Repent and Return to the Lord, the only Option which is left open to them, is to be Adopted and Numbered with the House of Israel (3 Nephi 16:10–15).

In keeping with this, it was believed by Benjamin F. Johnson that there would be one hundred and Twenty years of time allotted to the Gentiles — commencing in 1830 and ending in 1950 — after which the *Times of Israel* would begin to ussure in, and hence the beginning of the Restoration of the House of Israel. Again, the 'Setting in Order of the House of God' constitutes the Restoration of the House of Israel and the arranging by lots of the inheritance of the Saints is to occur after the *Times of the Gentiles* is Fulfilled, and after the *Times of Israel* is ushered in. Benjammin F. Johnson believed that this would occure after 1950, and it is likely that Joseph F. Smith obtained his ideas and sense of timing regarding this matter through discussions which he had with Bemjamin F. Johnson — as also in later years through a discussion which he had with Alma Dayer LeBaron — whom he understood to be the Birthright Heir of the Prophet Joseph Smith, and hence the individual to whom rightly belonged the Work of Setting in Order the House of God. Joseph F. Smith's approval of Benjamin F. Johnson's choice in his grandson Alma D. LeBaron, is easy to understand in view of the course which was taken by Emma's children.

Because of this sence of timing and the wait till 1950, Joseph F. Smith set apart a group of six men to perpetuate and keep alive Plural Marriage until the time of the Setting in Order, which as he then understood wouldnot be for another 32 years, and probably during the administration of Heber J. Grant, who was to be the 7th President of the church. These ideas were everywhere present during the early years of Mormon Fundamentalism, and it is likely that some of them came from the man who originally commissioned them — namely Joseph F. Smith.

However, all this notwithstanding and contrary to the instructions which

Lorin Woolley gave to those he set apart — ultimately nearly all of them found themselves Excomunicated and Outside of the Church. After this they had nothing to hide and so they began to hold public meetings.

At first they did not lay claim to presiding in the Keys of the Priesthood — in fact Joseph W. Musser honestly acknowledged in his diary that he did not know who Presided in the Keys. However after their ranks began to swell, they began to feel the strength of their numbers, and not long afterwards they began to lay claim to the presiding Keys of the Priesthood. This process is born out by the following entries in Joseph Musser's diary;

Monday [November] 2nd. [1936]: . . . . . In evening we held a testimony meeting . . . . . I testified that John Y. Barlow at Short Creek was a servant of the Lord and was doing a good work. *Told the Saints if they wanted to know who the one that held the* ***keys to priesthood*** *was, to put themselves in tune with the Spirit of the Lord, and ask the Lord for the information; that if He wanted them to know, they would find out; but not to worry. The Priesthood is on the earth and [will] remain here*. A very enjoyable time was held.

Thursday [November 12, 1936]: Louis [A. Kelsch] and I had a personal talk with Bro. John Y. Barlow. We pointed out our fears that under the present set-up the group could not prosper; that there seemed a disposition toward a one man rule; that many of the Saints were complaining; that the present arrangement was not in accordance with the spirit of the action of the Priesthood recently taken, whereby it was advised that Bro. Barlow resign from the management of the affairs of the group and confine his labors more particularly to the spiritual field; that our work was especially along the line of keeping faith in patriarchal marriage alive, and not in the directing of colonizing. *Bro. Barlow was asked* ***if he claimed to hold the keys of Priesthood, which he answered in the negative***, saying, however, that he had dreamed of a personage coming to him and *handing him a bunch of keys*, and leaving without explanation. *He did not know that that had any special significance*. A meeting of the Priesthood was arranged for the following morning.

Friday 13 [November 1936]: Priesthood met at 9 A. M. at home of Sister Colvin. Twelve of the local brethren were present, also Elders Kelsch, Bateman and Musser. (13 instead of twelve present.)

Elder Kelsch stated the purpose of our visit, asking several questions of the brethren, and eliciting the following information:

The action taken by the Priesthood in Salt Lake had been voted on adversely, mainly on account of supposing it to have been the submission of Bro. Musser and not the action of the Priesthood.

That, ignoring the action and recommendations of the priesthood, they had organized, using the old form of United Trust, placing Bro. Barlow at the head, and were now operating under that agreement.

Several expressed their feeling that the group was prospering more since the above action, and desired to continue under it.

The majority expressed the belief *that Bro. John Y. Barlow held the keys to Priesthood and was the mouth-piece of God on earth*, and with some this was the only reason for

accepting Bro. Barlow's Management of affairs [in Short Creek]. ***Elders Covington and I. W. Barlow expressed emphatic dissent***, stating *they did not believe Bro. [John Y.] B[arlow] held* ***the keys to Priesthood***, but that he did have authority to seal and was the senior member in the Priesthood group, and as such presided at the meetings of the group, etc.

J. W. Musser explained his views on Priesthood matters: That the special mission and labors of the Priesthood group was to keep plural marriage alive; that we were not called upon to colonize only as the Lord might dictate such a move; that it was the feeling of the Priesthood that the affairs of the Saints s[h]ould be conducted by them in their local communities and not by the Priesthood, we holding ourselves in readiness to give counsel and advice from time to time as may be required and proper. He urged the brethren to unite themselves in spirit in serving the Lord, and not to consider those who did not wish to join them in their temporal experiment, out of harmony with the Gospel; that the time had not come for the establishing of the United Order. The brethren should seek [to] . . . live the spirit of the U[nited] O[rder] in their families, extending that spirit out among the Saints, thus preparing themselves to accept the great principle when the one "Mighty and Strong" [D&C 85:7–8] comes to allot to them their inheritances. Meantime they should display charity and love toward all men who are striving to serve the Lord. Stated *the Lord had not revealed to him* ***who held the Keys to Priesthood***, but that *Bro. Barlow, by reason of his* ***seniority in ordination*** *presided over the Group; that questions pertaining to the Mission of the Group, when acted upon by unanimous vote, were properly settled and such action became* ***the Word of the Lord*** upon the points thus involved. *That when the Lord wanted any man to know who holds* ***the keys to Priesthood****, and that man was prepared to receive the fact, He would reveal [it] in a clear way*. (Diary of Joseph Musser, November 2, 12, 13, 1936, pp. 26–30, Utah State Historical Society)

It was not until after Lorin Woolley's death that some of those whom he had called, chose to go contrary to their original calling and instructions, and to set up a group or church.

XXXXX

You speak of my references to Ross LeBaron in my materials. Ross LeBaron accepted the Lorin Woolley apointments to perpetuate Plural Marriage. However this has nothing whatever to do with the Priesthood and calling which Ross received from his father.

In your letter you ask: "Are you claiming that both Lorin Woolley and Benjamin F. Johnson held the fullness of the keys of the Priesthood — including keys of presidency?"

I have pretty much explained myself already, but I will try to make myself clearer — Lorin Woolley received an appointment to perpetuate plural marriage. This calling was good until the *Times of the Gentiles* were Fulfilled. On the other hand, Benjamin F. Johnson was brought into the Council of

Fifty by the Prophet Joseph Smith, just as was President Brigham Young and some odd forty-eight others. After the death of the Prophet, Brigham Young, who was a faithful disciple and adopted son of Joseph Smith, Presided over the Kingdom of God, in the *absence* of Joseph's Birthright Heir. By the time of 1904, with the exception of Benjamin F. Johnson, all the other original members of the Council of Fifty were dead, hence, Johnson was head over the Kingdom of God on Earth. This was all according to Prophecy as predicted by the Prophet Joseph Smith (*UPR* Vol. 1 61:42–45). Not only so, but aside from this, Johnson had also received a personal commission from the Prophet, which commission he fulfilled when he was "hoary with age" — at which time, he appointed the Prophet's Birthright Heir among one of the Prophet's Children — that is the Prophet's children, in accordance with the New and Everlasting Covenant of Marriage. This Birthright Heir, held the Right of the Firstborn from the Prophet Joseph Smith and Adam and thus presided over all the whole family of man.

In your letter you ask: "How does your view differ from that of, say, the Allred Group, or the Church of the Firstborn of the Fullness of Times, or even that of most Independent Fundamentalists?"

The doctrinal teachings on Priesthood and Succession, as taught by the "Allred Group" and the "Church of the Firstborn of the Fullness of Times" are false. They do not believe, nor have they ever taught what I have taught you above. The difference then between them and what they teach and what I teach is the difference between "Right" and "Wrong" or "Truth" and "Error". One doctrine was inspired and revealed from Heaven, and the other doctrine was conjured up by ignorant and uninspired men — at least, that is, they were uninspired as far as their teachings on the Council of Seven Friends, or the 1st Grand Head of the Priesthood and Succession are concerned.

In your letter you state:

> Again, authority is the issue. I am unconvinced by the argument in your "Open Letter," which hinted that knowledge itself was a "validator." Such smacks heavily of the teachings of certain early Christian Gnostics, who also knew some things.

You amaze me by what you have written above — you could not have absorbed what I plainly wrote in the above referred to pamphlet and then honestly accuse me of this, as it is the very thing which I have argued against for the last twenty two years, to say nothing about what you actually read in the pamphlet referred to above. I do not have time to now quote myself to you, but if you will go back and reread the "Open Letter" you will realize in certain terms that the whole focus of that Pamphlet is to oppose what you have accused me of. For twenty two years I have given my life to argue for the "Priesthood" and the necessity of "legitimate authority" in the performance of

the "Ordinances and the Government of the Kingdom of God and Church of the Firstborn". The truth of the matter is that you are an ignoramus who does not know jack about the Priesthood. Your own letter proves it. You are full of ***traditional*** Church History and doctrine which comes form the Sunday School class in the Church — but it is all pablum and a great deal of what you have learned thereby is bad history and lies, just like the false doctrines of the "Fundamentalists" which you have already named.

So how did you get the idea from my pamphlet that I was "hinting" that knowledge was a "validator." In all the uninspired doctrine and lies that have passed around among members of the Church and Fundamentalists — How do you find the True Doctrine and determine what it is? It is by the Spirit of God and Revelation from Heaven. And would you not expect that a man who had communed with God would know something about the Truth and Knowledge of Heaven. Do you really believe what Joseph Smith taught — what did he say?

Priesthood . . . ***is the channel*** *through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven.* Its institution was prior to the foundation of the earth . . . . . ***It is the channel*** *through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which* ***He has continued to reveal Himself*** *to the children of men* ***to the present time****, and through which He will make known His purposes to the* ***end of time****.* (Joseph Smith — *TPJS* 166–167)

Now if Joseph said what he meant and meant what he said, we may understand from the above that the Priesthood is the channel of all Heavenly Knowledge, Doctrine, and the Plan of Salvation, etc. and that this always has been and always will be the case. When the world (i.e. the LDS Church and all her Offspring or the Fundamentalists) are so full of lies, false doctrine and confusion, the one undefiled source of Truth and Knowledge ought to be the Fountain Head of the Priesthood. You yourself have drank at the fountain head of the Priesthood, and according to your own letter, you have liked it — but being "Ignorant and Stupid like the Dumb Ass", (to quote President Young) *(Doctrine of the Priesthood* Vol. 2:1 p. 57) you have failed to acknowledge its ultimate source. It's just Heavenly Truth and Knowledge and anybody can come up with that, **Right? — Wrong!!!** What I have written by the Spirit of God and Revelation, and shared with my fellow man, I didn't get out of books, but it has come from God. Now why do you suppose that God would give this to me to share with His ***children*** if I was just some "***damned*** *apostate*"? Think about it. As Jesus expressed it:

a good tree bringeth not forth corrupt fruit; ***neither doth a corrupt tree bring forth good fruit****.* For *every tree is known by his own fruit*. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. *A good man out of the good treasure of*

his heart bringeth forth that which is good; and *an evil man out of the evil treasure of his heart bringeth forth that which is evil*; for ***of the abundance of the heart his mouth speaketh***. (Luke 6:43–45)

You have a double standard — you have an incredible tolerance for the lies, false doctrine and stupidity which comes out of the mouth of the brethren in the ivory tower — you know, "the great and spacious building" (1 Nephi 8:26–33), but you have no patience nor mercy for the Fundamentalists who have done the same thing. In the scriptures that's called hypocrisy — its called straining at gnats and swallowing Camels — its called blind leaders of the blind.

As you say, "authority is the issue" and Priesthood is where it's at — but you don't have it, neither do ye understand it, nor do you know where it is! In your prejudice you are smart enough to pick out the errors of ignorant Fundamentalists, but you are not smart enough to do the same with the lies and false doctrine which is told by the "brethren" in the church. If you will allow yourself to be led by the Spirit of God you will come to know where *the* ***Fountainhead*** *of the* ***Priesthood*** is. If not, then you will remain in the darkness. Such will be the destination of all so called intellectuals who want to tickle their minds with facts and information, but who feel nothing from the heart or the Spirit. Those people never do get the point! You are looking for information, but you do not want it to change your life. Such is your desire and such shall be your reward — you shall have knowledge, but you shall not have Exaltation in the Kingdom of God. In the end what you learn will damn you — you wanted to learn but you did not want to bring what you learned into your life and heart — so you will be judged and damned without excuse, because you resisted the Spirit and Denied the Power of God and the Gift of the Holy Ghost.

I would ask you a question: How much can you change the unchangeable Gospel and still have and live it!!! You and I both know that the Prophet Joseph Smith did not think that you could Change the Ordinances and Doctrine of the Gospel and still have and live it. You also know that the Prophet Joseph Smith taught that this is the Dispensation of the Fullness of Times, wherein all things were to be Restored, never again to be taken away (*TPJS* 231, 168, 171–172; D&C 128:18) — and yet knowing this, you still believe that for the sake of Expediency, the Great Mass of what was Restored has been taken away by the brethren. I wonder if you can find it in your heart to be so Tolerant of the Catholics and Protestants. Hypocrite!!! Consider the following words of the Prophet Joseph Smith:

Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations. And again God . . . . *set the ordinances* ***to be the same***

forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them. (*TPJS* 168)

Now taking it for granted that the scriptures say what they mean, and mean what they say, we have sufficient grounds to go on and prove from the Bible that ***the gospel has always been the same; the ordinances to fulfill its requirements, the same, and the officers to officiate, the same***; and *the signs and fruits resulting from the promises, the same*. (*TPJS* 264)

There is ***a law, irrevocably decreed*** *in heaven* before the foundations of this world, *upon which all blessings are predicated — **And when we obtain any blessing from God**, it is by **obedience to that law** upon which it is predicated.* (D&C 130:20–21)

Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, ***are not to be altered or changed***. All must be saved on the same principles. . . . . If a man gets a Fullness of the Priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was *by keeping all the commandments and obeying all the ordinances of the house of the Lord*.

Where there is no change of priesthood, there is no change of ordinances, [so] says Paul . . . . . .

All men who become heirs of God and joint heirs with Jesus Christ will have to receive *the fullness of the ordinances of his kingdom*; and *those who will not receive all the ordinances will come short of the fullness of that glory*, if they do not lose the whole. (*HC* 5:423–424; *TPJS* 308–309)

The question is frequently asked, "Can we not be saved without going through with *all those ordinances*, &c.?" ***I would answer, No***, not the fullness of salvation. Jesus said, "There are many mansions in my Father's house, and I will go and prepare a place for you." House here named should have been translated kingdom; and *any person who is exalted to the highest mansion has to abide a celestial law,* ***and the whole law too***. (*TPJS* 331)

All the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty in any of the dispensations, ***shall all be had in the last dispensation****, therefore all things had under the authority of the Priesthood at any former period, shall be had again*, bringing to pass the restoration spoken of by the mouth of all the holy prophets. (*TPJS 171–172)*

In your letter you write:

I agree that the early brethren practiced adoption and plural marriage, as well as received a second anointing. I agree that these things pertain to the fullness of the Priesthood, and that this has been withdrawn from the Church [What happened? Did the Church become apostate and lose and finally forget what was restored?], along with the ability of women to anoint and bless, etc. [What happened? Did the Church lose the authority?] I further agree that certain teachings pertaining to this order of priesthood have been withdrawn [I wonder why — perhaps they no longer have any use for the unchangeable Gospel and its Priesthood?] from among the Latter-day Saints, including Adam-God,

Jesus is Married, etc. [What's wrong, couldn't the gentile Church (D&C 109:60) stand the heat, so they decided to get rid of all the unpopular doctrines? Apostates!!!]

You write:

My question has nothing to do then with the veracity of these teachings. Rather, it concerns your authority — and motivation— to openly declare such items, and whether knowledge of confidential teaching authorizes one to impart it.

On August 10th, 1970, I was ordained by the laying on of hands, by one having authority, and at that time I was called on a mission to declare the Fullness of the Father's Gospel unto all nations, Kindreds, Tongues and People — I am now some odd twenty two years into my life long mission — How do you think I am doing so far?

If you should ever get passed the intellectual state, and repent of your sins, and the desire comes from within, wherein you actually want to partake of the Fullness of the Father's Gospel and its ordinances and to live all its laws, get in touch with me, and I would be glad to take you into the waters of baptism and do all in my power to help you get started on the straight and narrow path, that you might commence on the Road to Eternal Life.

In your letter you write:

Clement taught that there are *truths* and then there is the *Truth,* and that sometimes the *Truth* ought not be told, for it belongs to those who are fit and prepared for it. An objective look at LDS history and doctrine would tend to demonstrate that Latter-day Saints share Clement's view, particularly in regards to the hierophantic teachings of the Lord: the *Truth* is only to be taught to those who are fit and prepared for it (and outright denied to all others) by those who are called to so impart (D&C 43:5–7). Yet you openly publish such things to the world. Again, the issue for me is not whether what you are teachings is true or false, but whether you have the authority to teach what you do. It is my experience that it is not necessary to run ahead of the brethren in declaring doctrines. It is their province to declare doctrines, not mine. Even with a doctrine as stupendous as that of deification, Lorenzo Snow felt obliged to wait on the servants of the Lord to publicly announce what he privately knew to be true. So you see, the truth of his teachings was not the issue, but rather his authority to declare doctrine.

I have been called and ordained and sent forth, by one in authority to both teach and administer the ordinances of the Fullness of the Father's Gospel. On this authority, together with the Spirit of God and Revelation which the Lord has bestowed upon me throughout my ministry — on these things I have predicated my life and actions, and God will judge of my intent. I have always endeavored to love and serve Him and to give myself to Him. As for my success or failure in this effort, in the end God will be my judge, and not apostates who have turned against the Father along with His Church and Gospel.

Regarding teaching the Adam-God doctrine to the world — have you ever

read what President Young said when he first proclaimed this doctrine. Let me refresh your memory:

> Now hear it, ***O inhabitants of the earth****, Jew and Gentile, Saint and sinner!* When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is Michael, *the Archangel*, the Ancient of Days! about whom holy men have written and spoken — He is *our* Father *and our* God, *and the only God with whom* We *have to do.* ***Every man upon the earth****, professing Christians or nonprofessing*, ***must hear it***, and *will know it sooner or later.* (*TPBY* 3:92–93)

It is apparent from this that President Young did not intend for the Adam-God doctrine to be one of the Secrets of the Priesthood, as he commenced his declaration to all the *"inhabitants of the earth"* to both *"Jew and Gentile"* and to *"Saint and sinner".* Finally in closing his initiatory declaration, he stated that: *"Every man upon the earth, professing christians or nonprofessing, must hear it*, and *will know it sooner or later."* Now how do you expect this to be fulfilled with policies like those established by the Church. The truth is that the Church has not just requested that the Adam-God doctrine not be discussed. But they have vehemently denied it. They have denied it in their Priesthood manuals, and denounced it before the world in General Conference meetings. They have even persecuted and excommunicated those who have professed a belief in it. They have denied their Father who brought them (2 Peter 2:1–3; D&C 112:24–26).

Bruce R. McKonkie told me personally: "I will not throw stones at Brigham Young, but any one in the church today who has gone so far astray as to believe that Adam is God the Father ought to be excommunicated from the Church. You might find a liberal Bishop here and there who will not do their job and will allow such individuals to stay in the Church, but all those who are so far off base as to believe that Adam is God the Father ought to be excommunicated."

The leaders of the Church today have committed blasphemy against God the Father, and sought a cause against all those who would believe. In other words, to quote Jesus: 'they would not enter and others who would, they hindered' (Luke 11:52) — they have in very deed 'denied their God who brought them and taken up with the devil' to quote Samuel W. Richards (*MS* 15:825–826). The leaders of the church have lost the knowledge of God. As apostates they have denied the Gospel of the Father and turned away from it (3 Nephi 16:10–15) — in fact they never even knew it existed, and they have persecuted all those who believe in the Fullness of the Gospel. In fulfillment of Prophecy they have gone apostate (Mormon 8:38).

Their final consummation of apostasy came when they found it politically

expedient to give the Blacks the Priesthood — on this day the Priesthood of the church committed suicide. Do you remember what President Young said about this:

> Let this Church which is called the Kingdom of God on the Earth; we will summons the First Presidency, the Twelve, the High Council, the Bishopric, and all the elders of Israel, suppose we summons them to appear here, and here declare that it is right to mingle our seed with the black race of Cain, that they shall come in with us and be partakers with us of all the blessings God has given to us. *On that very day and hour we should do so,* ***the Priesthood is taken from this church*** *and* ***Kingdom*** and God leaves us to our fate. *The moment we consent to mingle with the seed of Cain,* ***the church must go to destruction*** — we should receive the curse which has been placed upon the seed of Cain, and never more be numbered with the children of Adam who are heirs to the Priesthood" (*TPBY* 3: <5 Feb 1852> 46)

It is significant that it was only a year after "the brethren" announced to the world that the blacks would be ordained to the Priesthood — it was only a year after this that they came out with another announcement that the office of Church Patriarch was to be done away with in the church. In other words, it only took them a year after they decided to confer the Priesthood on the cursed race of Cain, to go a step further, and deny the birthright and Priesthood blessings which rightfully belonged to the chosen race, as in the case of the line of Presiding Patriarchs who were to come from the lineage of Hyrum Smith. Hence, in the church today, there is no presiding Patriarch, but the forbidden race hold the Priesthood!

True to form, the leaders of the Church have continued in their tirade of apostasy. They have cast off one principle of the Gospel after another. Now they have joined hands with the damned by going in league with the New World Order. You think that God owns the Church but in this you are mistaken — from the actions of the Church today, it is self evident that they are under the control of the New World Order (2 Nephi 6:12; D&C 109:60).

You might presume from what I say that I am bitter, but I am not — God knows that in truth I am very sorrowful for what they have done — I would to God that things were otherwise — the idea of starting over at this late date in the world is indeed very lamentable — nevertheless what I have told you is the Truth — you belong to an apostate church — and in taking the course you have taken, you are sustaining Priestcraft and Wicked Abomination in high places (3 Nephi 16:10; D&C 101:39:42; 109:60). There are many wonderful and loving people in the church, just as there are in many other churches, yet this in itself does not deny that they are deceived.

Do not play games with my mind by attempting to persuade me that there is a secret doctrine or society in the church where the elite, or elect, as you would call them, have the opportunity of believing, discussing, and practicing

the higher laws and doctrine of the Kingdom — in suggesting such things, you only deceive yourself.

In continuing you write:

> I must say, I personally have believed (among other things) in Adam-God for quite some time. I have never been called before a Church council for my beliefs. I seriously doubt that I ever will, and imagine that this is because I keep what the Lord has in His grace bestowed upon me, to myself. If someone is fit and prepared for such teaching, I have full confidence in the Lord's ability to make it known to them as He has to me; there is no need for me to become some sort of mystagogue.

It is no wonder that you have never been called before a tribunal for your beliefs in Adam-God — indeed, why should anyone care what you think in the privacy of your mind, as you have not been valiant in the testimony of God — and in the end, the knowledge of the Truth which you possess will Condemn you.

It appears to me, from what you have said, that you believe that learning and knowledge concerning the Kingdom of God and the mysteries should only come from the Priesthood — in truth, in learning from my writings, this is exactly what you have done, yet this is not so from your perspective — so isn't it a bit hypocritical for you to read my materials and appreciate them, and then call me down for making them available to you and others.

What you have said you say well: "If someone is fit and prepared for such teaching, I have full confidence in the Lord's ability to make it known to them as He has to me; there is no need for me to become some sort of mystagogue". The Lord has indeed used me as a tool in fulfilling His purposes to teach His children the Fullness of the Father's Gospel — and this is the mission to which I have been Ordained and Called — therein lies the Difference between yourself and me — I have been Called and Ordained to this Work — you have not, and why have you not been ordained — because like the Blacks in a Previous Life, you have not been Valiant nor have you had a desire to receive the Priesthood or the Responsibilities thereof, and so in like manner, in the next life, you will be blessed with the same blessings as the Blacks.

How does the Lord teach His Gospel among men: "by the foolishness of preaching" as the Scripture says:

> For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. (1 Cor. 1:21)

Again in Romans it states:

> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? (Romans 10:14–15)

So you see, it is God's way to convert the world through the foolishness of preaching. According to Prophecy, this is so with regard to the knowledge of God the Father, as well as it is with regard to the knowledge of his Son. The time is to come 'when no man need say to his neighbor, know ye the Lord, for all shall know Him who remain' (Jer. 31:34; Heb. 8:11), and of necessity, this universal knowledge can only come about through preaching.

From your remarks, it would appear that you do not believe that "the Gospel of the Father" together with the "Church of the Firstborn" and its message should be a part of a proselytizing effort to the world. It would seem that you believe that rather than this, the Doctrine of the Church of the Firstborn should be revealed secretly to initiates through the Endowment and Temple ceremonies. No doubt, you also believe that the LDS Church should fulfill this role and calling. Of course we will conveniently forget the fact that the LDS Church has repudiated nearly all these principles, both in public and private, and that it wages open war against all those who would dare believe in them, to say nothing of entering into their practice. Hypocrite!!! How can an apostate church teach a Gospel message which it has rejected and repudiated. The 16th Chapter of 3rd Nephi prophetically foretells the apostasy of the LDS Church, and that it would turn against the Gospel of the Father:

And Thus Commandeth the Father that I should say unto you: At that day when ***the Gentiles*** (D&C 109:60) shall *sin against my gospel* [i.e. the Gospel of the Father — how can they sin against the gospel if they never had it? Obviously those of whom the Lord speaks are gentiles who turned apostate. (3 Nephi 16:6–7; D&C 45:28–30)], ***and shall reject*** *the fullness of my gospel,* [i.e. the Fullness of the Gospel of the Father] (D&C Official Declaration number 1 and 2, pages 291–294) *and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth,* and shall be filled with all manner of ***lyings***, and of ***deceits***, and of **mischiefs**, and all manner of ***hypocrisy***, and ***murders***, and ***priestcrafts***, and ***whoredoms***, and of ***secret abominations***; and if they shall do all those things, ***and shall reject the fullness of my gospel*** [i.e. the Fullness of the Gospel of the Father], *behold*, ***saith the Father***, *I will bring the fullness of my gospel* [i.e. the Gospel of the Father] *from among them*. And then will I remember my covenant which I have made unto my people, ***O house of Israel,*** and *I will bring my gospel* [i.e. the Fullness of the Gospel of the Father] *unto them*. And I will show unto thee, O house of Israel, that ***the Gentiles shall not have power over you*** (D&C 113:7–8; 86:7–11); but I will remember my covenant unto you, ***O house of Israel,*** and ye shall come unto the knowledge of ***the fullness of my gospel*** [i.e. the Fullness of the Gospel of the Father]. But if the Gentiles will repent and return [How can they repent and return if they were never there?] unto me, ***saith the Father,*** behold *they shall be numbered among my people*, **O house of Israel** [in the church of the Firstborn as per D&C 77:11]. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be **as salt that hath lost its savor** [D&C 101:39–43; 103:10] (3rd Nephi 16:10–14)

Originally discussion of the doctrine and ordinances of the Church of the Firstborn was to be had in the Celestial room in the Temples, but no doubt, as you are well aware, all Gospel discussion of this nature in LDS Temples has been terminated. While it is true that in the beginning, the Temple was the ideal place for discussion of these things, this is not the case now. Are you not aware of the fact that the revelations given to the Prophet Joseph Smith clearly demonstrate that after the Times of the Gentiles had been fulfilled, the Church of the Firstborn would become a proselytizing organization and that thereby, its message would be sent to the world through a preaching effort by those ordained and called to the work. Consider the following revelation:

> Q. What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel — twelve thousand out of every tribe?
>
> A. We are to understand that those who are sealed are high priests, ***ordained unto the holy order of God***, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, ***to bring as many as will come*** *to the* ***Church of the Firstborn.*** (D&C 77:11)

Since the Church of the Firstborn is to become a proselytizing organization after the times of the Gentiles is fulfilled, and after the times of Israel is come in, there is no reason for you to believe that the LDS Church is going to be responsible to control the spread and promulgation of its principles, doctrine and Priesthood.

In concluding you make the remark:

> You will forgive me for being frank, but it has long been my experience that the one asking honest and hard questions is usually the one who receives the most rewarding answers. I look forward to your reply. Sincerely

I also have been frank and honest with you and I do hope that you will not be offended by this, and that you will continue in pursuit of Excellence and Truth — and not only the Acquisition of it, but also the Living of it as well — and I think you are right — those who ask "honest" and "hard" questions, usually are those "who receive the most rewarding answers" — certainly on this occasion it has been the case.

Sincerely, Your servant in the Gospel of the Father

Fred C. Collier

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

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Section Ten

An 1848 Epistle of Apostle Lyman Wight

An Address by Way of an Abridged Account and Journal of the Life of Lyman Wight

February 1844 to April 1848

by
Lyman Wight

An Address by Way of an Abridged Account and Journal of My Life from February 1844 up to April 1848, with an Appeal to the Latter Day Saints, Scattered Abroad in the Earth, and to All Nations, Kindreds, Tongues and People, to Kings on their thrones, to Presidents on their seats, and to Peasants in their cabins — without respect to honor, or distinction of character, for one common fate awaiteth all, even the resurrection from the dead. For the dead shall come forth and inherit their land, even the land which the Lord their God gave unto Jacob, and who said, "I will take the children of Israel up out of their graves and place them in their own lands, even the land that I gave unto their father Jacob."— Ezekiel 37th Chapter. By Lyman Wight.

As it has been a long time since my voice has been heard in the various branches of the Church of Jesus Christ of Latter Day Saints, not through any personal feelings towards them on my part, but having had *a Special mission* appointed unto me of Joseph Smith,[1] who holds the Keys of the Seventh

and last dispensation of God[2] on earth; and who was soon after taken from our midst by the hands of a ruthless mob, and I believing it necessary to carry out every measure of the mission, which he gave to me, left the North country for the South.[3]

The Church soon after, being scattered to the four winds, I was not able to obtain a knowledge of their location sufficient to correspond with them. — Neither have I obtained any correct information concerning them until very recently.

I therefore, now avail myself of almost the first opportunity of giving several sketches of my life and travels from the 14th day of February, 1844. I shall therefore, in the first place, copy a written correspondence between a Committee and Joseph Smith, Sen. Said Committee being composed of five persons, (namely) George Miller, Pierce Hawley, Phineas R. Bird, John Young, and Lyman Wight. Said Committee then residing at Black River Falls, Crawford County, Wisconsin Territory. Which Committee appointed George Miller and myself to draft a copy of said correspondence. We writing separately and apart, both productions were received by said Committee and sent without alteration. I send you a copy of my own production,[4] which will show you a commencement of my views concerning the South Country, and the ground-work of Joseph, appointing me this mission.

Black River Falls, February 14, 1844

To Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, and to the Twelve Apostles, Greeting:

Believing a concert of action in all things in this Church to be highly important, we deem it necessary under existing circumstances to make you acquainted with our views and feelings, temporal and spiritual prospects as they now exist.

We wrote you last fall a full and complete description of this country, as high as the Falls on Black River, without exaggeration; giving a slight description of the pinery. With the exception of several renegades and false brethren, things passed smoothly on until sometime in the month of January, when we were visited by three different tribes of Lamanites, upon the most friendly terms; receiving us as their counsellors, both spiritual and temporal.

The names of these tribes are Menomonie, Chippeway and Winnebago. They informed us that all the land above the Falls belonged to the Menomonies, and that their Agents and the Governor, the General Agent in the North-West of all the Indian affairs, had agreed with them to remove all the Lumbermen from Black River, Chippeway and Lemanware Rivers, at their request. But after a lengthy conversation with them, they felt to trust us as their friends, and not as enemies. We dispatched two messengers, namely, George Miller

and Cyrus Daniels, to go immediately to Wisconsin, where they met with the Agent, who gave them to understand that we could get the timber which is already cut, at a reasonable rate, and for any further prospects we will be under the necessity of entering into a contract. We calculate that the present prospect for lumber, betwixt this and the last of July, will be from fifteen to twenty hundred thousand: which we deem will be sufficient to finish the two houses, which will accomplish the mission on which we started to this country. We therefore, as a branch and a member of the body of the Church of Jesus Christ of Latter Day Saints, chose the following Committee, namely, George Miller, Peirce Hawley, Phineas R. Bird, John Young, and Lyman Wight, to correspond with your reverend Council; giving you our views concerning matters and things, requesting your counsel on the same. This Committee views it inexpedient to purchase standing timber upon so rapid and unnavigable a stream, for the purpose of making lumber to gain wealth. The Lamanites owning this land, and notwithstanding their great anxiety to receive the Gospel and the Book of Mormon, have a strong desire, if counselled by us so to do, to go South-West, where game is more plentiful; as their only resource here for a living, is their scanty annuities, and the small proceeds from their pine timber, which timber is the only inducement to the Government to purchase their lands. This Committee is therefore led to take a brief view of the South and Western part of North America, together with the Floridas, Texas, the West Indian Islands, and the adjacent Islands to the Gulf of Mexico, together with the Lamanites bordering on the United Territories from Green Bay to the Mexican Gulf, all crying with one voice through the medium of their Chiefs, "Give us an understanding of your doctrine and principles, for we perceive that your ways are equal, and your righteousness far exceeds the righteousness of all the Missionaries that we have yet been acquainted with; that your conduct with one another is like that of ours, and all your feasts and attendant ceremonies are precisely like that of ours."

Your servants, the Committee, have viewed the Colorado River, with all its beautiful hills and valleys, and fertile soil, with deep regret, when viewing the countless thousands of inhabitants on either side without the knowledge of God or the doctrine of the Church of Jesus Christ of Latter Day Saints, and say in their hearts, "Would it be expedient to form a mission of those true and full-blooded Ephraimites, who, from principle and love of truth, have borne the most extreme burdens, fatigue and hunger, to prosecute this mission to procure lumber sufficient to build the two houses, to open the door to all the regions which we have named; which regions never yet had an opportunity to hear the Gospel, and to be made acquainted with the plan of salvation? Or shall they continue to suffer the fatigue of hunger, wet and cold, in a rigid inclement climate, for the pitiful sum that it would avail them

after undergoing those hazardous perils? Or shall they, like Timothy and Titus with Paul, even hazard the perils of sea and land through the Southern States and West India Islands, and all the Lamanite world, going forth and proclaiming to them the Gospel of our Lord and Savior Jesus Christ, and teaching them to build up Zion? Is there not thousands of those rich planters that will embrace the Gospel, if they had a place to plant their slaves, give all the proceeds of their yearly labor, if rightly taught, for building up the Kingdom, by being directed by the President of the whole Church to make the right application? We answer yes, we believe they would. Your servants, the Committee, are of the opinion that a concert and reciprocity of action between the North and the South would greatly advance the building up of the Kingdom. The Committee are well informed of the Cherokee and Chocktaw nations, who live between the State of Arkansas and Colorado River, owning large plantations and thousands of slaves, and they are very desirous to have an interview with the Elders of this Church, upon the principles of the Book of Mormon.

This Committee is of the opinion that they can enlist soldiers for this expedition, who are as undeviating in the principles of the doctrine of Christ and the Book of Mormon, as the sun in his daily course, and as indefatigable in their exertions in this cause as the earth in its daily revolutions. This Committee views it as a matter of investigation, whether the Southerner would do better with his slaves and abundant wealth, to take them to some slave holding point, keep them in lively exercise according to his former customs and habits, turning over his yearly proceeds into the hands of the trustee in trust for the whole Church; or to abolish slavery and settle himself in a climate not congenial to his nature, and entirely derogatory to his former occupations in life.

After having procured the lumber for those two houses, the Committee is of the opinion that the preaching of the Gospel and raising funds in the South, would be a far more speedy way of accomplishing the work than any other that could be introduced at the present time. Your servants therefore will patiently await the result of your Council, and submit ourselves to the same with all cheerfulness. Our only object being to advance the cause and Kingdom of God, we stand ready to take hold wherever your wise Council may consider it to be of the most advantage.

This Committee views with deep regret the many different teachings this Church has received concerning the distribution of their property, such as raising funds for the printing of tracts, evidences of the Book of Mormon, and pamphlets of various descriptions, which we consider has not advanced the cause in the least degree, but tended directly to sap the foundation of building the houses. We therefore believe that no person, embracing the

doctrine of the Church of Jesus Christ of Latter Day Saints, should give any part or particle of their property without a direct counsel, written or oral, from the first Presidency of the Church.[5]

The above transcripts, were immediately sent to Nauvoo by the hands of George Miller, who personally gave them to Joseph Smith, who after a careful examination and investigation of the subject, came to the conclusion that it would be expedient for George Miller and myself, with our families, to come immediately to Nauvoo;[6] and for the remainder of the hands to come down with the lumber, as soon as they could wind up the business there. Brother Miller returning immediately with this message, we made preparations and landed with our families in Nauvoo about the middle of April 1844. We were kindly received by the Prophet, and introduced into what was then called the **Grand Council of the Church**,[7] or in other words, *the perfect organization of the Church of Jesus Christ of Latter Day Saints on earth.*[8] This ***Council*** consisted of ***fifty members***,[9] *with full authority to build up the* ***Kingdom of God*** *on earth,*[10] that His will might be done on earth as in heaven.[11] The Kingdom thus established, Br. Joseph took up the subject of the mission above spoken of,[12] and said he, "Let George Miller and Lyman Wight take the Black River Company and their friends, and go to Texas, to the confines of Mexico in the Cordilleras Mountains; and at the same time let Brother Woodworth, who has just returned from Texas, go back to the seat of government in Texas, to intercede for a tract of country which we, the Church, might have control over, that we might find a resting place for a little season." A unanimous voice was had for both Missions[13] in the *Grand Council*[14] above mentioned. And said Joseph, "I have petitioned the President and Congress assembled, to give me the command of 200,000 men, in some part or portion of the confines of Mexico, for our safety, and for the protection of the government of the United States. And now while waiting for an answer from the government, and for the Black River Company to come down to this place, let George Miller go to Kentucky, and visit Henry Clay, and others of high standing in the United States government. And let Lyman Wight go to the city of Washington, and to all the eastern cities of note, and hold me up as a candidate for President of the United States at the ensuing election; and when they return let them go forth with the Black River Company to perform the mission which has been voted this day."[15] Which again called the unanimous vote of the *Grand Council.*[16]

Joseph and myself then retired to a private chamber in [the] presence of Heber C. Kimball, and he (Joseph) stated to me these words verbatim: "If the United States refuses me 200,000 men, do you get 500,000[17] if you can and go into that country." He instructed me faithfully concerning the above mission. I shook hands with him and bid him good bye. This being

the last time I ever saw his face in the flesh, suffice it now to say, that I went forthwith to the city of Washington, and to all the noted cities in the East, and in fine, done all things as he commanded. While on this mission, I heard of his death, and returned immediately home; where I arrived the 6th of August 1844. Now to show you that I was intent on carrying out every principle given me by him, and forthwith starting, I will copy a letter written to my friends while I was journeying on this mission to the South, giving a full account of the same, as follows:

Prairie LaCross, Wisconsin Territory, Nov. 29, 1844.

Dear Brother and Sister,

And to the branch of the Church in your vicinity, Greeting.

I now proceed to improve a few leisure moments in writing you an epistle, to give you a history and journal of my life from the 24th of December 1842, the day on which my sister (the first member of that branch of the Church) was baptized, up to the present date, with the many winding and shifting scenes that have transpired, together with my present views of the course which you should pursue as members of the Church of Jesus Christ of Latter Day Saints.

On the ever to be remembered 24th of December, we left you in good spirits, and the best of feelings; and visited brother Abbot and family, where I held several meetings. We also held a conference in that vicinity, which lasted three days, to the satisfaction of all present. On the 4th of January, 1843, we started for Buffalo, and reached Ziel Wight's on the 6th, where we stopped until the 12th, during which time I held several meetings, but to little or no purpose. From this place we passed on to Kirtland, where we landed on the 18th. I continued to hold conferences in the regions round about Kirtland, distant from eighty to a hundred miles. On the 17th February Orange arrived from Virginia, and after having been absent from the 7th of May 1842. This give[s] us great joy and satisfaction, it being his first mission in the Gospel, in which he baptized fifty-two persons. From this time he and I continued to labor together until the General Conference held in Kirtland on the memorial 6th of April 1843. For the result of this Conference I refer you to the *Times and Seasons*.

We continued our labors in this region, until the 13th of May 1843, when we started for the city of Nauvoo, where we landed about the middle of June, where we found the remainder of our family and friends, enjoying good health. Thus after the fatigues of journeying nine months and a half, and having travelled over three thousand miles, direct and indirect, and having baptized over six hundred persons, organized twenty one branches of the Church, and ordained about one hundred and fifty Elders, once more I have the privilege of enjoying the society of my family and friends in this place. I enjoyed this privilege until the 22nd of July, when I and my family,

with about one hundred and fifty persons, ascended the Mississippi River four hundred and fifty miles, in the Wisconsin Territory, where the Trustees of the Nauvoo House Association had purchased a lumbering establishment for the amount of twelve thousand dollars.

At this place we labored about nine months for the purpose of procuring lumber for building the Nauvoo House and the Temple; all of which we accomplished during this time. In which time we married our three oldest children, all to faithful members of the Church. In the month of March myself and my wife, with our three youngest children, started down the river for Nauvoo, leaving the rest to come down in July, which they done. I tarried in Nauvoo for a few weeks, holding public meetings upon various subjects, when I received an appointment by about ten thousand persons, to represent their distresses before Congress, they having been driven from the State of Missouri. Thus on the 21st of May 1844, I left home once more for the City of Washington, and to visit the cities in the East.

In this journey I visited the land of my forefathers, even the land where my grandfather and my father were raised, of which I have kept a minute journal, and shall publish it hereafter. I travelled the road three times from Baltimore, Maryland, to Salem, Massachusetts; through all the most noted cities. I spent three weeks in Philadelphia, the same in New York, and the same in Boston.

In this journey I traveled most of my time upon the railroad cars. Whilst in the midst of these travels, preaching and proclaiming the Gospel, and enjoying the inestimable privileges of forming new acquaintances in a land where my parents had spent their youthful days. (But how often in the scene of pleasure and happiness, disappointment overtakes us, while travelling in this tabernacle which veils us from the presence of the Almighty.) Just in the midst of pleasure and satisfaction, whilst riding leisurely along from Salem to Boston, a little boy threw a paper into the car, announcing the death, yes! Announcing the death of my beloved friend, the Prophet Joseph Smith.

This was like checking a railroad car when under full motion, which impedes its progress for a moment, and throws its inmates into confusion and disorder. I was ready at one moment to believe it was true, yea verily true, and at another moment I was led to doubt whether it was real or imaginary; but a few days put this thing beyond all doubt, as a messenger from Nauvoo, was immediately sent to inform the Twelve that they were requested to return immediately home, for the Church was apparently thrown into great confusion.

We accordingly brought our mission to a close for the time being. It was now near the last of July. We took the railroad cars and proceeded immediately to Buffalo, crossed the Lakes to Chicago, thence to Galena in the stage. Thence on a steamer to Nauvoo, where we landed on the 6th of August 1844. I found my family enjoying good health, and the Pine Company had all come down

with their rafts. Thus after another mission of about two months and a half, and having traveled upwards of five thousand miles, I was favored once more with the privilege of enjoying the society of my family and friends a little season. The result of this mission depends on the decision of the next Congress.

But, alas! what a vast change had two months and a half produced. That Prophet whom God had sent with the seventh and last dispensation upon the earth, and his brother, the Patriarch of the Most High God, had fallen victims of death by the hands of a ruthless mob of one hundred and fifty men, with painted faces, who had imbrued their hands in their blood, for no other reason than their having made manifest the sins of this generation. Thus I found a city, with ten thousand inhabitants, set in mourning for one of the most noble Prophets of God since the world began; and the inhabitants thereof thrown into confusion by aspiring men, who sought the place of this noble man of God. Hence it called for the immediate action of the Twelve. The Church, with the different branches around, were immediately called together by the Twelve; whereupon it was unanimously agreed that the Twelve stand as the head of the Church, with the exception of some few who fell victims to those aspirants and have gone to destruction.

Thus you see the Church stands regularly organized to bear off the kingdom triumphantly over the head of every opposition, and to establish Zion no more to be thrown down forever. I now proceed to give you an account of a mission given me by the great and ***Grand Council*** *of the whole Church*[18]; and the instructions given me by brother Joseph the last conversation I ever had with him, previous to my going to Washington City. I composed one of this *Council*[19]. In this *Council*, it was agreed that I should go with a company, of such of the Church as were willing to go with me, and look out a place somewhere between the head of Red River, the Little Colorado River and the Cordilleras Mountains. This instruction was given me by Brother Joseph with great zeal, setting forth the necessity of such a mission,[20] for the good of the cause of bringing the Lamanites to the knowledge of the truth, paving the way for the redemption of Zion and building the Temple in Jackson County, and giving our posterity inheritances in a land, where a Gentile foot has never trod, nor the sons of Ephraim known the way to God, for the last fourteen hundred years: For the way, we are bound to clear.

As I said before that this mission[21] was given to me previous to my starting to the city of Washington, therefore as soon as I returned I commenced gathering up a company for this expedition.[22] Many of the company from Black River had been taken down with the chills and fever, which rendered it necessary for us to hasten to some more healthy part of the country, in order to gain our health. Accordingly we gathered up the Black River Company, and many others,[23] and ascended the Mississippi River four hundred miles, and camped

for the winter upon a beautiful stream of clear water, where we have all gained our health, and are making every preparation for an early start in the spring.

My family has suffered much from this disease, and also many others who left the pure waters of the Pine country and spent a few months in the marshes of the Mississippi River. But the most of us are enjoying good health, and are in fine spirits, and are very anxious to proceed on our journey.

This brings me to the proposition that I made of giving you my view of the course you should pursue. You might have supposed that when I was there I taught you the fullness of the principles of salvation as contained in the doctrine of Jesus Christ, but my beloved brother and sister, let me tell you, that at that particular time I was but a mere infant in the cause; and could I now see you I could teach you things pertaining to the Kingdom of God,[24] and your salvation, and the salvation of your dead friends,[25] that would exceed those principles of charity which I then taught you, as far as those principles exceed the lowest and most vulgar principles of sectarianism. Therefore my advice to you, as a branch of the Church, is that you lay aside every worldly matter and concern, except those that are immediately connected with the principles of Salvation and the advancement of the cause of Christ, and that you select two men from your branch, on whom you can depend, and let them meet us in the Iowa Territory, in the vicinity of Iowa City, by the first of April next, and go with us till we find a land which the Lord will bless to us and our posterity; where we can build a city in peace, and when we have found a location of health where peace and prosperity shall abound, let those two pioneers, together with some of our well instructed Elders, return and lead your branch to that place. And by so doing you will save yourselves and your posterity, from the overflowing scourges of the Almighty; for He intends to bring in His scourges, like an overwhelming flood, as the waters overflowed the armies of Pharaoh, when the children of Israel passed through the Red Sea.

And in the mean time, let the remainder of your branch be selling and preparing to take your journey. I now give you this timely advice that you prepare to go by water, and take as little household furniture as possible with you. Your course will be down the Allegany River, with good ark boats and thence to the mouth of Red River in Louisiana. There you will sell your boats, ascend the Red River in steamers as high up as steam navigation, and we will be able to meet you with teams, and convey you to the place where we shall locate. But we, having teams and a ready route from this place, shall go by land.

Now if you are unshaken in the faith, we shall expect to see two of your branch by the first of April next in the vicinity of Iowa City; for instance, Lewis and Stephen Wight, or otherwise suit yourselves and you will suit me. But whoever comes, let the remainder of the branch spare no pains in taking care of their families and effects in their absence, letting no covetous principles

cause you to withhold, remembering that he who gains salvation, gaineth to himself a kingdom,[26] and will rule over it both in time and in eternity.

I have two purposes in emigrating to this new country: the first is that our progenitors did not receive the spirit of enterprise to lead their posterity beyond the regions of country which has been cursed by our Heavenly Father for the wickedness of the Gentiles. This was a source of grief to me before I embraced the Gospel. I therefore, having received the light of the principles of Eternal Truth, intend to lead my posterity to a land which was blessed in the days of Lehi, and has retained that blessing, by the pure blood of the sons of Ephraim and Manasseh, and having full testimony by the power of the spirit of the living God, that it never will be defiled by Gentile customs and practices. I teach my children, that it shall be an inheritance for them, from the hands of the Lord, inasmuch as they restore the sons of Ephraim and Manasseh, who have wandered in darkness, for the last fourteen hundred years, to the light and truth as it is in Jesus Christ,[27] our Lord, who shall reign over the earth one thousand years. You being unacquainted with the powers of Jehovah and the work of God, may be led to many enquiries as to the health of the place, the products of the soil, the climate, &c. I have spent many months in the same latitude, but not the same longitude, and can truly say, that inasmuch as you leave large water courses and settle on small streams the country is much more healthy than the northern latitudes. This country abounds with elk, deer, buffalo, mountain sheep, spanish cattle, and wild turkeys without number. The country near the mountains produces all kinds of vegetables of the northern climate in great abundance. Near the Gulf, and in the interior, sugar cane, cotton and sweet potatoes are the staple commodities of the country; although coffee, with many northern vegetables, can be raised.

In that country there is no snow in the winter, and but little rain. Such a thing as cutting hay, and feeding cattle is not known in the country. Here it is that I intend to plant my posterity during this short life, with the full hope that they will again receive it when the earth shall be changed and brought to its former beauty, and the glory of God shall rest upon it. I expect to receive my inheritance in Jackson County, when Zion shall be redeemed; and I have a hope to live to see the day when I can travel from the city in Jackson County to a city which shall be built by yours and my posterity in the land above designated, when there shall not be a day's journey between cities from one place to the other.

I now close my epistle, having fulfilled my propositions, praying that the blessings of God may rest upon you and your household, and all your branch of the Church. Keep you steadfast and immovable in the faith of our Lord Jesus Christ, until his kingdom, and coming; then may you *reign with him* one thousand years, and *rule over kingdoms*,[28] and see your progenitors and posterity swallowed up in the love of God through Christ, Jesus our Lord, even so, Amen.

From the date of the above letter we made use of every exertion possible in our person to sustain ourselves and to procure means to go as early as practicable to the country above described. In the meantime navigation closed and left us dependent upon a few brutal enemies for our provisions, which, by the by, could not be obtained short of one hundred miles, and that only by navigation or training it on the ice.

Our poverty stricken situation rendering it utterly impossible for us to lay in stores previous to those barriers, and our enemies having this advantage, the proceeds of all our labors were exhausted in procuring a scanty living, which left us perfectly penniless at the opening of navigation, with the exception of three ordinary boats to start a journey of upwards of 2000 miles, with one hundred and fifty souls, which number all went aboard on the evening of the 27th of March, 1845, singing "Let Zion in Her Beauty Rise," &c.

On the 28th we launched forth on the waters of the Mississippi with the most sanguine feelings, that we should be able to perform the journey, having full confidence that the Prophet of the Most High God would not call us by His sacred word to take a mission[29] which we could not perform. We were now placed in a situation to prove our friendship one towards another. We had now either to scatter to the four winds, and once more live after the order of the Gentiles, or to fill the covenant of this Church made at its rise which was to stand by each other even until death.

You may here inquire what was to be done? I answer not the question, but proceed to tell what was done. Both priest and people commenced laying down their clothing in a pile, and as soon as we came to inhabitants we commenced peddling to procure provisions. After passing down the river three hundred miles we concluded to stop, sell our boats, and if possible, purchase teams sufficient to carry our helpless women and children. The remainder being determined to go on foot or fall by the way.

We stopped at the mouth of Duck Creek, where we tarried five weeks, in which time, by the help of William P. Eldridge, (then a member of the Baptist Church, and who joined us) we were enabled to make an outfit of one small wagon and one small team to each twenty-one persons in the Company. In this attitude we started to the country above described, a journey of 1400 miles. And to have seen the women and children traveling on foot, and heard them singing of the glories of the Latter Day, and their unceasing praises to Joseph the Prophet and Seer, the Angel of the Seventh and last dispensation[30] of God on earth, you would have come to the conclusion that they were entering upon the confines of eternal bliss.

In this situation we traveled slowly on, stopping only for the purpose of laboring for our provisions, which the boys cheerfully done, and when procured, we eat our bread with singleness of heart, traveling and praising the

Lord. We landed in Texas on the 16th November 1845, destitute of clothing and out of provisions. We concluded to stop, and in the short space of five months we had made ourselves tolerably comfortable for clothing, and had procured means sufficient to pursue our journey three hundred miles, to the falls of the Colorado River. We stopped five miles above the capital of this State, where we built a grist mill and a saw mill. Here we tarried and became acquainted with the Governor, and all the most noted officers of State, whose friendship was and is extended towards us, even unto the present day.

This place being to[o] limited for our society (having had frequent accessions) we concluded to sell it, and move seventy-five miles up in the Valley of the Piedernales River: where we now have first rate water privileges, mills, turning lathes, and machinery not to be surpassed by any inland place in the older States.

They are valued, by the inhabitants of this country, at ten thousand dollars. We have a two story house neatly enclosed and painted, which is sufficiently large in the upper story to accommodate our whole community. We also have a daily school of about sixty scholars. The lower room of this house is dedicated for the express purpose of storing food, raiment and the necessary comforts of life for those who by misfortune, have been debilitated, of the exercise of power to support themselves. In addition to this, we have about 60 horses and mules, which are most of the time in daily service; one hundred milch cows, two hundred head of oxen and loose cattle; about five hundred acres of land under fence, rich and fertile prairies, with an abundance of timber to fence the same, and about thirty-five comfortable dwelling houses.

This valley is from fifty to seventy-five miles in length, and about ten in width. The most crystal streams of water flow from these mountains that I ever beheld. Here we have nothing to impede our progress in farming, nor our cattle from grazing during the twelve months which forms the year. The two last years of my life I have not seen the first flake of snow. We planted from fifty to seventy-five acres in corn about the middle of February, which is, at this time, undergoing the third ploughing and is nearly ready to lay bye.

These beautiful valleys in Texas, on either side of the Colorado, and in the street thereof, reminds me of Ezekiel's vision of the tree of life, which bare twelve manner of fruit and yielded its fruit every month; and the leaves were for the healing of the nations; for truly, in this country we have the evergreen oak, the bay tree, mesquite[31] and various other kinds of timber, which you have never seen in the north; in fine there are many kinds of vegetation that grows full better in the winter season than in the summer.

I feel perfectly happy on my mission, and thankful I am to God, that He ever put it into the heart of brother Joseph to assign me this mission,[32] that so many good and honest hearted souls might be led from the stern inclement

climate of the north, and from the low sickly valleys of the Mississippi River to a climate so congenial to the health, nature and disposition of man. It is here we are pending upon the boarders of thousands and tens of thousands of Lamanites, together with all Mexico, and the adjacent islands.

In Texas the Gospel is beginning to take effect, and on the other borders we have no reasons to doubt, but that it will soon be like the bud and blossoming of the rose in early spring. Thus you see that by our progress in adverse circumstances, we have faithfully proved the words of the Savior, where he says, "How hard it is for a rich man to enter into the Kingdom of God!" — And again, Peter says, "Lo! We have forsaken all and followed thee."[33] The Savior said unto him, "You shall receive in this life an hundredfold, and in the world to come, life everlasting."

Thus ends an abridged account of my travels to this place; and I leave that subject, and shall now commence my appeal to God, Angels and men for the indemnity of my mission,[34] the justification of my character and standing as one of the Twelve Apostles,[35] as one of the organized body of the *Grand Council of the Kingdom of God*[36] as established on the earth, and as having acquitted myself in righteousness to God and to men, in the faithful performance of my mission, to the injunctions of him who holds the keys of the Kingdom of the Almighty God, of the seventh and last dispensation[37] of God on the Earth, which dispensation will gather all other dispensations of God into one dispensation, both in Heaven and on Earth; and show that these Keys he will ever hold in spite of Earth or Hell.

I will also by the grace of God show you, that that spirit which prompted us, has been the spirit of dictation of Almighty God to all the saints of God on earth, and that without a similar process of action no flesh can be saved.

Now to the appeal. In the first place then I am justified, upon this mission,[38] being given me by him who holds the Keys of the Kingdom of God,[39] as also the fate and destiny of all flesh from the 6th of April 1830, until the coming of our Lord and Savior Jesus Christ, in the clouds of heaven with power and great glory.

Much has been said concerning the Keys of the Kingdom of God;[40] and I appeal to God, men and Angels to bear record that Joseph Smith that was of the pure blood of Joseph[41] who was sold into Egypt, established the Kingdom of the Most High God[42] on earth, unlocked the heavens, brought salvation to the children of men, opened the door of the Kingdom, layed down his life for the salvation of men, left the door open, wafted his way to Heaven, is seated at the right hand of God, left **Fifty** servants[43] to invite the rich, the poor and noble, even the kings and princes, and governors of the earth to come in,[44] that when he, with Abraham, Isaac and Jacob, together with the Savior shall come on earth again, they may find the whole Israel of God gathered in from the four quarters of the earth, and from the four winds of heaven. And they

be seated in the midst and partake of the bread and wine anew, fulfilling the words of the Savior, who said unto his Apostles, I will not partake of this cup with you again, until I drink it with you anew in my Father's Kingdom.[45]

Then for the indemnity of my mission,[46] I appeal to the seven Angels of the Seven Dispensations of God on the earth,[47] and to Christ Jesus our Lord; that by the directions of him who holds the Keys, I invite all nations and kingdoms and tongues and people on the earth, yea, I say unto the kings and potentates of the earth, to the lame, to the halt, to the blind, to the deaf, to the dumb, to male and females, to one and to all come to the help of the Lord our God. Bring your silver and your gold and your precious stones; bring the box, the pine and fir trees to beautify and ornament the Temple of Jesus Christ our Lord, who has sent a swift messenger before his face, to prepare the way of the Lord, and to declare his name in Israel, to build unto him an house in the tops of the mountains, that he might suddenly come to his Temple, and make the place of his feet glorious — for how beautiful are the feet of him who stands upon the mountain tops to declare good tidings of good things. I say then come and appropriate all you have for building a Temple unto him, that his name may be glorified in the earth, that the poor may be made to rejoice and the rich humbled, that kings and potentates of the earth, and lawyers, and office seekers may learn to labor with their hands, that they may know that God in His infinite wisdom and great goodness to all who serve Him faithfully, has declared by the mouth of Joseph the Prophet, that it is unlike him to take twelve sons that would serve Him obediently, and clothe one with a robe and say unto him, "Sit thou here, and clothe another in rags and say sit thou there." But such is the principles of His mighty Kingdom, that it brings down the lofty from the throne, and raises the peasant to honor, even the honors of the Melchizedek Priesthood, which is the honor and the glory of God. Which Priesthood is the door by which we enter the Kingdom,[48] and upon the glory of God, which door was truly unlocked by the powers of him who sleepeth for a bright and glorious resurrection, to be with him who is the first fruits of the resurrection from the dead.

Of the fact that he has ever locked this Kingdom, and taken away this Priesthood, and given the Keys unto any man, I have no knowledge. If the keys have been given to any man and the door locked, I should say of my beloved brother Joseph, as he said of Moses, that when Moses was taken from the midst of the children of Israel, the Melchizedek Priesthood also was taken with him. But I can truly say with the Poetess that, "The Keys he will ever hold."

Therefore I feel perfectly indemnified in proclaiming to the world of mankind, the high, the low, the noble and the ignoble, with a loud voice, that the prayer of the Savior is answered, the Kingdom of Christ has come — the will of God is done on earth as it is [in] Heaven — and the door is open never to be closed again until the Master of the house shall come and

close the door against all who have been invited, and have excused themselves in consequence of riches, and the honors of this world. For I consider that the wedding guests have been invited, and the feast is now preparing. And the house is the Kingdom of the last dispensation — *the Priesthood is the door* — Joseph Smith is the master of the house — and those who shall enter in, will be such as have done as it was said unto one of old, "Sell all thou hast and give it unto the poor, and come and follow me, and thou shalt be my disciple."[49] This is a principle that was taught by all ancient prophets and apostles.

There has been a great zeal, in every dispensation of God, among those who follow, to outstrip their predecessors. Most if not all of that class of characters, have been consummately ignorant of all things pertaining to Time and Eternity; they having never received any knowledge till given them by the *Key Words* of their predecessors. From such I have received much foul calumny and slander.[50] And of them I can say as Paul said of Alexander, the coppersmith, "They have done me much evil, the Lord reward them according to their deeds."

In spite of all foul calumnation and slander of the deepest and blackest dye, I shall raise my voice, and speak as with the sound of the Everlasting Covenants of God, our Heavenly Father; until they shall no longer bow the knee to Baal, nor pay tribute to Caesar, but consecrate their riches, even the riches of the whole earth to the building of the Temple of the Most High God; and not aggrandize themselves and lift themselves up in the pride of their hearts, exalting themselves one above another — lest the Savior when he shall come the Second time without sin unto salvation, should have it to say — the foxes have holes, and the fowls of the air have nests, but the son of God hath not where to lay his head. I say that I am indemnified and warranted, in not only calling in 500,000,[51] but all that will come may come and partake of the waters of life freely. And let all men know, both bond and free, great and small, rich and poor that he who raised his hand against this mission,[52] raiseth it against the sacred charges given me by Joseph Smith,[53] and the dictation of the spirit of the living God, and of the doctrine of Jesus Christ our Lord, as contained in the Bible, the Book of Mormon and the Book of Doctrine and Covenants. And now I say unto all mankind from sea to sea, and from the rivers unto the ends of the earth, that he, who rejecteth these things, will have his sins manifested unto him by the voice of lightnings, and by the roaring of thunders, the bellowing of earthquakes, and last of all by the wrath and fiery indignation of an offended God.

Let the earth quake and the mountains boil out their lava, the devil rage, his imps provoke, the fiends of hell persecute, mob violence stalk its self abroad in the earth, and hireling priests howl, and Hell gape beneath; let kings upon their thrones decree and issue forth their mandates; let the scoffs and sneers of fools and of all aspirants under every name and pretext under the heavens,

strive to impede my progress, or stop my course upon this mission, and yet I have an indemnity, whose bond and security, for the faithful performance of my mission,[54] and for all those of *a like ordination*,[55] he has sealed with his blood — and his blood now crieth from the ground, unto all the inhabitants of the earth, ye are politically damned and spiritually dead — for both priest and people, mobs and governments, have combined to slay the Prophet, and Patriarch, of the last dispensation of God on earth. And to God the Father, Christ the Son, and Joseph Smith the door of the last dispensation on earth, I appeal for an indemnity and justification of my mission. — And to them I appeal that I have or will cleanse my garments from the blood of all such as have imbued their hands in the blood of the Prophet, and Patriarch of God. And to all such as strive to impede my progress, or to hinder me from performing so great and glorious a mission,[56] let vengeance be taken upon their heads, tenfold more than upon the head of Cain who slew his brother. For be assured that Zion shall not linger; for her cause is pending in the heavens before Him who not only judges the earth and the inhabitants thereof, the heavens and the inhabitants thereof, and Hell and the inmates thereof, but judges millions, yea, ten thousand times ten hundred millions of worlds more glorious than this, and the dead in their graves according to men in the flesh.

Unto all the created powers of God from all eternity to all eternity, I appeal to stand as indemnities of my mission; and cry with a loud voice, to every creature in the earth and under the earth, upon the sea and in the sea; repent ye, repent ye; and come into the Kingdom of the Great God Jehovah, which is established upon the earth; and His will is done on earth as it is in Heaven.

I close my appeal for the indemnity of my mission[57] and commence upon the principles of my character and standing as one of the Twelve Apostles;[58] and as one of the GRAND COUNCIL of the Kingdom of God,[59] established on the earth. Firstly, I appeal to God, men and Angels to bear record that, after I had been ordained to the Melchizedek Priesthood by him who holds the keys of the last dispensation of God on earth, on the 4th day of June 1831, I immediately took up my travels, proclaiming to all the inhabitants of the earth, whithersoever I came, to repent ye, repent ye and be baptized for the remission of your sins; and tarry not in all the plains, neither in the hills, nor in the mountains, nor in the valleys, but go ye forth with all your flocks, and your herds, your gold and your silver, your precious stones, and with the box, the fir, and the pine trees and consecrate all your precious jewels, and earthly treasures, and in fine, all you possess unto the Lord,[60] even the Lord of the whole earth, for the building up of Zion, and an holy Temple unto the Lord your God.

And thus did I go forth unto the inhabitants of the earth with a great and mighty cry, saying, escape ye the pollutions of the earth; go ye out of Babylon, even unto the land of Zion. Thus did I continue my travelings and

journeyings, preaching the same things from year to year, and from time to time, wading rivers and deep snows in rigid inclement seasons of the north; teaching them that in the days of the Apostles, they had all things common; even so says the Book of Mormon, that the inhabitants of this land, in the days of Nephi, had all things common for the space of nearly three hundred years. In which time they enjoyed peace, and salvation, and honor, and glory with God and with one another.

And never did they lose this enjoyment and influence with the Holy Spirit of God, until they were lifted up in the pride of their hearts to the wearing of fine apparel. And I did preach unto them saying: Go ye forth up to the land of Zion and lay down all you have on earth in the name of the Lord,[61] to rear up a Temple unto His most holy name; for the building of the Temple of the Most High, that He may gather Israel; and His tabernacle be in their midst, and He be their God, and they be His people. For these, the most plain of all the declarations of our God, I was persecuted in the church and out of the church by priests, kings and governors, and sectarians of every denomination under heaven; and even the Church of the Latter Day Saints. I was five times driven from home and all I possessed, hunted upon the plains of Missouri, as the hound hunteth the hare. I was not run into the burrow, neither the haven of rest, but through the most violent false testimony, given by apostates, mobocrats, and renegades of the most low and vulgar class that stands above the ape, the monkey, the baboon, or the orangoutan, I was thrust into an inner prison, even in a dungeon with a scanty allowance of provision.

In this situation I was kept six months, and part of the time fed on human flesh, which extreme hunger compelled me to eat. And many were the times that I was asked, "Do you believe now, that, if a man does not give up his property, to build up the Kingdom, he cannot be saved?" I ever answered in the affirmative.[62]

I pursued this same course of preaching from 1831, even until 1841, when the following words were given in a revelation through Joseph Smith the Seer, on the 19th of January 1841. See Book of Doctrine and Covenants, second edition, page 394, paragraph 7th, [i.e. D&C 124:18–19] which reads thus "And again, I say unto you, that it is my will that my servant Lyman Wight should continue in preaching for Zion, in the spirit of meekness, confessing me before the world, and I will bear him up as on eagle's wings, and he shall beget glory and honor to himself, and unto my name, that when he shall finish his work, that I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also my servant Edward Partridge, and also my aged servant Joseph Smith, Sen., who sitteth with Abraham, at his right hand, and blessed and holy is he for he is mine."

Then for the justification of my character and standing as one of the Twelve Apostles, this revelation came through him who holds the keys of

the fate and destiny of men, without my knowledge, and without being called for, in spite of all the foul calumny, imprisonment, slander and eating of human flesh, and being cried down to the lowest state of degradation, for having preached the words of eternal truth, righteousness and salvation before God. It seemed good, in the infinite wisdom of God, independent of all, to whisper to the Seer with a still small voice, saying, "Let my servant Lyman Wight continue to preach for Zion," being as much as to say, for the last ten years he has preached nothing else.

About this time I was nominated by the Prophet to stand as one of the Twelve, to fill the vacancy made in the quorum by the death of David W. Patten, and was elected by the unanimous voice of ten thousand people. I now appeal to the heavens and all things therein, and to the earth and all things therein, and to all that have heard my voice, to bear record, that from the date of the above revelation I have been more faithful to perform the duties of an Apostle, and preaching for Zion than I before had been. And I also appeal to that part of the journal of my mission, which I have given you, that I have not only proclaimed the doctrines of Zion for building up the cause and *Kingdom of God*[63]; but that I, like Peter, have forsaken all[64] and have followed out the measures of the doctrine of Jesus Christ, even the fullness thereof, "confessing him before the world."

This ordination and appointment I received from him who then stood, and who now stands at the head of the Church of Jesus Christ of Latter Day Saints; and I bid defiance to Earth and Hell, aspirants or bigots, kings or governors, noble or ignoble, to ever remove me from this appointment[65] or station. For know assuredly, that no power but God can remove me from that place; and for no other crime would He do it than that of committing sin against the Holy Ghost,[66] which would bring me to be a Son of Perdition.[67]

Therefore, I appeal to all those of *a like ordination*[68] unto myself that they have neither power nor authority given them, to move me from this station,[69] nor to place any long eared Jack Ass to fill a place which has never been vacated.[70] Notwithstanding their long ears and slanderous tongue, they will find them too short and too feeble to compete with a man who has gained his right and inheritance by passing through the sufferings which I have passed through. And should they come up before the throne of God, when my name is called as one of the Twelve, and they should answer to the same, I shall be there: and they will then find that instead of dancing over the ashes of our beloved brethren Joseph and Hyrum, they will be dancing to the tune of Jack. And the only tune that he could play, was *"Over the Hills and Far-Away."*

Thus you see I appeal to the heavens and the earth, and everything that is sacred, that I have not forfeited my right, title nor claim to a seat with the Twelve,[71] neither with the Grand Council of God[72] on the earth, for having

upheld Christ before the world, and for upholding Joseph Smith as holding the keys of the last dispensation of God on earth,[73] and will hold them until the fullness of all dispensations shall be brought into one dispensation, and Christ Jesus is crowned, "King of Kings and Lord of Lords;"[74] ruling over the whole earth. Neither for having preached the principles of unity and love and the bonds of truth, equal rights and privileges. Neither for having laid down the last coat I had on earth,[75] and travelling in my shirt-sleeves, to buy food that we might travel together to a land of peace, where we are enjoying the fruits of our labors in peace, and have the unspeakable privilege of preaching the gospel to many nations, kindreds, tongues and people. Any man supposing that he has got my place will be like one that dreameth he is feasting upon the bounties of the earth, and behold he waketh and hath appetite.

For let all men know most assuredly that the Melchizedek Priesthood existed before the foundation of the world was laid;[76] and has been handed down by lineage throughout all ages,[77] even from the days of Adam.[78] It is but an easy matter for any man, who has received the truth and light of God, in the last dispensation of God on earth, to discover that God has had seven dispensations on the earth;[79] of which this is the seventh; and to each of these dispensations, there has been an Angel or messenger[80] given, each of whom in their turn, have held the keys of their dispensation,[81] which keys are the Melchizedek Priesthood. And we have it nowhere recorded, that after the death of Peter, these keys were given to any man, until given to Joseph Smith, who was to prune the vineyard for the last time.

I have no knowledge of his having conferred them upon any persons or person;[82] for saith the revelations in the Book of Covenants, "for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth; even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed." [D&C 124:56–58]

I have, therefore, no knowledge of this blessing, having been transferred to any persons or person, save it be to the posterity of him who standeth at the helm of life.[83] And I remain firm in the belief, that we who have been organized into the well established and organized body of the Kingdom of God[84] on earth, should go forth abroad into the earth, and proclaim the Year of Jubilee, the grand release to the House of Israel;[85] which is close at hand, saying repent ye, repent ye, all ye ends of the earth, and come up to Mount Zion, and build up the city of the living God; even on that spot of ground pointed out by the finger of the Almighty Jehovah, and dedicated by His servant the Prophet. For God Himself has declared that there should be none other place appointed, until that place be full; until there would be no more room for His saints there, and then would He prepare other places.

Many struggles have been made, and many more may be made to build Temples unto the Most High God, yet God in His infinite wisdom, will most assuredly build upon that spot which He has pointed out with His own finger. Unto this spot of ground I invite all nations, kindreds and tongues and people; there to consecrate all that they have and are, for the express purpose of building up the Temple of the Most High God and enlarging the borders of Zion, and making the stakes strong.

And to this end I pray, that God in His infinite wisdom may hasten the day, and spend the time, that Joseph's voice may be heard from the heavens, unto his posterity even as David's of old, saying, "My son build ye an house unto the Most High God."

Then may the ***Grand Council of Heaven***,[86] which is established on the earth, including the Twelve Apostles,[87] have accomplished a mighty mission in the earth, come up with their thousands and their tens of thousands to the help of Zion; upholding his posterity, knowing assuredly that this Priesthood is given by lineage;[88] and that a change of this Priesthood would of necessity change the laws and ordinances of God.[89] And in this case I can say with the Prophet, "Oh Lord! they have changed thy ordinances, and broken the New and Everlasting Covenant,[90] which bringeth sore scourges and destruction upon the saints of the Most High God; and many have already fallen in the wilderness and have not entered into thy rest, which rest is the fullness of thy glory."[91]

I would here ask the wise and noble, the professor and the non-professor; from whence do we derive knowledge but by the Melchizedek Priesthood?[92] And he that hath the knowledge of this Priesthood, and the power thereof will enter into the fullness of the glory of God.[93] But those who aspire after this Priesthood, and seek to obtain it whilst rolling in luxuries,[94] and seeking the applause of men, I would simply ask them these questions, have you drank of the cup whereof Christ drank, and have you been baptized with the baptism wherewith He was baptized? Have you followed the commandment that He gave to the young men and sold all that thou hast, and give it to the poor? Have you sold the last coat you had, and travelled in your shirt sleeves sooner than you would see the poor left to the ravages of a ruthless mob? Have you travelled on foot hundreds and hundreds of miles and sought a place for the saints to camp at, night after night, that they might seclude themselves from the hands of wicked and evil designing men, and then roll yourself in a blanket and lay yourself in an open prairie, under the open canopy of heaven, in the cold night dews? If you have not done all these, you have not yet fulfilled the saying of the Savior where he says, "If you would be greatest you must first become the least and servant of all."[95] Then I am bold to say that without a reciprocity of action, and a concert of feelings, no flesh can be saved, I again ask, when did the Church flourish? When the Nephites that dwelt upon this

land did not call "aught they possessed their own, but it all belonged to the Lord."[96] When did the people mourn, and lament, and howl, and weep? I answer, when their Priests were lifted up in the pride of their hearts to the wearing of very fine apparel, and oppressing the poor, and the hireling in his wages,[97] riding in fine carriages with cushioned seats,[98] bristled carpets, leaving the poor to work out their salvation among those who are their vital enemies; while the rich and the opulent were permitted to increase in opulence by tithing and wringing from the hands of the peasant his hard earnings.

Thus I say, when the Priests were lifted up in the pride of their hearts, they drew off the rich after them and left the poor to mourn. And Christ has said, "Blessed are they that mourn, for they shall be comforted. And blessed are the poor in spirit, for theirs is the Kingdom of Heaven." The Savior said also, "Make to yourselves friends with the mammon of unrighteousness (which is unrighteous riches) that when you fail they may receive you into everlasting habitations."[99]

But like all things else, these sayings seem to be reversed in the last days; for thus it is said unto the rich, "If you help the poor, as soon as they are able, compel them to pay all that they owe thee."[100] Yet in the City of Enoch, not withstanding he was a man that walked with God three hundred years,[101] they had all things common, "no man calling aught he possessed his own."

The same example was followed in the days of the Nephites, and in the days of Peter and John; and also in the days of Lyman, who feels himself abundantly able, through the grace of God, to compete with all the world Sectarians or Saints, high or low, bond or free, with an appeal to God, Angels and men that no other process of action will save men on the earth.[102]

I close my appeal by once more appealing to all the inhabitants of the earth, yea, to the highest Monarch upon his throne, and to the lowest peasant upon the face of the earth, and call God to witness that the Church, even the Church of Jesus Christ of Latter Day Saints, is the only true Church now extant upon the face of the earth, which Church was established, and the Melchizedek Priesthood given by Joseph Smith, who through this Priesthood established the Kingdom of God on earth. And him have you taken, together with his brother Hyrum the Patriarch of the Most High God, and with wicked hands ye have slain them, and have strove to shut up the Kingdom of the Most High God against the inhabitants of the earth. But in this ye have failed: for when ye had crucified him he was immediately escorted by Angels into the bosom of Abraham, who is seated at the right hand of God; and took the keys with him, and left an open door, and messengers to proclaim aloud to the inhabitants of the earth, repent ye, repent ye, for ye have caused the earth to drink in the blood of the prophets and saints of the Most High. And there will his untiring spirit rest, and there shall he remain, and ye shall see him no more, until he shall stand with one foot upon the sea, and the other

upon the land, and swear "that time shall be no longer." Then shall ye see him, and also when he shall take up a stone like unto a mill-stone, and cast into the depths of the sea. And again, when he shall come down, having a great chain in his hand, and shall bind Lucifer the son of the morning, and cast him into the bottomless pit, and set a seal thereon. And again, when the earth shall be lighted with his glory, when he shall come down from the Heavens clothed with power and authority from the Most High God, to establish Zion, organize the earth, and lay off the inheritances of the Saints, "that the meek shall inherit the earth, and the pure in heart shall see God." Now to the executors and administrators in every nation, kingdom, tongue and people in every land that have suffered mob violence to stalk abroad in the earth and crush beneath its ruins, the far-famed laws of freedom in this once glorious Republic; I say, hear ye the voice of the blood [of] the Saints of the Most High God [which] crieth from ground for God to take vengeance upon your heads, and without a thorough reformation, and renovation, and restitution; for those the most hideous of all crimes, and that speedily, God will pour forth His thunderings, and His lightnings and His earth quakes, famine, pestilence, sword and devouring fire, wrath and indignation, the fury of the whirlwinds, the inundation of the seas, the ravages of war, nation against nation, and kingdom against kingdom, until the earth shall reel to and fro like the drunkard, and the mountains shall be laid low, and the valleys exalted,[103] oppression cease, and men cease to groan beneath the oppression of his fellow man; and that grand scheme and policy of the Eternal Jehovah from before the foundation of the world was laid, that all men who should come into His presence, and be honored with His glory, and the fullness thereof should enjoy equal rights and privileges.

Come then, all ye inhabitants of the earth, come ye to the beautiful valleys of Texas, the confines of Mexico, together with all their beautiful tributaries, where you neither have to wait to irrigate your land, nor for the stern frost and snow, to give place to your ploughs; where you in peace can gather up all your riches, your flocks, your herds, your gold, your silver, and all your precious jewels, and go forth as one common family, having but one Father even Our Father which is in Heaven; who, if we are obedient children, together with the Angel of the Seventh and last dispensation[104] of God on earth will go with us. Yes, they will go with us even up to the land of Zion, to the place appointed for the building of the Temple of the Most High God, even upon the Western borders of the State of Missouri. Then will we as good and obedient children, consecrate all that we have to build an house unto our Father, where we can go in and out, singing the song of Moses and the Lamb, and with the hundred and forty and four thousand[105] stand upon those noble monuments and pillars of this house, which shall stand upon the

pillars of the seven dispensations of God on the earth, and as far transcend the beauty and glory of the former house as the glory of the sun shall transcend its present light, when the seven angels of the seven dispensations shall become heirs and joint-heirs with Jesus Christ in the salvation of the world,[106] "He being in the sun and the light thereof,"[107] they will then be in the sun and light there of. Then will the light of the sun be seven fold; and moreover the light of the moon as the light of the sun. Come then, come one, come all; let us unite our hearts, our property and all we possess, have or are, to speed the time, and hasten the day that Christ with his seven Angels of the seven dispensations,[108] may enter into their glory, the earth cease to groan and men to be oppressed, even so, Amen and Amen.

Attest,
George Miller.

(Footnotes)

[1]A special mission appointed by Joseph Smith.

[2]Who holds the Keys of the Seventh and last dispensaion.

[3]In order to follow through with his mission he left the North country for the south.

[4]I send you a copy of my own production — explain History of the church which document is which.

[5]Cite Wight letter in HC — differientiate between it and Miller letter.

[6]refer to MIller Diary.

[7]Wight here refers to the Council of Fifty which was formally organized by the Prophet on March 10th and 11th, 1844. This organization was known by a number of names, among which are the following usages which Lyman Wight employs in this publication: "the Grand Council of the Church" (see notes 7, xx), "the Grand Council" (see notes 14, 16), "the Grand Council of the whole Church" (see note 18); "the Grand Council of God on the earth" (see note 72); "the Grand Council of Heaven, which is established on the earth" (see note 86); "this Council" (see notes 9, 19), "the Kingdom of God" (see notes 10, 24, 39, 40, 63, 84), "the Grand Council of the Kingdom of God" (see note 36, 59); "the Kingdom of the Most High God" (se note 42); and "my Father's Kingdom" (see note 45). Wight here says, that at the time the Prophet instituted this "Council" it was refered to as "the Grand Council of the Church". A good indication that this was so is found in the Prophet's King Follett Sermon wherein he made the following statements:

"Thus, ***the Head God*** *brought forth the gods in the* ***Grand Council***.

I want to simplify it — I will transpose it in[to] the English language. Oh ye lawyers — ye learned Doctors {and ye Priests} who have persecuted me — I want to let you know that *the Holy Ghost knows something as well as you do*. The Head one [of the] god{s} called together the gods and set [with them] in the *Grand Council* to bring forth the world. The

Grand Councilors set at the head in yonder heavens and contemplated the creation of the worlds that were created at that time.

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<Now concerning Spirits — first of all, or in the beginning ***the Great Eloheim*** *(in the Hebrew meaning t****he God of all Gods***) called a *Grand Council* and they counciled together to form this planet on which we are now, or do dwell at present. They spake and Earth from chaos sprang, by their workmanship . . . and they spake concerning the redemption of this world and formed limited circumstances concerning the redemption.

Jesus Christ *being the greater light,* or [being] of ***more intelligence*** — for he *loved righteousness* and *hated iniquity*[c] — [and] being the Elder Brother,> he stood up [in the Grand Council and] <presented himself> for a savior <to come [down] and redeem this world, as it was his right by inheritance.>

[Now concerning the] work of the Devil — the plan the Devil laid [before the Council] to save the world [would have denied us our agency]. The contention in Heaven was that Jesus said [that all should be free to choose, and that consequently] there would be certain souls [or] men that would be condemned [or that] would not be saved; [but] the Devil said [that by force] he could save them all.

[Jesus] <stated [that] he could save all those who did not sin against the Holy Ghost, [if] they would obey the code of Laws that was given. But . . . all who would sin against the Holy Ghost should have no forgiveness, neither in this world, nor in the world to come.> <But Satan or Lucifer> even the Devil, <being the next heir and [having] had allotted to him great power and authority — even [the] Prince of the Air— he spoke immediately and boasted of himself, saying [here am I] send me — I am a Savior and can save all — even those who sin against the Holy Ghost.>

[Inasmuch] as the Grand Council gave in for Jesus Christ, <he [Satan] accused his brethren and was immediately hurled from the Council for striving to break the law — and there was a warfare with Satan and the Gods, and they hurled Satan out of his place and all them that would not keep the law of the Council. But he [i.e. Satan] himself being one of the Council would not keep his or their first Estate, for he was one of the Sons of Perdition and consequently all the Sons of Perdition became devils, etc.> (See New Amalgamated Text and Doctrinal Commentary of the King Follett Sermon, to be published in a future issue of *Doctrine of the Priesthood*)

On April 18th, 1844, William Clayton refered to the Council of Fifty as "the grand Kingdom of God". Again, nearly a year later on March 10th, 1845, Clayton made another statement, wherein he furnishes us with an understanding of the connection which the Prophet made between the Grand Kingdom of God or Council of Fifty and the "Grand Council in Heaven" of which the Prophet spoke in the above statement:

"While writing and copying the records of the Kingdom, I was writing these words dropped by E[lde]r H[eber] C. Kimball in the council of the 4th inst. viz "If a man step

beyond his bounds he will lose his kingdom as Lucifer did and it will be given to others who are more worthy." This idea came to my mind. It has been a doctrine taught by this church that we were in the Grand Council amongst the Gods when the organization of this world was contemplated and that the laws of government were all made and sanctioned by all present and all the ordinances and ceremonies decreed upon. Now is it not the case that the Council of the Kingdom of God now organized upon this earth [i.e. the Council of Fifty] are making laws and sanctioning principles which will in part govern the saints after the resurrection, and after death will not these laws be made known by messengers and agents as the gospel was made known to us. And is there not a similarity between this grand council [i.e. the Council of Fifty] & the council which sat previous to the organization of this world." (The Diaries and Writings of William Clayton, entries for April 18th, 1844, and March 10th, 1845, to be published in a future issue of *Doctrine of the Priesthood*)

From this as well as other surces, it is evident that the Prophet Joseph Smith's idea of the Council of Fifty was more lofty and sublime than that which is commonly understood and portrayed by modern day historians.

[8]For an explanation of just how the Council of Fifty is *"the perfect organization of the Church of Jesus Christ of Latter Day Saints on earth"* see "Adoption — Law of the Kingdom — Forgotten Doctrine of Mormonism, Part 1", Published in *Doctrine of the Priesthood*, Vol. 8, No. 4; see also "The Matriarchal Priesthesshood and Emma's Right to Su*ccession as Presiding High Priestess and Queen", published in Doctrine of the Priesthood* Vol. 8, No. 3.

It is common knowledge that the Council of Fifty was an organization which was separate and distinct from the Church. Wight's designation of the "Council" as "*the perfect organization of the Church of Jesus Christ of Latter Day Saints on earth" and* ""the Grand Council of the Church" could easily lead one to believe that the two organizations are to be identified with each other as one and the same. While there is a sence in which this is true, there is another sense in which it is not true. To begin with it should be understood that both the Church and the Kingdom were possessions of the Priethood. The difference was that the Church was to be governed through the lesser order of the Melchizedek Priethood, which for sake of clarity we will call the Apostolic Priesthood, while the Kingdom and its ordinances were to function and be governed through the authority of the Fulness of the Melchizedek Priesthood, which was restored in the Kirtland Temple. In this respect, in matters of Heirarchy and authority in the Priesthood, the government of the Kingdom would over reach or overshadow the Church. No doubt, it was for this reason, that at the death of Joseph Smith, Lyman Wight, George Miller and Alexander Badlam felt that the Council of Fifty should be called together for the purpose of appointing Joseph Smith III to be the Prophet's Successor. (See *BYU Studies* Vol 16, No. 2, p. 208) Essentially as the Prophet envisioned it, the Church would be a proselyting organization which would reach out beyond the family organization of Israel (Israel being identified as one and the same with the eternal family which had been created through the sealing ordinances of the Holy Order) and work with the heart and conscience of the individual and thereby promote or champion the basic moral principles and Priesthood of the Kingdom. At the same time, the Kingom would impliment all those principles together with others in the perfect Government of a Celestial Theocracy. In the case of the Church its jurisdiction was to be confined to baptised members. However in the case of the Kingdom, ultimately when

perfected the jurisdiction of its Priesthood would extend to gentiles as well as members of the Church. In this sense the Kingdom and the Church are to be understood as separate and distinct. However, in actuality, both the Kingdom and the Church are possessions of the Priesthood and in this sense, they are to be identified as one and the same. In other words, the Church is a subsiderary organization or possession of the Kingdom. It is for this reason that the Prophet Jospeh Smith often identified the Church with the Kingdom. Consider the following statement:

"Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest of God — a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthod of God, there is the kingdom of God . . . .

How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not. . . . . .

As touching the Gospel and baptism that John preached, I would say that John came preaching the Gospel for the remission of sins; he had his authority from God, and the oracles of God were with him, and the kingdom of God for a season seemed to rest with John alone. . . . .

But, says one, the kingdom of God could not be set up in the days of John, for John said the kingdom was at hand. But I would ask if it could be any nearer to them than to be in the hands of John. The people need not wait for the days of Pentecost to find the kingdom of God, for John had it with him, and he came forth from the wilderness crying out, "Repent ye, for the kingom of heaven is nigh at hand," as much as to say, "Out here I have got the kingdom of God, and you can get it . . . and if you don't receive it, you will be damned;" . . . . There was a legal administrator, and those that were baptized were subjects for a king; and also the laws and oracles of God were there; therefore the kingdom of God was there . . . . . .Whenever men can find out the will of God and find an administrator legally authorized from God, there is the kingdom of God; but where these are not, the kingdom of God is not. All the ordinances, systems, and administrations on the earth are of no use to the children of men, unless they are ordained and authorized of God; for nothing will save a man but a legal administrator; for none others will be acknowledged either by God or angels. (*TPJS* 271–274)

We see in this statement that the Prophet is identifying the Church with the Kingdom. Yet in the 12th chapter of the Joseph Smith Translation of the Book of Revelations, he made a clear distinction between them. Consider the following:

"And there appeared a great sign in heaven, in the likeness of things on the earth; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And the woman being with child, cried, travailing in birth, and pained to be delivered. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne. And there appeared another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was delivered, ready to devour her child after it was born. And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore years. And there was war in heaven; Michael and his angels fought against the dragon; and the dragon and his angels fought against Michael; And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ." (JST Rev. 12:1–7)

As already stated, the Church of Christ is the organization through which the lesser order of the Melchizedek Priesthood was to function, while the Kingdom and Holy Order were to be the organizations through which the Fulness of the Priesthood was to function. Hence in the most perfect sense of the word, both the Church and the Council of Fifty constituted the Kingdom of God, the difference being that each organization served a different function.

[9]It was due to the fact that there were basicly "fifty members" that the "Kingdom of God" derived its nickname as the "Council of Fifty". However, this should not lead one to believe that there were only fifty members, as the number fluctuated, sometimes going as high as 53 and 54 members, which included at least two gentiles, whose ultimate purpose was to represent the gentile constituency in the world over which the Kingom would some day rule.

[10]This statement clearly sets forth the idea that the Council of Fifty was an organization, which was in possession of the Priesthood and Keys thereof, with "full authority" to procelite and extend its dominion. The statement from the Prophet quoted in footnote 9 would argue hard for this idea, for according to the Prophet, where the Priesthood is not, there the Kingdom of God is not.

It would be just as impossible for the Kingdom of God to exist without Priesthood, as it would for the Church. Of necessity, in order to be a viable and living organization, both the Church and Kingdom must wield the Priesthood together with the Keys thereof, as they are necessary in order to give their actions and ordinances ligitimacy. Indeed, the Priethood is the lifes blood of both the Church and Kingdom.

It is only natural that the presiding officers in the Church should rightfully possess and control the Priesthood and Keys which are essential for the Church to function and fulfill its mission. In like manner, the same principle would apply to the Kingdom. It is only natural that the "Council of Fifty" would rightfully hold and control the "Keys of the Kingdom", or that Priesthood authority and those Keys which are essential in order for it to fulfill its mission. **That this is so is stated in certain terms in a revelation which was given to the Prophet Joseph Smith. On April 7th, 1842, the Prophet Joseph Smith**

was given a revelation, wherein this fact was stated in certain terms. Indeed it was the same revelation wherein the Council of Fifty was given its formal name and the very name itself would declare the fact as stated above:

"Verily thus saith the Lord, This is the name by which you shall be called — The Kingdom of God and His Laws, ***with the Keys and power thereof***, and judgment in the hands of his servants, Ahman Christ." (*UPR* 57a)

From this it is evident that the "Keys and Power" of the "Kingdom of God" would be vested in the hands of those of the Lord's servants who composed the Council of Fifty. This would be true with the exception of two gentiles who would be given a seat in the Council in order that they might represent the Gentiles of the world, over whom the Kingdom would one day bear rule. The fact that the Council of Fifty would hold the Keys of the Kingdom is in strict keeping with a statement made by President Brigham Young on May 3rd, 1846, when during a meeting with the Council of Fifty, he made the following statement:

"Wherever the 12 & Council [of Fifty] are there will the Keys be also." (Diary of John D. Lee, May 3rd, 1846)

Bearing this in mind, it becomes self evident why the Prophet gave the last charge to the Council of Fifty. The following testimony comes from Benjamin F. Johnson:

"At one of the last meetings of the Coucil of Fifty *after all had been completed* and ***the keys of power committed***, and *in the presence of the Quorum of the Twelve* ***and others*** who were encircled around him, he arose, gave a review of his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing off this kingdom, and *turning to those around him*, ***including the twelv***e, he said, "And in the name of the Lord Jesus Christ I now place it ***upon you my brethren of this Council*** [i.e. the Council of Fifty]," (A Life Review, pp. 94, 96, Church Historian's Office)

The Prophet's revelation declares that the Kingdom of God or Council of Fifty would possess "the Keys and power thereof". But at this point we must ask, just what do the Keys and Power of the Kingdom of God consist of. From the time of the Prophet Joseph Smith, this was kept as a well guarded secret. Some time after 1885, Benjamin F. Johnson began to write his autobiography. Among other things he stated the following:

"About this time [the spring of 1844 on March 10th and 11th] was organized his private ocuncil of 50, the embryo kingdom of God upon the earth — an organization distinct from the church. . . . . a government of God for the people and by the people, in which man will be taught to know his origin and to govern himself . . .

By the Prophet, Br. Babbitt and I were called to Nauvoo, and made members of this Council at its organization; but of its full object, keys and by-laws I am not fully at liberty now to write, but the future will write up the past, when all will be made plain." (A Life Review, MSS, pp. 94, 96, church Historian's Office)

Johnson here states that he could not then write about the "full object, Keys and by-laws" of the Kingdom, but affirms that "the future would write up the past when all would be made plain". Years later, in 1903, in a letter which he wrote to the First Presidency of the Church, Johnson again affirms that there were things about the Kingdom which he could not write down, nevertheless, he wrote out in explicite terms just exactly what authority was given to the Council of Fifty in the last charage:

And now returning to the Coucil and the "Last charge" — let us remember that by revelation he had Reorganized the Holy Priesthood and by command of the Lord D&C 124:123 [124] — had taken from the first presidency his brother Hyrum to hold as patriarch the sealing power, the first and highest honor due to Priesthood. That he had turned the Keys of Endowments to the last Anointing and Sealing together with the keys of Salvation for the dead, with the eternity of the Marriage Covenant and the power of Endless Lives — All these Keys he held and under these then Existing conditions, he stood before that association of his Select Friends including all the Twelve And with great feeling and animation he graphically reviewed his life and persecution, Labor and Sacrifice for the Church and Kingdom of God — Both of which he declared were now organized upon the earth; The burden of which had become too great for him longer to carry. That he was weary and tired with the weight he so long had borne And he then said with great vehemence "And in the name of the Lord I now shake from my shoulders the responsibilities of bearing off the Kingdom of God to all the world — *And here and now I place that responsibility with all the Keys powers and privilege pertaining there too upon the shoulders of* ***you the Twelve Apostles in connection with this Council***. . . . . And now my dear brother after 60 years have passed at 85 in age I bear to you and to all the world a solemn testimony of the truth and verity of what I have written above; For although so many years have intervened, they are still in my mind as fresh as when they occured; not doubt as a part fulfillment of a prediction by the Propeht, relating to "Testimonies I should bear of his teachings after I had become Hoary with age". There were dear brother other teachings to that Council of which I am not at full liberty to write; But if I had your ear I would remember that the Prophet once said to me "Benjamin in regard to those things I have taught you privately that are not yet for the public, I give you the right, when you are so led to commit them to others for you will not be led wrong in discerning those worthy of your confidence." (*UPR* 61:32–38, 42–45)

From all this we may safely conclude that the Kingdom of God or Council of Fifty rightfully held and presided in the Keys of the Kingdom of God on Earth and this being the case it is easy to comprehend why Wight believed and affirmed that the Council of Fifty possessed "full authority to build up the Kingdom of God on earth".

[11]In a revelation on the Council of Fifty, which President John Taylor received on June 27th, 1882, the Lord stated the following: Part 81:5–6"I have introduced My Kingdom and my government, even the Kingdom of God, that my servants have heretofore prophesied of, and that I taught my disciples to pray for, saying, "Thy Kingdom come, they will be done on earth as it is in heaven," for the establishment of my rule, for the introduction of my law, for the protection of my Church, and for the maintenance, promulgation and protection of civil and religious liberty in this nation and throughout the world; And all men of every nation, color and creed shall yet be protected and shielded thereby" (*UPR* 81:5–7)

[12]the mission above spoken of

[13]A unanimous voice was had for both Missions

[14]The Grand Council.

[15]mission

[16]Grand Council

[17]See note 37, page 19

[18]Grand Council of the whole Church.

[19]I composed one of this Council.

[20]such a mission

[21]mission

[22]I commenced gathering up a company for this expedition.

[23]Be it remembered that the Prophet had told Wight to take as many as 500,000 to go to Texas, however, he did not instruct him to gather them out of Nauvoo. President Young in his August 18th, 1844 address to the Saints opposed Wight taking anyone but the Pine Company, but we see from Wight's remarks that he went ahead and took "many others" inspite of President Young's wishes.

[24]It is obvious that Wight's new found knowledge regarding the "Kingdom of God" (which he had learned since his last visit with these people on the 24th of December 1842) had to do with his iniation into the Council of Fifty in the Spring of 1844. Evidently, Wight learned a great many things through his attendance at "Council" meetings — which things he had never before supposed. It would appear from this statement that in Wight's mind, Temple Work and work for the dead were somehow connected to this new understanding of the Kingdom. (For more on this see "Adoption — Law of the Kingdom — Forgotten Doctrine of Mormonism, Doctrine of the Priesthood, April 1991, Vol. 8, No. 4) This can only be understood when it is realized that the members of the Council of Fifty (with the exception of the two gentiles) constituted the family Kingdom of the Prophet Joseph Smith. They were in fact the Prophet's adopted sons. Consequently, the Council of Fifty was connected in every way to Temple work.

Many will be ready to argue at this, saying that the Council of Fifty was merely a government. This is true, but the Key to understanding the great secret is found in the fact that this government was family oriented or Patriarchal in nature and that it was founded upon the oaths and covenants which were administered in the Holy Order. In every sense of the word it was a Patriarchal order which was created, bound together and predicated

upon the laws and ordinances of the Celestial Family. On March 1st, 1845, the Parley P. Pratt made the following statement:

"The order of God's government, **both in time and in eternity**, ***is patriarchal***: that is — it is a fatherly government." (*The Prophet* Vol. 1, No XLI, March 1st, 1845)

Years later, in 1872, Parley's brother Orson made another similar statement wherein he made a strong connection between the Kingdom of God or Council of Fifty and the Patriarchal Order:

I will call the attention of this congregation to a portion of prophecy which will be found in the 44th and 45th verses of the 2nd chapter of the book of Daniel:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.

I have often, in my remarks in former times, addressed the Latter day Saints upon these passages; but as there are some strangers in our midst who have not, perhaps, heard our views in regard to setting up the kingdom of God in the latter times, it may not be amiss for us to set forth before them the views of the Latter-day Saints in regard to this prediction. We have, during the last six thousands years, or nearly so, had a very great variety of human governments established on the earth. Governments began to be established in the days of our first parents. As they lived to be very aged — or almost a thousand years before they were taken from the earth, they saw their children multiplying around them in vast numbers, and governments began to be established. Among those governments however, was maintained also the government of God — a patriarchal government, that continued with the righteous from the days of Adam down till the days of Enoch, and for a short period after his days. This government was patriarchal in its nature, or, in other words, directed and dictated by the Creator of man — the great Law-giver. He directed and counseled his servants, and they obeyed his counsels. In other words a divine government existed on the earth in those ancient times; but at length about the period of the death of Adam, or a little after, human governments rooted out of the earth the government of God, mankind apostatized from the great principles which were revealed from heaven, and all flesh corrupted its way in the sight of God to that degree, that the just anger of their Creator was kindled against them, and he decreed that they should be swept off from the face of the earth by a flood of waters. Again, after this great destruction, a divine government was organized on the earth, Noah being the great Patriarch, Revelator, and Prophet, to whom was given laws and institutions for the government of his posterity.

This order, however, continued only for a short period of time, and human governments again prevailed. (*JD* 15:67–68)

This Patriarchal theocracy was the same order to which President Taylor referred when he stated the following:

"We find that after the days of Noah an order was introduced called the Patriarchal Order in which every man managed his own family affairs, and prominent men among them were kings and priests unto god, and officiated in what is known among us as the Priesthood of the Son of God, or the Priesthood after the Order of Melchisedic. Man began again to multiply on the face of the earth, and the heads of families became their kings and priests, that is, the fathers of their own people, and they were more or less under the influence and guidance of the Almighty." (JD 17:207)

When a man speaks, he talks about that which is on his mind, and an inconspicuous intimation of this idea is found in the fact that the greatest discourse which the Prophet ever gave on the subject of Elijah was given on the same day that the Council of Fifty met for the first time.

[25]See note 24.

[26]See note 21. Adoption — he who gains salvation, gaineth to himself a kingdom, and will rule over it both in time and in eternity.

[27] The original publication reads "Church" instead of "Christ".

[28]See note 19.

[29]Mission.

[30]Seventh and last dispensation.

[31]The original publication reads "muskect" instead of "mesquite".

[32]mission.

[33]Total Committment. "We have forsaken all and followed thee."

[34]mission

[35]As of April 6th, 1848, Wight was still sustained as one of the Twelve. See The Trial of Sidney Rigdon, First Counselor To the Prophet Joseph Smith, *Doctrine of the Priesthood*, Vol. 7, No. 12, December 1990.

[36]The Grand Council of the Kingdom of God on Earth.

[37]Seventh and last dispensation.

[38]mission

[39]him who holds the keys of the Kingdom of God.

[40]the Keys of the Kingdom of God.

[41]Joseph Smith was of the pure blood of Joseph who was sold into Egypt.

[42]Joseph Smith established the Kingdom of the Most High God on earth.

[43]Joseph left left FIFTY servants

[44]Joseph left FIFTY servants to invite the rich, the poor and noble, even the kings and princes, and governors of the earth to come in, that when he, with Abraham, Isaac and Jacob, together with the Savior shall come on earth again, they may find the whole Israel of God gathered in from the four quarters of the earth

[45]my father's Kingdom — Council of Fifty.

[46]mission

[47]the Angels of the Seven Dispensations of God on Earth.

[48]It is evident from this remark that Wight does not hear speak of Baptism which is administered under the authority of the Aaronic Priesthood, but rather he speaks of the Endowment and Sealing Ordinances, by which a man is brought into the family Kingdom of the Father.

[49]Total Committment Cross reference

[50]Refer to BY speech August 18th, 1844, when he said he would destroy their influence in this Church. i.e. through character assasination.

[51]See note 14.

[52]mission

[53]note on Wight being for Joseph's measures.

[54]mission

[55]for all those of a like ordination

[56]mission.

[57]mission

[58]cross to previous note.

[59]GRAND COUNCIL of the Kingdom of God

[60]sacrifice and total committment.

[61]total committment

[62]total committment

[63]

[64]total committment

[65]cross to mission

[66]Explain Second Anointing. This was the same excuse which Woodruff used to excuse and bolster his issuing the manifesto namely that the Lord would remove him before he would allow Woodruff the mislead the Church in issuing the manifesto. But if this is so for Woodruff. is is also so for Lyman Wight as well as others who in like manner received the same promise. And yet Wight refused to work under the direction of Pres Young and went on his own.

[67]Define what a son of perdition is.

[68]Wight here speaks of the ordination which he received in his Second Anointing when

he was ordained a King and Priest and Sealed as such for time and Eternity.

[69]Here Wight is stating that his ordination as a King and Priest together with the charge which he received as a member of the Council of Fifty was on an equal par with that which president Young received.

[70]Wight here refers to the fact that the Prophet's anointing and ordination was for all time and eternity and thus that he still holds the keys and presides over this dispensation.

[71]Rigdon was called into the Council of the Twelve on ##??.

[72]The Grand Council of God.

[73]Joseph holds the keys of this last dispensation of God on Earth.

[74]Revelations ##:##.

[75]Total Committment

[76](R) The melchizedek Priesthood existed before the foundations of the earth were laid.

[77]The Melchizedek Priesthood handed down by lineage through all ages. D&C 113:6; 124:56–58; Abraham 1:2–4; Moses 6:7.

[78]D&C 107:40–57; 113:

[79](R)

[80]cross

[81]Seven dispensation heads.

[82]The Prophet did appoint his brothers Hyrum and Samuel to succeed him but this was only as guardians until the Prophet's sons became of age at which time the Prophet's sons were to take their rightful place as the Prophet's lawful successors in the Priesthood.

[83]The Presiding office in the Priesthood belongs to the Prophet's birthright heirs.

"[84]The organized body of the Kingdom of God on Earth"

[85]See also text above and below note 33## It is significant here the Wight should associate the calling of the Council of Fifty with the House of Israel. William Marks and others did the same, comentary on.

[86]The Grand Council of Heaven. **That it is separate, apart and distinct from the Church no one can deny. Yet is is nonetheless an organization belonging to the Priesthood and through which the Priesthood functions and this too, just as much as is the Church of Christ.**

[87]This sounds astonishingly like the last charge as recounted ty Benjamin F. Jonson.

[88]Knowing that this Priesthood is given by lineage.

[89]Hebrews chapter 7 etc.

[90](R)

[91](R) Heb; Alma 13.

[92]From hence do we derive knowledge but by the Melchizedek Priesthood — Make

comments on this topic. then quote the following from the Prophet: In keeping with this doctrine the Prophet Joseph Smith made the following remarks: "the Melchizedek Priesthood . . . is the channel through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven. . . . . It is the channel through which the Almighty commenced rdevealing His glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the chidlren of men to the present time, and thround which He will make known HIs purposes to the end of time." (TPJS 166–167)

"I advise all to go on to perfection, and search deeper an deeper into the mysteries of Godliness. A man can do nothing for himself unless God direct him in the right way; and the Priesthood is for that purpose." (TPJS 364)

[93]Wight is again speaking of the Priesthod, calling and sealing which is given in the second Anointing i.e. the Fulness of the Priethood.

[94]The Prophet Joseph Smith taught that all those who would attain to the Fulness of this Priethood must sacrifice all things, which of course includes money and worldly wealth. (TPJS 322) See DP Vol 8:4 note 30 etc. The essence of this sacrifice is a complete consecration of self and all that you possess to God.

[95]Wight is here teachings the principle of Total committment as it was taught and required by the Prophet for those who were to receive their Second Anointings.

[96](R)

[97](R)

[98]refer to claytons journal and the reference to Brigham's carriage which mother Smith ended up with at Nauvoo.

[99](R)

[100](R) TPBY speech to lefislature

[101]D&C 107:49; Moses :##:##

[102]Total Committment

[103](R)

[104]Seventh and last dispensation.

[105]D&C 77:11

[106]Wight here teaches that the Prophet Joseph Smith is in every sense of the word a Savior to the Saints of this dispensation, and not only the Prophet Joseph Smith, but also the other heads of the other six dispensations on Earth.

[107]D&C 93:xx; 88:xx.

[108](R)

The Doctrinal Teachings

of

Fred C. Collier

Presiding Patriarch

of

The Church of the Firstborn

– 529 –

Section Eleven

New Amalgamated Texts

of discourses

given by

The Prophet Joseph Smith

Part 1

Speeches on the Heirarchy of the Priesthood

and the Office of Church Patriarch

DOCTRINE OF THE PRIESTHOOD

Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. (D&C 121:45)

——*Sept 1991 Salt Lake City, Utah* *Vol. 8 No. 9*

NEW AMALGAMATED TEXTS

OF DISCOURSES

GIVEN BY

THE PROPHET JOSEPH SMITH

Part 1

Speeches on the Heirarchy of the Priesthood and the Office of Church Patriarch

– 531 –

Published
by
Collier's Publishing Co.

New Amalgamated Texts of Discourses Given by the Prophet Joseph Smith, Part 1 — Speeches on the Hierarchy of the Priesthood and the Office of Church Patriarch; Vol. 8, No. 9; $3.00

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What all these documents have in common is that they deal with the status of the Church Patriarch in the Hierarchy of the Priesthood and the Government of the Church. In this regard, it will be found that they sustain a strong connection to the 1844 succession crisis, in that they establish the Nauvoo doctrine of the Prophet, wherein he elevated the office of the Church Patriarch by declaring it to be "the Highest office in the Church". This he did while at the same time, the Prophet himself was "advanced in the Priesthood" to an even higher office as "Priest/King" over the Kingdom of God, which Kingdom he identified as the Celestial organization of the House of Israel.

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Excerpts
of
A Revelation
given to the Prophet Joseph Smith ,
at Nauvoo, Illinois, on January 19th, 1841.

1 Verily, thus saith the Lord unto you, my servant Joseph Smith . . . . . 22 Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a house unto my name, such a one as my servant Joseph shall show unto them, upon the place which he shall show unto them also. 23 And it shall be for a house for boarding, a house that strangers may come from afar to lodge therein; therefore let it be a good house, worthy of all acceptation, that the weary traveler may find health and safety while he shall contemplate the word of the Lord . . . . .

25 And again, verily I say unto you, let all my saints come from afar. 26 And send ye swift messengers, yea, chosen messengers, and say unto them: Come ye, with all your gold, and your silver, and your precious stones . . . . and with all your precious things of the earth; and build a house to my name, for the Most High to dwell therein. 25 For there is not a place found on earth that he [i.e. the Most High] may come to and *restore again that which was lost unto you*, or which he hath taken away, even ***the fulness of the priesthood***. . . . . 34 For *therein are the keys of the holy priesthood ordained*, that you may receive honor and glory. . . . 37 And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? 38 For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was. 39 Therefore, verily I say unto you, that *your anointings*, and *your washings*, and your *baptisms for the dead* . . . . . and your statues and judgments, for the beginning of the revelations and *foundation of Zion*, and for the glory, honor, and *endowment of all her municipals, are ordained by the ordinance of my holy house*, which my people are always commanded to build unto my holy name. 40 And verily I say unto you, let this house be built unto my name, *that I may reveal mine ordinances therein* unto my people; 41 For I design to reveal unto my church *things which have been kept hid from before the foundation of the world*, things that pertain to the *dispensation of the fulness of times*. 42 And I will show unto my servant Joseph all things pertaining to this house, and ***the priesthood thereof***, and the place whereon it shall be built. . . . . 56 And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, let it be

built unto my name, and let my name be named upon it, and let *my servant Joseph and his house* have place therein, from generation to generation. 57 *For this anointing have I put upon his head,* ***that his blessing shall also be put upon the head of his posterity after him***. 58 *And as I said unto Abraham concerning the kindreds of the earth*, ***even so I say unto my servant Joseph: In thee*** and ***in thy seed*** *shall the kindred of the earth be blessed*. 59 Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, forever and ever, saith the Lord. 60 And let the name of that house be called *Nauvoo House*; and let it be a delightful habitation for man, and a resting-place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this, the corner-stone thereof . . . . . 91 And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as counselor unto my servant Joseph, in the room of my servant Hyrum, *that my servant Hyrum may take the* ***office of Priesthood*** *and* ***Patriarch****, which was appointed* ***unto him by his father****, by blessing and* ***also by right****;* 92 That from henceforth he shall hold the *keys of the patriarchal blessings* upon the heads of all my people, 93 That *whoever he blesses shall be blessed*, and *whoever he curses shall be cursed*; and that *whatsoever he shall bind on earth shall be bound in heaven*; and *whatsoever he shall loose on earth shall be loosed in heaven*. 94 And from this time forth I appoint unto him that he may be ***a prophet***, and ***a seer***, and ***a revelator*** unto my church, as well as my servant Joseph; 95 That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be *crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood,* ***that once were put upon him*** *that was my servant* ***Oliver Cowdery***; 96 That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever. . . . . 123 Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is *after the order of Melchizedek*, which is *after the order of mine Only Begotten Son*. 124 ***First***, *I give unto you* ***Hyrum Smith*** *to be* ***a patriarch*** *unto you, to hold* ***the sealing blessings of my church****, even* ***the Holy Spirit of promise***, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you. 125 *I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet*. 126 I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and ***First presidency***, and to receive the oracles for the whole church. 127 I give unto you *my servant Brigham Young to be a president over the Twelve traveling council*; 128 Which

Twelve hold the keys to open up the authority of my kingdom *upon the four corners of the earth*, and after that to send my word to every creature. 129 They are Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith; 130 David Patten I have taken unto myself; behold, his priesthood no man taketh from him; but, verily I say unto you, another may be appointed unto the same calling. 131 And again, I say unto you, I give unto you *a high council, for the corner-stone of Zion* — 132 Namely, Samuel Bent, Henry G. Sherwood, George W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson — Seymour Brunson I have taken unto myself; no man taketh his priesthood, but another may be appointed unto the same priesthood in his stead; and verily I say unto you, let my servant Aaron Johnson be ordained unto this calling in his stead — David Fullmer, Alpheus Cutler, William Huntington.

133 And again, I give unto you *Don C. Smith to be a president over* ***a quorum of high priests****;* 134 *Which ordinances is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad;* 135 And *they may travel also* if they choose, *but rather be ordained for standing presidents; this is the office of their calling*, saith the Lord your God. 136 I give unto him Amasa Lyman and Noah Packard for counselors, that they may preside over the quorum of high priests of my church, saith the Lord.

137 And again, I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which priesthood is to preside over the ***quorum of elders***, which quorum is instituted for *standing ministers; nevertheless they may travel, yet they are ordained to be standing ministers* to my church, saith the Lord.

138 And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the ***quorum of seventies***; 139 Which quorum is *instituted for traveling elders* to bear record of my name *in all the world, wherever t****he traveling high council****,* ***mine apostles****, shall send them* to prepare a way before my face. 140 *The difference between this quorum and the quorum of elders* is that *one is to travel continually*, and *the other is to preside over the churches form time to time*; the ***one has the responsibility of presiding*** *from time to time, and t****he other has no responsibility of presiding***, saith the Lord your God.

141 And again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over *the bishopric*; a knowledge of said bishopric is given unto you in the book of Doctrine and Covenants.

142 And again, I say unto you, Samuel Rolfe and his counselors for

priests, and the president of the teachers and his counselors, and also the president of the deacons and his counselors, and also the president of the stake and his counselors.

143 The above offices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry and the perfecting of my saints. 144 And a commandment I give unto you, that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my general conference; 145 And that ye should prepare rooms for all these offices in my house when you build it unto my name, saith the Lord your God. Even so. Amen. (D&C 124)

April 6,7,8,9, 1841 These four days I [i.e. William Clayton] attended Conference. *See over.[1] On the 7th I was organized with the High Priest quorum and set with them during the conference. I was much pleased with the order of the meeting. When any case was to appear before the church it was first put by the Bishop to the quorum of the Lesser Priesthood. Then by the president of the Elders to that quorum — then the 70 then High Priests — then High Council and lastly to the presidency. If any objection arose it had to be tried by that quorum who objected but a majority of the quorums decided the matter. The names of the official characters are as follows — Joseph Smith first president Sidney Rigdon and William Law councillor. Brother Law was appointed councillor at this conference in the stead of ***Hyrum Smith*** *who was appointed a* ***Prophet***, ***Seer*** *and* ***Revelator*** *according to a Revelation* given January 19, 1841.[2] Brother Law was objected to by our quorum but honourably elected after investigation on account of the ill health of Sidney Rigdon. John C. Bennett was appointed in his stead until Brother Rigdon[']s health improved. Names of the 12 or traveling high

Council. Brigham Young, Heber Chase Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George Albert Smith and Lyman Wight was appointed in the room of D. W. Patten deceased. Standing High council — Samuel Bent, Henry G. Sherwood, George W. Harris, Thomas Grover, Newel Knight, Lewis D. Wilson, Aaron Johnson, David Fullmer, Alpheus Cutler, William Huntington Senior, William Allred, Leanord Sowby was appointed this conference. Presidents of the High Priest quorum — Don C. Smith, councillors Noah Packard, Amasa Lyman. President of Elders quorum — John A. Hicks, councillers Samuel Williams, Jesse Baker. Quorum of seventies — Joseph Young, Isaiah Butterfield, Daniel Miles, Henry Heremond, Zerah Pulcipher, Levi Hancock and James Foster. Lesser Priesthood Priests — Samuel Rolphe, Stephen Markam, Hezekiah Peck counselors. Teachers — Elisha Everett, James W. Huntsman, James Hendrick. Deacons — Phineas R. Bird, David Wood, William W. Lane. Bishopric — Vincent Knights, councilors Samuel H. Smith and Shadrac Roundey, Newel K. Whitney, coun[selors] Jonathan H. Hale, William Felshaw. George Miller, councillors Peter Haws and John Snider. Isaac Higbee, coun[selors] Graham Coultrin and John S. Higbee. Alanson Ripley had his Bishopric taken from him for frequently being drunk and not fit for business. President of the stake William Marks, councillors Austin Coles and Charles C. Rich. (Nauvoo Diaries and Writings of William Clayton, to be published in forth coming issue of *Doctrine of the Priesthood*)

The Prophets May 27th, 1843 Meeting with the First Presidency, Patriarch HyruSmith and The Quorum of the Twelve.

Remarks made by Presidents Joseph Smith and Brigham Young, in a meeting with the Patriarch, the First Presidency and the Quorum of the Twelve, at Nauvoo, Illinois, on May 27, 1843. (Reported by William Clayton, Wilford Woodruff, Levi Richards and amalgamated by Fred C. Collier)

The Prophet's diary, which was kept by willard Richards, gives the following account of this meeting: Saturday May 27. 1843 — 2 P. M. the twelve were in Council on B. Winchester. Joseph. Hyrum. & Judge Adams. & Bishop Whitney & Sister Emma. Adams & Jarman. & G. J. Adams & others Winchester was silenced. See Minutes of the twelve. ∧adjourned to Monday 6 P. M./ a tremendous rain storm all day commencing with thunder in the morning. Joseph instructed the Twelve to call up the whole Philadelphia Church — while in the council (Diary of Joseph Smith, kept by Willard Richards)

The Levi Richards diary gives the following account of this day: "[May] 27) Constant Rain through the day — attend council of the twelve on Benj Winchester case — letters were read, & testimony given to some extent against his course to which he Replied . . . ." (I labored for 10 years to acquire the Clayton minutes of this meeting. The amalgamation was done on the 30th and 31st of January 1985, while living on the Horseshoe Bend in Vernal Utah.)

[On] Saturday, May 27th, 1843, the Twelve assembled in council, according to adjournment [at] 2 o'clock p.m. [Present were] President Brigham Young, Heber C. Kimball, Orson Hyde, Wilford Woodruff, John

Taylor, George A. Smith and Willard Richards — also President Joseph Smith [and his wife] Sister Emma, Patriarchs Hyrum Smith and James Adams and Jarman. Bishop [Newell K.] Whitney and other[s were also present].

[The purpose of the occasion was] the case of Benjamin Winchester, [who] was [to be] brought up on trial for improper conduct — [viz. for] slandering the Saints in Philadelphia; for rejecting the counsel of Hyrum, Joseph and the Twelve; and [for] tearing to pieces the Saints, instead of building [them] up.

Hyrum plead for mercy, Joseph for justice, and the Twelve decided according to testimony, and in all we had an interesting time.

Elder Winchester was refractory and out of order. Joseph wished the Twelve or President of the quorum to call the house to order.

Prayer by Elder [Heber C.] Kimball.

After singing, President Young stated the object of the meeting was to investigate a letter from Sybella Armstrong of Philadelphia, concerning Benjamin Winchester. [There were also] several [other] letters . . . touching the subject, [as well as] other business [which required attention].

The letter was then read, dated, Philadelphia, May 1st, 1843 — charging (stating) that Benjamin Winchester had been slandering her character, after which Elder Winchester made a lengthy speech, trying to justify himself.

Elder Winchester stated that he was not fully prepared to investigate the merits of the letter in full, as he'd but just learned the contents thereof, that Sybella was generally spoke of by the Church in Philadelphia an-

[The] Captain of [the] steamboats and others on the Ohio [river] told him she had been seen drunk in the streets and etc. — [I] ha[ve] often spoke of her in conversation as having heard such things. I have made the observation [that] I did not believe they were all right.

Mrs. Nicholson [a lady] I boarded with — she told long stories to my wife about Sybella Armstrong. — fail[e]d for $20,000, did not know how she got so much money.

Mrs. Nicholson, last winter. — at my house, her house was run down with bills of mos tie moking (sic) and etc. and etc. and etc. McMinns girls. —

A person — a respe[c]table Dr. Miller. know anything about Sybella Armstrong. Just before she went away I was called to see her, and I promised her as [u]sual. [She] left late in the evening [and was] gone 6 or 8 months in Kentucky, under [very] suspicious circumstances. Mrs Thatcher says that Isobella's sister said [that] every family had a black sheep — and they had one [in their family].

A certain lady had seen her an avih. (sic) and run in debt to give money to the saints.

Ned Simpson is frequ[en]tly seen with her, and etc. Blackleg, n[o]torious[3]

villain. —

She have been the public talk in the Church.

My being silenced by the Twelve has caused me a great deal of trouble and etc.

[Benjamin Winchester] was followed by President Hyrum Smith [who] plead in behalf of Winchester on the side of mercy. Hyrum Smith [said] when he was in Philadelphia — one [person] said Isobella's conduct was very ridiculous. And if she was not married she ought to be. [She was the] towns talk. When I preached [in a meeting] on adultery, she left the house.

Elder George J. Adams gave his testimony against Winchester, then Elder Winchester followed Adams, and both spoke sever[al] times [as follows]:

J[ames] G[eorge] Adams said he was president of the council in Philadelphia when this subject was investigated. [Brother] B. Winchester [had] said the council might be called at my request to settle the money affair. Nothing —

Adams: I deny having in view anything about old affairs in calling the council — but it was called to investigate the money and about brother Darby, — — — after which Mrs. Nicholson and others came forward. [That is] after the money investigation.

Some altercations ensued between [Benjamin Winchester] and George J. Adams.

President Joseph Smith called for order.

President Young said [that] there was no trial before the Council.

Then President Joseph Smith arose and rebuked Elder Winchester in the sharpest manner: It is a bag of nonsense to sit here without witnesses and hear one story [after] another.

President Smith [then] stated what he knew about Benjamin Winchester [and] told of many of his errors: It has been the character of Benjamin Winshester from the beginning to contradict everybody and everything, and I have [also] been under the ire of his anger. — he trhedved me into severat finiting (sic).

[President Smith then] spoke of the treatment he received from him when he visited Philadelphia — instead of upholding him and honoring his office [he] contended concerning scripture and etc. in every place they visited: I had to have a contention with him at every source. I disgraced him before the conference, and to be revenged he told one of the most damndable lies about me. [He] visited sister Smith [and] sister Dibble. — small hat shop — told her to come to Nauvoo with me, and I would protect him and Benjamin Winchester set up a howl that I was guilty of improper conduct.

[Elder Winchester] has a lying spirit and has lied about me and others and he is given to tatling and it is time it was stopped. If Isabella Armstrong

is ever so bad [as he says] so much the worse.

[President Smith] said [that] Benjamin would reply and confront [him] and would always have the last [word] — he said he would not reply to him, (nor any of the rest of the elders) he had borne it as long as he could — and they should not confront him! He would not be contradicted by them!

The ***Patriarchal office*** is the *highest office in the Church*[4] and *father Smith conferred this office, on Hyrum Smith, on his death bed*[5] —

A baptist minister this morning said, "sir I am wrong, you are right" —

After hearing the testimony, Elder Brigham Young, President of the quorum of the Twelve said he had made up his mind, and his decision was that Elder Winchester should give up his license and cease preaching until he should reform.

President Hyrum Smith said he should not like to have such a decision given without another trial and give Elder Winchester a chance to get more testimony if he could.

President Joseph [Smith] said he should not act on the case but should reserve himself for an appeal.

Minutes of Philadelphia conference [were] read — Elder Hess letter, and Eliza Nicholson letter were read to [the] council.

Elder Adams spoke [and] said at a good meeting in Philadelphia — Elder Benjamin Winchester in a public meeting in Philadelphia said that there was not three in the meeting but what had lied.

[Benjamin Winchester said] it was none of the business of the Twelve or the First Presidency where he goes or his family.[6]

President Young wished if the case was to be passed by [for another trial] he should then prefer to have [the] case turned over to the [Nauvoo] High Council [and have them] try the case, and he would have him give up his license till he came to Nauvoo.

President Joseph Smith said the High Council of this place [(i.e. Nauvoo)] had not jurisdiction over the case — the Twelve had [jurisdiction] over all places but this [(i.e. Zion and her Stakes)] "in all the world" — it was not the business of the High Council of Nauvoo — they could not try the case — the Twelve must try it — *it belonged to the Twelve, and them alone — for it was concerning matters abroad and not in Nauvoo. The High Council was to try cases that belong to the city, and the Twelve [were] to regulate the churches and Elders abroad "in all the world".*[7] Elder Winchester['s] case comes under the jurisdiction of the Twelve, and them alone.

Patriarch Hyrum Smith said he was not an old granny and plead that Winchester ought to have a hearing. [He] urged that the case should be put off until tomorrow.

President Joseph Smith said the case might be put off until tomorrow at

10 o'clock if it would do anybody any good.

Willard Richards moved that this case be adjourned till tomorrow [at] 10 o'clock.

Seconded by George A. Smith

President Brigham Young arose and objected and gave his objection, [namely that] no new evidence can be had. [Elder Winchester] has denied the jurisdiction of the Twelve. [He] did not leave Philadelphia and etc. [He] cannot destroy the testimony from New York. Elder George J. Adams said Winchester called Hyrum an old granny —

[Then] spe[a]k[ing] in the majesty of his calling [President Young] among other remarks said his mind was made up and the remarks of Brother Hyrum or of Brother Joseph had not altered it. As for himself, he would not sit upon the case another day. He considered it an insult upon his office and calling as an Apostle of Jesus Christ and he would not bear it. As for the rest of the Twelve, [they] might do as they pleased, [but] as for himself, he would not do it. Benjamin Winchester has despised and rejected the counsel of the Presidency and the Twelve. [He] had said they had no jurisdiction over him in Philadelphia, and [no authority] to say where he should go and etc. But he and others will find there is power in the Twelve. We know through whom we have received our power and who are our benefactors, and we are thankful for it. Benjamin Winchester has never for the first time received our counsel, but has gone contrary to it. No one is safe in his hands. He calls Hyrum an old granny and [he] Slanders everybody! He says there is a contradiction between Hyrum and the Twelve. There is no contradiction between us and Hyrum — is there Brother Hyrum? (Hyrum answers no)[8]

After Brigham Young closed President Joseph Smith [arose and in a playful disposition] advised that Benjamin be suspe[n]ded, and have trial some 3 or 4 months hence and call up the whole Philadelphia Church in hord [as witnesses].

[Then speaking more seriously he] said he would give us a little counsel, if we saw fit to accept it. He thought it proper for us to silence Elder Winchester — take his license and have him come to Nauvoo — and if he would not do that, let him go out of the Church.

EldMarer Kimball said he felt it was best for Benjamin to come to Nauvoo —

Motion withdrawn by Willard Richards.

It was then moved and seconded that Elder Benjamin Winchester be silenced and give up his license, and move to Nauvoo with his family, as soon as he can — which was carried unanimously.

Brother Winchester, said he had not his license here but says he will not preach —

Brother Joseph then addressed the Twelve and said, that in all our councils, especially while on trail of any one, we should see and observe all things appertaining to the subject and discern the spirit by which either party was governed. We should be in a situation to understand every spirit and judge righteous judgment and not be asleep. We should keep order and not let the Council be imposed upon by unruly conduct. The Saints need not think [that] because I am familiar with them and am playful and cheerful, that I am ignorant of what is going on. Iniquity of any kind cannot be retained in the Church, and it will not fare well where I am — for I am determined while I do lead the Church, to lead them right.

Brother Joseph further remarked as concerning Elder Adams, that he has come to me and made acknowledgment, [and he] had given perfect satisfaction to him concerning the things whereof he was accused. He had confessed all wherein he had done wrong and had asked for mercy and he had taken the right course to save himself. His license as Elder will be taken from him and he will act as [a] Priest — and Brother Adams has now started anew in the Church — and let all present hold their tongues, and only say that Elder Adams has started anew.[9]

God will spew Philadelphia out of His mouth — they are luke warm.[10] The news from Philadelphia is like the simooms breeze.

[President Smith then] spoke of the dignified station of the Twelve and wished them to arise and magnify their calling — [he] reproved them in some degree for their infirmtes and etc.: Brother Brigham is the president of the Quorum — [and] can take example from the brute creation — the sentinal goose will squawk [and] give the alarm — when on watch [he] would quack.

Voted that Elder Benjamin Brown go on a mission to the province of Nova Scotia, and Elder Jesse W. Crosby accompany him.

Voted that Edwin M. Webb, go on a mission to the neighborhood of Galena — call at Mr John Riches.

Voted that Isaac Chase go on a mission to the Eastern states —

Plank[11] Bond read by Elder Phelps and accepted.

Copy of recommendation read and accepted for the Elders going abroad.

Voted that President Young use his discretion in ordering certain families, to have their passage paid from ~~Liverpool, an~~England, to be returned on the Temple or Nauvoo House.

S____ O Hyde. father to bless their mind firm and strong, and vision clear, about to go native land, my hand sustain across the water. aged go before visions given to ___ people way prepare before hand- when sleeping — on the billow ^ /spirit operate in the/ when he shall _____ the winds shall

defend thy cause. found a companion. to go with. provide food & rayment _____ place to lay his head. if fruitful shall not return empty but bring as with _____ enemies raised up against thee. shall ever find a refuge. may the blessing of A[mighty] J[ehovah God] of Is[rael]. be hi in boldness ___ in order to establish thy truths.

Blessed W Woodruff

After much instruction [had been] given from Joseph, the Council adjourned to 6 P. M. next Monday evening. (Minutes Collection, Brigham Young Papers, Church Historian's Office).

———————

William Clayton Report:

Saturday, May 27th, 1843. The twelve assembled in council. according to adjournment [at] 2 o'clock P.M. Present [were] President Brigham Young[,] H[eber] C. Kimball, O[rson] Hyde; W[ilford] Woodruff. John Taylor[,] George A. Smith & W[illard] Richards also President Joseph Smith. Patriarchs, Hyrum Smith & James Adams. Bishop [Newell K.] Whitney and other[s were also present] — Prayer by Elder Kimball. after Singing-

President Young stated the object of the meeting was to investigate a letter from Sybella Armstrong of Philadelphia concerning Benjamin Winchester — and other business —

The letter was then read. dated, Philadelphia, May 1st, 1843. Charging Stating (sic) that B[enjamin] Winchester had been slandering her character,

Elder Winchester stated that he was not fully prepared to investigate the merits of the letter in full, as he[']d but just learned the contents thereof, that Sybella was generally spoke of by the Church in philadelphia and-

[The] Capt[ain] of [the] steamboats — & others — on the Ohio [river] — told him she had been seen drunk in the streets &c. — had often spoke of her in conversation as having heard such things. I have made the observation [that] I did not believe they were all right.

Mrs. Nicholson [a lady]. I borded with [—] she told long stories to my wife about Sybella Armstrong. — fail[e]d for $20,000, did not know how she got so much money.

Mrs. Nicholson. last winter. — at my house, her house was run down with bills of mos tie moking [mostly nothing?] &c &c &c. McMinns girls. —

A person — a respe[c]table Dr. Miller. know anything about Sybella Armstrong. — just before she went away I was called to see her. & I pronounced her dropsical. [She] left — late in the evening [and was] gone 6 or 8 months in Kentucky, under [very] suspicious circumstances[.] Mrs

Thatcher says that Isobella[']s sister said [that] every family had a black sheep —. & they had one [in their family].

A certain lady had seen her an avih. & run in debt to give money to the saints. —

Ned Simpson I s frequ[en]tly seen with her. &c Blackleg. n[o]torious villain. —

She have been the public talk in the church, my being silenced by the Twelve has caused me a great deal of trouble &c.

Hyrum Smith. when he was in Philadelphia — one [person] said Isobella[']s conduct was very ridiculous. & if she was not married she ought to be. — [She was the] towns talk, — when I preached [in a meeting] on adultery. she left the house

J[ames] G[eorge] Adams said he was presi[d]ent of the council in Philadelphia — when this subject was investigated.

G. B. Winchester. [had] said the council might be called at my request. to settle the money affair. Nothing —

Adams, I deny having in view any thing about old affairs in calling the counsill — but it was called to investigate the money. & about bro Darby, — — — after which. — Mrs. Nicholson & others came forward after the money investigation.—

President Joseph Smith called for order.

President Young said there was no trial before the council.

President J[oseph] Smith said that ~~there~~ it was a bag of nonsense. to Sit here without witnesses. & hear one story [after] another.

Prest. J[oseph] Smith, it has been the character of B[enjamin] Winchester from the beginning to contradict everybody & everything. and I have [also] been under the ire of his anger. — he trhedved me into severat finiting (sic). & I had to have a contention with him at every source. I disgraced him before the conference. & to be revenged he told one of the most damndable lies about me. [He] visited sister Smith [and] sister Dibble. — small hat shop. — told her to come to Nauvoo with me. & I would protect him & B[enjamin] Winchester set up a howl that I was guilty of improper conduct.

If Isabella Armstrong, is ever so bad [as he says] so much the worse.

The Patriarchal Office is the Highest Office in the Church. and Father Smith Conferred This Office, on Hyrum Smith, on his Death Bed. —

A baptist Minister this morning said sir I am wrong[,] you are right —

Prest Joseph Said, he should not act on the case but should reserve himself for an appeal . . —

Minutes of Phil. confere[n]ce [were] read, Elder Hess letter, and Eliza Nicholson letter were read to [the] counsil.

Elder Adams spoke. Said at a good meeting in Philadelphia. — Elder Benjamin Winchester in a public meeting in Philadelphia Said that there was not three, in the meeting but what had lied. —

[Benjamin Winshester said] It was none of the business of the twelve or the first Presidency where he goes. or his family. —

Prest Young wished if the case was to be passed by [for another trial], he wished the High Council to try the case, & he would have him, give up his license — till he came to Nauvoo[.]

President Joseph Smith said the High Council of Nauvoo could not try the case. The twelve must try it. —

Patriarch Hyrum [Smith]. said he was not an old granny & plead that Winchester ought to have a hearing. —

W[illard] Richards — moved that. this case be adjourned till tomorrow [at] 10 o clock.

— .S[econde]d by G[eorge] A. Smith (motion withdrew)

President. [Brigham] Young objected. — & gave his objection [—] no new evidence can be had. — he has denied the jurisdiction, of the Twelve. — - [He] did not leave Phil. —&c. — [He] cannot destroy the testimony from New York,

Elder G[eorge] J. Adams. — said Winchester called Hirem an old granny. —

President Joseph [arose and in a playful disposition] advised that Benjamin be suspe[n]ded, and have trial some 3 or 4 months hence and call up the whole Philadelphia Church [as witnesses]. —

Elder Kimball said he felt it was best for Benjamin to come to Nauvoo —

Motion withdrawn by Willard Richards. —

Motioned that Elder Benjamin Winchester give up his license. and move to Nauvoo with his family as soon as he can.

Br. Winchester, said he had not his license here but Says he will not preach —

Prest Joseph said to the Twelve that Elder Adams has come to me and made acknowledgment, perfect satisfaction — his license as Elder will be taken from him and he will act as Priest.— and Bro — Adams, ~~will~~ has now started anew. — and let all present hold their tongues. and only say that Elder Adams has started anew.—

God will spew Philadelphia out of His mouth [—] they ~~will~~ are luke warm. - — the news from ~~the~~ Phil.a — is like the simooms breeze =.

Bro. Brigham is the presdt of the Quorum — [and] can take example from the brute creation — the goose will squawk. —

Voted that Elders Benjamin Brown go on a mission to the province of Nova Scotia, and Elder Jesse W. Crosby accompany him,

Voted that Edwin M Webb, go on a mission to the neighborhood of Galena — call at Mr John Riches.—

Voted that Isaac Chase go on a mission to the eastern States —

Plank Bond read by ~~Esqr~~ Elder Wi Wl Phelps. and accepted.

Copy of recommendation read and accepted for the Elders going abroad.

Voted that President Young use his discretion in ordering certain families, to have their passage paid from ~~Liverpool, an~~England, to be returned on the Temple or Nauvoo House.

S____ O Hyde. father to bless their mind firm and strong, and vision clear, about to go native land, my hand sustain across the water. aged go before visions given to ___ people way prepare before hand- when sleeping — on the billow ^ /spirit operate in the/ when he shall _____ the winds shall defend thy cause. found a companion. to go with. provide food & rayment _____ place to lay his head. if fruitful shall not return empty but bring as with _____ enemies raised up against thee. shall ever find a refuge. may the blessing of A[mighty] J[ehovah God] of Is[rael]. be hi in boldness ___ in order to establish thy truths.

Blessed W Woodruff

Adjourned to 6 P. M. next Monday evening. (Minutes Collection, Brigham Young Papers, Church Historians Office)

Wilford Woodruff Account:

27th [1843]: A rainey day. I arose sick in the morning In consequence of hard labor & being he[a]ted the day before[.] I was confined to my bed the fore part of the day[.]

In the afternoon I met in council with the Twelve & first Presidency when the case of Benjamin Winchester was brought up on trial for improper conduct slanderi[n]g the Saints in Philadelphia for rejecting the council of Hiram, Joseph, & the Twelve & tearing to peaces the saints instead of buildi[n]g up. Hyrum plead for mercy, Joseph for Justice, & the Twelve decided according to testimony, & in all we had an interesting time.

Elder Winchester was refractory & out of order. Joseph wished the Twelve or President of the quorum to call the house to order.

Several Letters were read touching the subject after which Elder Winchester made a lengthy speach trying to justify himself. Was followed by President Hyram Smith[.] Plead in behalf of Winchester on the side of mercy. Elder George J Adams gave his testimony against Winchester [—] then Elder Winchester followed Adams & both spoke sever[al] times [—] then President Joseph Smith Arose & rebuked Elder Winchester in the sharpest manner[.] Said he had a lying spirit & had lied about him & told him of

many of his errors.

After hearing the testimony Elder B Young President of the quorum of the Twelve Said he had made up his mind & his decision was that Elder Winchester should give up his licence & cease Preaching untill he should reform.

President H Smith Said he should not like to have such a decision given without another trial & give Elder Winchester a chance to get more testimony if he could, President Young said he should then prefer to have case turned over to the High Council[.]

President Joseph Smith said it was not the business of the High Council [—] they Could not try him [—] it belonged to the Twelve & them alone for it was concerning matters abroad & not in Nauvoo[.] The high Council was to trye cases that belong to the city & the Twelve to regulate the churches & Elders abroad in all the world & Elder Winchester['s] case comes under the jurisdiction of the Twelve & them alone[.]

President H Smith urged that the case should be put off until tomorrow[.] President J Smith said the case might be put off untill tomorrow at 10 oclok if it would do any body any good.

President B. Young arose & spoke in the majesty of his calling & among other remarks said his mind was made up & the remarks of Brother Hyrum or of Br Joseph had not altered it [—] as for himself he would not sit upon the case another day. He considered it an insult upon his office & calling as an apostle of Jesus Christ & he would not bear it [—] as for the rest of the Twelve [they] might do as they pleased [—] as for himself he would not do it[.] Benjamin Winchester has despised & rejected the council of the presidency & the Twleve [—] had said they had no Jurisdiction over him in Philadelphia & to say whare he should go &c but he & others will find their is power in the Twelve[.] We know through whom we have received our power & who are our benefactors & we are thankful for it[.] Benjemin Winchester has never for the first time received our council but has gone contrary to it [—] no one is safe in his hands[.] He calls Hiram an old granny & slanders evrybody[.] he says their is a contradiction between Hiram & the Twelve, their is no contradiction between us & Hiram is there Br Hiram, (Hiram answers no.)

After B Young closed President J, Smith Said he would give us a little Council if we saw fit to except it, he thought it proper for us to Silence elder Winchester take his lisence & have him come to Nauvoo & if he would not do that let him go out of the Church, It was then Mooved & Seconded that Elder Winchester be silenced & give up his lisence & come with his family to Nauvoo which was carried unanimously[.]

Br Joseph then addressed the Twelve & said that in all our councils

especially while on trial of any one we should see & observe all things appertaining to the subject & disern the spirit by which either party was governed [—] we should be in a situation to understand evry spirit & Judge wrighteous judgment & not be asleep [—] we should keep order & not let the Council be imposed upon by unruly Conduct. The Saints need not think because I am familiar with them & am playful & Cheerful that I am ignorant of what is going on [—] inipuity cannot be retained in the Church of any kind & it will not fare well whare I am for I am determined while I do lead the Church to lead them right[.]

Br Joseph further remarked as concerning Elder Adams that he had given satisfactions to him concerning the things whare of he was accused [—] he had confessed all wharein he had done wrong & had asked for mercy & he had taken the right course to save himself that he would now begin new in the Church[.] After much instruction was given from Joseph the Council adjourned. (The diary of Wilford Woodruff, entry for May 27th, 1843; see also *Wilford Woodruff's Journal* 2:234–236)

Levi Richards Diary Account:

[May] 27) Constant Rain through the day — attend council of the twelve on Benj Winchester case — letters were read, & testimony given to some extent against his course to which he Replied & some altercation ensued between him & George J Adams — when Pres J. Smith arose & stated what he knew about Benj. Winchester — spoke of the treatment he Received from him when he visited Philadelphia — instead of upholding him & honoring his office [he contended concerning scripture &c. in every place they visited — he said Benj. had lied about him & others & he was <u>given</u> to tatling & it was time it was stopped — said he (B) would Reply & CONFRONT & would always have the last — he said <u>he</u> would <u>not</u> reply to <u>him</u>, (nor any of the rest of the elders) he had Borne it as long as he could — & they <u>should</u> <u>Not</u> <u>CONFRONT</u> <u>him</u>! he would not be contradicted by them!

He said the High council of this place had not Jurisdiction over the case — the twelve had over all places but this in all the world — he spoke of the dignified STATION of the twelve & wished them to arise and magnify their calling — reproved them in some degree for their infirmtes &c.

Said they learn from the brutes- the cattle The Sentinal goose would give the alarm when on watch would quack to attend to their business &c. he Recommended to them to take license from B. Winchester & suspend him 3 or 4 months Till the Philidelphia Church came up here in hord accordingly

May 28 (Diary of Levi Richards, Church Historian's Office)

Levi Richards Diary Account — family typescript:

May 27. There was a constant rain through the day. I attended a council of the Twelve on the case of Benjamin Winchester ~~case~~. Letters were read and testimonies given to some extent against his course, to which he replied and some altercation ensued between him and George J Holmes. President Smith arose and stated what he knew about Benjamin Winchester. He spoke of the treatment he received from him when he visited Philadelphia. Instead of upholding and honoring him in his office he contended concerning scripture &c. In every place they visited he said Benjamin lied about him and others and he was given to tatling and it was time it was stopped. He said he B. would reply and confront and would always have the last word. He said he should not reply to him nor any of the rest of the elders, he had borne it as long as he could, and they should not confront him. He would not be contradicted by them. He said the High Council of this place had not jurisdiction over the case. The Twelve had over all places but this, throughout the world. He spoke of the dignified station of the Twelve and wished them to arise and magnify their calling. He reproved them in some degree for their supineness &c. He said they might learn from the brutes- the cattle. The sentinal goose would give the alarm when on watch would quack and ~~giv~~ attend to take brother Winchester's License from him and suspend him for 3 or 4 month, till the Philidelphia Church came up here. This was accordingly done.

May 28 (Diary of Levi Richards, Church Historian's Office)

A Discourse given by the Prophet Joseph Smith, at the Temple Stand, in Nauvoo, Illinois, on Sunday afternoon, July 16th, 1843. (Reported by Franklin D. Richards, William Clayton, Levi Richards, Willard Richards and Charlot Haven, and amalgamated by Fred C. Collier)

Note: *The different accounts of this Speech were not all recorded in the First Person, and some were written in the "Past Tense". Notwithstanding this, in order to aid in continuity, in the amalgamation all the different accounts are rendered in the "First Person" and "Present Tense".*

The discourse which the Prophet gave on this occasion is important for a number of reasons. For one, it is one of the few occasions when he spoke in public on eternal marriage, as also the doctrine of the procreation of spirits. It is also the first speech wherein he publicly set forth the rightful status of the Church Patriarch in the Heirarchy of the Priesthood.

[In the] P.M. [I] went to the Grove and heard President Joseph [Smith] preach on the Law of the Priesthood.[12] He proposed Hyrum as a Prophet that he might be a Priest.[13] He did not tell them he was going to be a Priest now, [and] a King by and by.[14] [He spoke as follows]:

I shall not prophecy any more — [from hence forth] Hyrum shall be the Prophet [to the Church].[15] The Gift of Prophecy is to be taken away from me, until the Temple and Nauvoo House should be finished.[16] My mantle has fallen on my brother Hyrum, to whom the office of Prophet to the Church belongs by birthright.[17] I am going to have a reformation, and the Saints must regard Hyrum [as the Prophet of the Church], for he has [the] authority. I charge all of you to obey implicitly all the commands revealed to Hyrum.[18]

I want the Elders not to prophecy when they go out preaching.

All blessings that were ordained for man by the [Grand] Council of Heaven were [predicated] on conditions of obedience to the law [upon which they were predicated].[19]

No man can obtain an eternal blessing unless the contract or Covenant

be made in view of eternity. All contracts and covenants made in view of this life only, end [or] terminate with this life [at death. This was the] case of the woman [with seven husbands:

Certain of the saducees, came to Jesus and they asked him saying: Master, Moses wrote unto us, if any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus Answering said unto them: The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels and are the children of God, being the children of the resurrection". (Luke 20:27–36; Matt. 22:230–30; Mark 12:18–25).

Those who keep no eternal law in this life or make no eternal contract are single and alone in the eternal world, "They . . . neither marry, nor are given in marriage" (Luke 20:35) and are only made angels [in heaven] to minister to those who shall be heirs of salvation, never becoming Sons of God — having never kept the law of God (that is [the] eternal law) "For these angels did not abide my law, therefore they cannot be enlarged but remain separately and singly, without exaltation in their saved condition, to all eternity; and from henceforth are not Gods, but are angels of God forever and ever" (D & C 132:16–17). A man must enter into an everlasting covenant with his wife in this world or he will have no claim on her in the next.

The earthly is [in] the image [and likeness] of the Heavenly,[20] [and this] shows that [it] is by the multiplication of lives that the eternal worlds are created and occupied. That which is born of the flesh is flesh, that which is born of the spirit is spirit[21] (John 3:6).

From the above I deduce that we may make an eternal covenant with our wives and in the resurrection claim that which is our own and enjoy blessing & glories peculiar to those in that condition even the multiplications of spirits in the eternal world.[22]

I cannot reveal the fulness of these things until the Temple is completed and etc. [one reason for] the necessity of the Temple [is so] that the servants of God may be sealed in their foreheads (Rev. 7:3). The four Angels [are] not permitted to destroy the Earth till [the sealing] was done. Weather warm

and dry.

Willard Richards account[1]:

Said he would not prohecy any more. — Hyrum should be the prophet — (did not tell them he was going to be a priest now, nor a King by and by) — told the elders not to prophecy when they went out preaching — (Willard Richards letter to Brigham Young; *WJS* 233; *HC* 5:512)

Willard Richards account[2]:

Proposing Hyrum as a prophet — that he might be (a priest) — so the hearers tell the story. (Joseph Smith Diary July 16th, 1843; *WJS* 233)

Charlotte Haven account:

A few Sabbaths ago Joseph announced to his people that the gift of prophecy was taken away from him until the Temple and Nauvoo House should be finished, but that his mantle had fallen on his brother Hyrum, to whom it belonged by birthright, and he charged his people to obey implicitly all the commands revealed to Hyrum. We hear that he has already had some wonderful revelations not yet made public, but that a few of the elders put their heads together and whisper what they dare not speak aloud. What is is we can only surmise by faint rumors. A month ago or more one of the Apostles, Adams by name, returned from a two years' mission in England, bringing with him a wife and child, although he had left a wife and family here when he went away, and I am told that his first wife is reconciled to this certainly at first unwelcome guest to her home, for her husband and some others have reasoned with her that plurality of wives is taught in the Bible, that Abraham, Jacob, Solomon, David, and indeed all the old prophets and good men, had several wives, and if right for them, it is right for the Latter Day Saints. . . . . .

Our Gentile friends say that this falling of the prophetic mantle on to Hyrum is a political ruse. Last winter when Joseph was in the meshes of the law, he was assisted by some politicians of the Wig party, to whom he pledged himself in the coming elections. Now he wants the Democratic party to win, so Hyrum is of that party, and as it is revealed for him to vote, so go over all the Mormons like sheep following the bell sheep over a wall. Nauvoo, with its 15,000 inhabitants, has a vote that tells in the State elections, and all sumemr politicans, able men of both parties, have been here making speeches, caressing and flattering. (A letter written by Charolett Haven to her sister dated September 8th, 1843; first published in *Overland Monthly* (San Francisco) for December, 1890; also *Among the Mormons* Edited by

William Mulder & A. Russell Mortensen pp. 126–127)

William Clayton Account:
Sunday 16th. A.M. at home writing bro Kimball's lecture. P.M. went to the grove and heard Pres. J[oseph] preach on the law of the priesthood. He stated that Hyrum held the office of prophet to the Church by birth-right & he was going to have a reformation and the Saints must regard Hyrum for he has authority. He showed that a man must enter into an everlasting covenant with his wife in this world or he will have no claim on her in the next. He said that he could not reveal the fulness of these things untill the Temple is completed &c. (William Clayton Diary, July 16th, 1843, published in forth comming issue of *Doctrine of the Priesthood; see also WJS* 232–233)

Franklin D. Richards Account:

Joseph said July 16th All Blessings that were ordained for man by the [Grand] Council of Heaven were on conditions of obedience to the Law thereof. No man can obtain an eternal Blessing unless the contract or covenant be made in view of Eternity All contracts [made] in view of this Life only terminate with this Life. Case of the woman & 7 husbands Luke 20–29 &c Those who keep no eternal Law in this life or make no eternal contract are single & alone in the eternal world (Luke 20–35) and are only made Angels to minister to those who shall be heirs of Salvation never becoming Sons of God having never kept the Law of God <u>i.e. eternal Law</u> The earthly is [in] the image of the Heavenly shows that [it] is by the multiplication of Lives that the eternal worlds are created and occupied that which is born of the flesh is flesh that which is born of the Spirit is Spirit.

From the above I deduce that we may make an eternal covenant with our wives and in the resurrection claim that which is our own and enjoy blessing & glories peculiar to those in that condition even the multiplications ~~in~~ of spirits in the eternal world.* (Scriptural Items, by Franklin D. Richards, p. 22–232, Church Historian's Office; see also *WJS* 23)

Levi Richards account:

P.M. spoke of contracts & covenants made from life end with life. the necessity of the Temple that the Servants of God may be sealed in their foreheads. — the 4 Angels not permitted to destroy the earth till it was done — weather warm & dry — (Levi Richards Diary; *WJS* 233)

A Discourse given by the Prophet Joseph Smith at Nauvoo, Illinois, on Sunday afternoon, July 23rd, 1843. (Reported by, Willard Richards, James Burgess, and Franklin D. Richards, and amalgamated by Fred C. Collier)

The day was warm and dry . . . [in the] P.M. Joseph Smith spoke one hour and Twenty five minutes." [He spoke as follows:]

[I will commence my remarks by reading this text:] "The law and the Prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." (Luke 16:16)

[After reading his text] Joseph [then] preached [the following] introduction:

It has gone abroad that I [proclaimed myself] no longer a Prophet. I said it [last sabbath] ironically — I supposed you would all understand. It was not that I would renounce the idea of being a Prophet, but that I would renounce the idea of proclaiming myself such [at this time.* Nevertheless I will] say that I [continue to] bear the testimony of Jesus [which is the spirit of prophecy] (Rev. 19:10).

FRIENDSHIP

[There is] no greater love than that a man lay down his life for his friends (John 15:13). I discover hundred and thousands ready to do it for me.*

In the midst of [all the] business [which constantly presses in upon me, I often] find [in myself, that] the Spirit [is] willing but the flesh is weak (Matt. 26:41). [In other words, I am] subject to like passions with other men (James 5:17 Acts 14:15). [Notwishstanding this, and] although I am [constantly] under the necessity of bearing the infirmnities of other men, [who when they get into difficulty, tenaciously cling to me, wishing me to over look their faults, and to throw a cloak over their sins] — yet on the other hand, the same characters, when they discover a weakness in brother Joseph — [they will] blast his character and [magnify his faults, and spread slander as fire before the wind, and thereby] aid my enemies in destroying the Saints. [Even though] all that law and [revelation, which these professed Saints claim to be so gratful for, has all come] through him to the Church — [still] he cannot be borne with [for] a moment. Men mouth my troubles [and publish my imaginary failings from Dan to Beersheba, though they are too ignorant of the things of God, which have been revealed to me, to judge of my actions, motives or conduct, in any correct manner whatever . . . . .]

Men often come to me with their troubles . . . crying, Oh Brother Joseph, help me! Help me! But when I have trouble they forget [the kindness which I have extended to them]. All I [could ever rightly hope for, is to receive in kind, in accordance to that principle that I both] believe in [and have lived by, which is] a principle of reciprocity. If we live in a devilish world, [and we act like a devil in our behavoir towards others, then we ought to be content to be treated in like manner.]

I see no faults in the Church — let me be resurrected with the saints, whether to Heaven or Hell, or any other good place. [Where this people are — there is] good society. What do we care [where we go] if the society is good? [I] don't care what a [man's] character is, if he is my friend — [that is] a [real] friend! — a true friend! And I will be a friend to him. Friendship is the grand fundamental principle of Mormonism — [it will lead] to revolution — [and ultimately it will] civilize the world.

[It is a time — honored adage that love begets love. Let us] pour forth love — [show forth our kindness unto all mankind, and the Lord will reward us with everlasting increase; cast our bread upon the waters and we shall receive it after many days, increased to a hundred fold.] Friendship [is] like Brother Turley [in his] Blacksmith Shop [welding iron to iron — it unites the human family with its happy influence].

I do not dwell upon your faults, [and] you shall not [dwell] upon mine. [Charity, which is love, covereth a multitude of sins, and I have often covered up all the faults among you. But] after you have covered up faults among you, the prettiest thing is [to] have no faults at all. [We should cultivate a] meek, quiet [and peaceable spirit.

Have the] Presbyterians any Truth? [Yes, and we] embrace that [Truth. Have the] Baptists [or] Methodist[s any Truth? Yes! They all have a little Truth mixed with error. We as Latter day Saints] get all the good [that there is] in the world [and an independant revelation in the bargain, and if we receive in our hearts all truth, then we will] come out [as] a pure Mormon.

THE OFFICE OF THE CHURCH PATRIARCH — JOSEPH TO ADVANCE IN THE PRIESTHOOD —

Last Monday morning, certain men came to me [and said:] "Brother Joseph, Hyrum is no Prophet* — he can't lead the Church — you must lead the Church! If you resign, [all things will go wrong; you must not resign; if you do the Church will be scattered."]

I felt [to make them] curious — and said — "Have we [not] learned in [the scriptures about] a Priesthood after the Order of Melchizedek, [which

includes the offices of] Prophet, Priest and King* (Gen. 14:18; Psalms 110:4; Heb. 7:1; 1 Peter 2:9; Rev. 1:6; D & C 76:56; 110:11–16).

[I never said I was going to resign — I simply proclaimed that I had bequeathed to my brother Hyrum the prophetic power and authority that rightly belongs to the Patriarchal Office which he holds by birthright.* Hyrum now stands as Prophet to the Church] — and I [in turn, when the Temple is completed] will [be] advance[d in the Priesthood] from [the office of a] Prophet to [that of] Priest,* and then to [the office of] King* — not to the kingdoms of this Earth, but [to the Kingdom] of the Most High God.* If I should [live to establish the Kingdom of God on the Earth] would there [not] be a great many [of my enemies] disappointed in Missouri?

JOHN THE BAPTIST AND THE AARONIC PRIESTHOOD

[With this introduction let us resume the subject of our text:

The law and the Prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one title of the law to fail." (Luke 16:16–17)

[Again in Matthew Chapter 11, Verses 12 and 13 it states:]

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John.

[Again in Matthew Chapter 5, verses 17 and 18:]

Think not that I am come to destroy the law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one Tittle shall in no wise pass from the law, till all be fulfilled.

Heaven and Earth might pass away, but not a jot or tittle of the Law [of Moses] should [ever pass away, until all shall be fulfilled.

Paul] says [that] Christ [was that spiritual drink upon which the children of Israel fed as they traveled through the wilderness, and that] he was the [spiritual] rock [that followed them (1 Cor. 10:4). So] we will go back to Mount Sinai where Jesus gave the Law to Moses. [The] 30th [chapter of]

Exodus, verses 30 and 31 states:

And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, this shall be an holy anointing oil unto me throughout your generations.

[And again in] Exodus Chapter 40, verse 15:

And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

[These scriptures constitute] a tittle of the law which must be fulfilled. [The] Anointing of Aaron and his Sons [was to be] forever hereditary — [through it] the [Aaronic] Priesthood was fixed on the head of Aaron and his posterity [after him] throughout all generations.

We can trace the lineage [of Aaron] down [through his posterity] to Zachariah the father of John [the Baptist]. Zachariah [was] the only lawful administrator in his day, and the Jews knew it well, for they always acknowledge[d] the Priesthood.

Zachariah had no children [for his wife Elizabeth was baren, and] [if] God [would not] give him a son [he] knew that the promise of God must fail. Consequently, he went into the Temple to wrestle with God according to the order of the Priesthood, to obtain a promise of a son. [In answer to his petition, God] sent his angel to declare [that his wife Elizabeth would bear him] a son, [whose] name [was to be] John. When the angel told him that his [petition was granted, he (because of unbelief) was struck dumb.

When the set time came, John [the Baptist] came forth, and when he took up his priesthood, he came bounding out of the wilderness saying repent ye for the Kingdom of Heaven is at hand (Matt. 3:2). All the Keys, Power and Authority . . . [of the Aaronic Priesthood] descended upon the head of John the Baptist — he having received [it through] the Holy Anointing. [He] was the only lawful administer [in his day] and the Jews all knew it. [As such he stood as] King and lawgiver [over all Israel and became the instrumentality for the fulfilment of the prophecy in Isaiah, that] "the Government shall be upon his shoulders" (Isaiah 9:6) [for it was through John that Christ received the Kingdom. That this is so is attested to by our text i.e.] "The Law and the Prophets were until John, since then the Kingdom of Heaven is preached and all men press into it!" Why [is it that the Jews payed so much attention to John]? Why — because John was the only lawful administrator and they

(the Jews) well knew it, consequently, the only alternative was for them to yield obedience to [the] mandates of this wild man of the woods (Matt. 3:1, 4), namely, John, or be damned. This was virtually acknowledged by all Judea and they of Jerusalem, for all Jerusalem and all Judea came out to be baptized of John — [the] Sadusees, Pharasees, Essenees and etc. (matt. 3:5–7) For until John was the law and the Prophets, since then the Kingdom of heaven is preached and all men press into it.

[John was the last of the Prophets under the law of Moses. Let us now procede with our second text and see why:]

And from the days of John the Baptist until now,] the Kingdom of Heaven suffereth violence and the violent take it by force. (Matt. 11:12)

Now I will translate a little, and the [correct] rendering of the text is:

The Kingdom of Heaven hath Power and Authority. The Kingdom of Heaven continueth in [Power and] Authority until John. John having the Power — take[th] the Kingdom by authority. [The] law and the authority or legality (which belonged to John) [was given to Christ] and by that [authority do] they, [the gentiles], take [the Kingdom] or enter legally and lawfully [into] the Kingdom of Heaven.

[Well, says one], how do you know all this great knowledge? [It is given to me] by the Gift of the Holy Ghost!

[John] took the Kingdom by force. [He] wrested it from the Jews to be delivered to a nation bringing forth the fruits thereof — [even a nation] of these stony Gentiles — these dogs* [*(Mark 7:25–29; Matt. 15:22–28).] [for John says that God was able, even of these stones] to raise up children unto Abraham. [Notice his words to the Jews:]

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. . . . And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to [be] our father: for

I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. (Matt. 3:1–2, 4–10)

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire (Luke 3:11–16)

Then cometh Jesus from Galililee to Jordan unto John, to be baptized of him." [saying] John I must be baptized by you. [Why so?] Why to answer my decrees. John refuses [at first] saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto hm, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." (Matt. 3:13–15)

Jesus had no [other] legal administrator [through whom he could receive baptism] before John [had wrested the Kingdom from the Jews — hence the necessity of his application to John. [There is] no Salvation between the two lids of the Bible, without a legal administrator!

It is contrary to a governors oath [of office] to send a man to Missouri, where he is prescribed in his religious opinions.

[Having received the authority through John] Jesus was then [constituted as] the legal administrator [of the Kingdom] and [it was after this that he] ordained his Apostles. I will resume the subject at some other time.

———————

Willard Richards account:

Sunday July 23 — P.M. Law and prophets were until John & 16 Luke 16 v. Joseph preached introduction. It has gone abroad that I was no longer a prophet. — I said it Ironically. I supposed you would all understand. I[t] was not that I would renounce the idea of being a prophet. but that I would renounce the idea of proclaiming myself such. and saying that I bear the testimony of Jesus

No greater love than that a man lay down his life for his friends. I discover 100s & 1000s — ready to do it for me

In the midst. of business. & find the spirit willing but the flesh is weak subject to like passions with other men. —

although I am under the necessity of bearing the infirmities of other men, &c. — — —. on the other hand the same characters when they discover a

weakness in brother Joseph. blast his character &c —

all that law &c through him to the church. — he cannot be borne with a moment.

men mouth my troubles, when I have trouble they forget it all I believe in a principle of reciprosiprocity — if we live in a devilish world — &c —

I see no faults in the church. — Let me be resurrected with the saints whether to heaven or hell or any other good place —

good society. what do we care if the society is good? dont care what a character is if he's my fri[e]nd. — . a fri[e]nd a true fri[e]nd. & I will be a friend to him friendship is the grand fundamental principle of Mormonism,

o revolution civilize the world. — pour forth love. friendship like Bro Turley Blacksmith Shop. — I do not dwell upon your faults. you shall not upon mine. after you have covered up all the faults among you the prettyest things is have no faults at all. — —meek, quiet, &c. — Presbyterian any truth. embrace that. Baptist. Methodist &c. get all the good in the world. come out a pure Mormon.

Last monday morning certain men cam[e] to me — Bro Joseph Hyrum is no prophet*. he cant lead the church. . you must lead the Church — if you resign I felt curious — & said — here we learn in a priesthood after the order of melchisedeck — — Prophet priest & king* — & I will advance from prophet to priest* & then to King* not to the kingdoms of this earth but of the most high god.*

If I should would there be a gr[e]at many disapppointed in Mo? Law & prophets, &c. Suffereth violence & the violent taketh it by force — heaven and earth shall pass away. &c says Ch[r]ist. he was the rock &c. — — gave the law 30 Ex. 30.31. — and thou shalt anoint Aron &c. last Chap Ex 15. — and thou shalt anoint. them &c. — a tittle of law which must be fulfilled. — forever hereditary. — fixed on the head of aron. down to Zachariah — the father of John. . — Zachariah had no child had not god gave him a son? Sent his angel to declare a son Name John. with keys. — —John king and lawgiver

The Kingdom of heaven suffereth v[i]olenc[e] & The kingdom of heaven Continueth in authority. — — ~~beareth suffereth violence~~ until John. the authority taketh it by absolute power. . John Having the power. — take the kingdom by authority. —

How do you know all this g[rea]t knowledge–? by the gift of the H. G. arrested the kingdom fr[o]m the Jews of these stony Gentils these dogs to raise up children unto Abraham

John I must be baptized by you. . why to answer my decreess . — John refuses — Jesus had no legal administrator before John. No Salvation between the two lids of the bible without a legal administrator

Tis contrary to a governors oath to send a man to Mo. where he is prescribed in his religious opinions. —

Jesus was then the legal administrator. — & ordained his apostles.

I will resume the subject at some future time &c — (Joseph Smith Diary, by Willard Richards, Church Historian's Office; *WJS* 233–234)

James Burgess account:

Luke 16 chap 16 verse. The Law and the Prophets were untill John since then the Kingdom of Heaven is preached and all men press into it. We will go back to Mount Sinai where Jesus gave the Law to Moses Exodus 30 chap 30 verse also the last chap 15 verse. The preisthood was given to Aron and his posterity throughout all The priesthood was given to Aron and his posterity throughout all generations We can trace the leanage down to Zachariah he being the only lawfull administrator in his day and the jews knew it well for they always acknowledge the priesthood. and Zachariah having no children. knew that the promise of God must fail, consequently he went into the Temple to wrestle with God according to the order of the preisthood to obtain a promise of a son, and when the Angel told him that his promise was granted he because of unbelief was struck dumb. And when the set time was come John came forth and when he took up his preisthood, he came bounding out of the wilderness saying repent ye for the kingdom of heaven is at hand. he having received the holy anointing was the only lawful administrator and the jews all knew it for the law and the prophets was untill John since then the kingdom of heaven is preached and all men press into it! Why! Why ~~John~~ because John was the only lawful administrator and they the Jews well knew it. consequently the only alternative was for them to yeild obedience to mandates of this wild man of the woods, namely John or be damned. For all Jerusalem and all Judea came out to be babtised by John, sadusees, pharasees, Essenees &c For untill John was the law and the prophets, since then the kingdom of heaven is preached and all men press into it. The kingdom of heaven suffereth violence and the violent take it by forse. Now I will translate a little, the kingdom of heaven hath power and authority and by that they take or enter legally and lawfully the kingdom of heaven.

JS Prophet (James Burgess Notebook, Church Historian's Office; *WJS* 235)

Franklin D. Richards account:

July 23 Joseph said after reading Matt 11–12 & Luke 16–16 Heaven

& Earth might pass but not a jot or tittle of the Law should read Exodus 40–15 Anointing of Aaron & his sons and shewed that all the Power & Authority & anointing descended upon the head of John the Baptist or "The Government shall be upon his shoulders" This was virtually acknowledged by all Judea & they of Jersualem coming out to be baptised of him & the rendering the Texts is "The Kingdom continueth in authority or Law & the Authority or legality (which belonged to John) took it by force or wrested it from the Jews to be delivered to a Nation bringing forth the fruits thereof. (Scriptural Items p. xx; *WJS* 236)

Levi Richards account:

23 July warm & dry . . . P.M. J Smith spoke 1 hour & 25 Minutes — Text, Luke 16–16. (Levi Richards Diary; *WJS* 236)

Willard Richards account:

Meeting Hyrum — Joseph. (Willard Richards Diary; *WJS* 236)

Appendix

Saturday, June 22, 1844 . . . . . *I [.i.e. Joseph Smith] told Stephen Markhan that if I and Hyrum were ever taken again we should be massacred, or I was not a prophet of God. I want Hyrum to live to avenge my blood, but he is determined not to leave me.**

* [Footnote by B. H. Roberts]. . . . . Concerning the statement in the text about the Prophet's desire to have Hyrum live, and the purpose of it, Mr. Edward Tullidge, in his *Life of Joseph the Prophet,* gives a different version of it. He states it: "*I want Hyrum to live to lead the Church, but he is determined not to leave me*" (Tullidge, p. 491). On what authority Mr. Tullidge makes the change is not known; but there is evidence in addition to his statement that the Prophet did desire Hyrum Smith to succeed him in the presidency of the Church, and even "ordained" him to take that place. At the October conference following the martyrdom of the two brothers, President Brigham Young said: "*Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum. But Hyrum fell a martyr before Joseph did*" (Times and Seasons Vol. V, page 683. (*History of the Church* 6:546)

The following naration is taken from the Journal of Joseph Fielding:

June* 22 An Order came from the Governor at Carthage for Joseph Hyrum and the rest of the City Council to appear at Carthage or rather they

were informed of this by Letter by the 2 or 3 who went there to see him, the Prospect now looked very dark and threatening and they were much perplexed, and after holding Council together most of the Night Joseph and Hyram and one or two more left the City before Day, early in the Day a Company of Men arrived with an Order from the Governor, but as they could not be found all but one of them returned leaving one to see if they could be found and would go, they were found by the Brethren but they refused to go, the prospect however was so dark, and seemed to threaten entire Destruction to our City, the Governor saying if they refused to go our City stood upon Keggs of Gun Powder and a small Spark would blow it up, and the Officers saying that we should be put under Martial Law till they should be delivered up if it took 3 years these things together with a recollection of the horrid Senes of Missouri and also a firm trust that God would deliver them, induced many of the Saints, and of Joseph's Friends to wish them to go, yet it was some time before they consented, which they finally did, on Monday Morning Joseph, his Brother Hyram, Willard Richards John Taylor the only 2 of the 12 at home, with several others started for Carthage, of Course with solemn feelings, and it appears that Joseph in particular anticipated the fatal result in Part but said he wished at any Rate that Hyram might be saved to stand in his Place, he expressed himself to this Effect, that he should die for this People, and if so he should be murdered in cold Blood; sometime before they reached Carthage they met a Company of Men with Orders from the Governor of the State to take our public Arms (sic) the Arms belonging [to] the State, the Captain of this Company was polite and friendly and gave the strongest Assurances of their Safety and it was agreed upon that the ~~should~~ Brethren return with them to Nauvoo, I was down in the City when they came in, and was in Bro Hyram's Company in his own House he was in better Spirits by far than when he left, he told me he thought that all things would go well, &c and as soon as the Arms could be collected they again took their leave of their Wives and Families — alas for the last time, and came to Carthage (from henceforth of cursed Memory), the Governor it appears treated [them] respectfully and took them to his own Lodgings, till as he said for fear of the People he desisted and after having had a trial in part they were unexpectedly and unlawfully thrust into the Jail, they went to Carthage on Monday Evening the 24 of June 1844 on Thursday the Governor left them and with a Company of Men came to Nauvoo having left a Guard at the Jail, buit of the carthage Greys who had just before been in a State of Mutiny yet as all the troops had pledged themselves to the Governor to abide by the Laws, these were entrusted with the Care of the prisoners it seems that a Party of the Mob had come to Golding's Point on their way to Nauvoo, and that Messengers were sent to them to order them

to disperse, at this their Leader Collonal Williams ordered all who were not willing to go to Carthage and kill the Smiths to lay down their arms, ~~the~~ and the rest to step out together, saying now is the time or never this was soon done, and the Murderers disguised themselves by blacking their Faces and started on their way to shed Blood, and came to the Place about 5 o'clock in the Evening of the 27, A young Man named Daniels who had given up his gun, went with them, as he said to see what they would do, and was an Eye ?Witness to all that passed, heard Wills say he had shot Hyram this Wills was one of the Company of Saints (an Irish Man) who came with me from England with his Wife & two Children, he was an Elder in the Church it is understood that he received a Wound in the Arm from a Bullet by Bro Joseph, it took his wrist and ran up by the Bone, of which would he soon after died A Ball passed through [the] Door and entered Brother Hyram on one Side of his NOse just below his [eye] when he exclaimed I am a dead Man and fell at which Joseph cried out to Hyram; as he lay another entered under his Chin, Bro John Taylor attempted to get out at a back Window, but a Ball met him, which it seems threw him back into the Room owing to its taking his Watch which beat in the Watch thereby giving the exact time at which it occurred he had received 4 Balls before he was taken by Brother Willard Richards and put under the Bed, he suffered much but survived, a living Martyr, Joseph too endeavored to escape by the same Window but the Mob quickly met him there he fell from the Window, and was taken by the Mob and was set against the Well Curb and 4 Men shot him in the upper Part of his Body, Williams then said take his Head off but at this Moment as Daniels states a Light shone between Joseph and the Mob which so affected them that they had no Power to touch him, and the 4 Men droped their Arms and had to be carried off by their companions, the whole then ran off leaving their victims weltering in their Blood, thus the Earth was once more stained with the Blood of the Saints, even the annointed Servants of God and their Blood echoes the Cry of former Saints for Vengence to be taken on the Wicked that the Earth may be cleansed from the Blood of the Righteous; their Bodies were washed from Blood and put into Boxes and the next Day were conveyed in 2 Waggons under a guard to Nauvoo, this was the most solemn Sight that my Eyes ever beheld (. . . The Nauvoo Journal of Joseph Fielding, *BYU Studies* Vol 19 (Winter 1979) 150–152)

Friday July 12th. 1844 A.M. at the Temple measuring lumber. Prest. Marks came up to enquire which was best to do about appointing a Trustee. We concluded to call a meeting of the several presidents of Quorums & their council this P.M. at 2 o'clock. As I returned to dinner bro. Whitney came down with me & stated his feelings about Marks being apointed Trustee. He

referred me to the fact of Marks being with Law and Emma in opposition to Joseph & the Quorum [i.e. the Holy Order]. — and if Marks is appointed Trustee our spiritual blessings will be destroyed inasmuch as he is not favorable to the most important matters[.] The Trustee must of necessity be the first president of the Church & Joseph has said that if he and Hyrum were taken away Samuel H. Smith would be his successor.

After dinner I talked with Cutler & Cahoon on the subject & they both agreed in the same mind with bro. Whitney & myself. At 3 we went to meeting. Emma was present and urged the necessity of appointing a Trustee immediately. But on investigation it was considered we could not lawfully do it. Another meeting was appointed for Sunday eve[.] Dr Richards & Phelps seem to take all the matters into their own hands & won't tell us any thing what they intend or have thought to do.

August 1844

Thursday 1st August 1844. At 11 we arrived in Nauvoo, where we heard that Samuel H. Smith died on tuesday evening.*

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*The fact that Samuel should die so soon and unexpectedly after his brothers (i.e. Joseph and Hyrum) makes one suspect either divine intervention or murder. It is signifigant that the Prophet left instructions to the effect that if he and his brother Hyrum were both killed, his younger brother Samuel was to become his successor or more accurately expressed, the guardian of the Church till Joseph's son, Joseph III should become of age.

Remarks made by President Brigham Young on the occasion of a special conference of the Church, held at Nauvoo, Illinois, at 2 p. m., on Thursday, August 8, 1844: What do you want? Do you want a Patriarch for the whole Church? To this we are perfectly willing. If brother Samuel Smith had lived, it would have been his privilege [to be Church patriarch], but he has [died and] gone to Joseph and Hyrum. He is out of the reach of bullets and spears, and he can [now] waft himself with his brothers, his friends and the Saints. Do you want a Patriarch? Here is brother William, and Uncle John Smith — it is their right. The right of the Patriarchal blessings belongs to Joseph's family.

* * * * * *

We shall have a Patriarch and the right [of] the Patriarchal Priesthood belongs to the family of Joseph Smith — his brothers, his sons, or some one of his relations. Here is Uncle John — he has been ordained a Patriarch. Brother Samuel would have taken the office — if he had lived, it would have

been his right. The right is in Uncle John, or one of his brothers. I should say yes — I do not know whether it shall be Uncle or Brother. (read section 3 part 17 Doctrine and Covenants) "It is the duty of the Twelve in all large branches of the Church, to ordain evangelical ministers, as they shall be designated unto them by revelation" (D&C 107:39). I know that it would have belonged to Samuel, but as it is, will the people leave the matter with the Twelve? If you leave it to the Twelve, they will wait until they know who is the man. It is the feeling to let this thing rest — I want to know for days to come — will they leave it to the Twelve and [let them] dictate the matter? (It was a universal vote.) I know it will be let alone [for the present].

Remarks made by Orson Hyde and Heber C. Kimball at the Trial of Sydney Rigdon:

Orson Hyde: . . . . . Before I went east on the 4th of April last, we were in council with Brother Joseph almost every day for weeks, says Brother Joseph in one of those councils, "There is something going to happen; I don't know what it is, but *the Lord bids me* to hasten and give you your Endowment before the temple is finished." *He conducted us through every ordinance of the Holy Priesthood, and when he had gone through with all the ordinances he rejoiced very much, and says, "Now if they kill me you have got all the Keys, and all the ordinances and you can confer them upon others*, and the hosts of Satan will not be able to tear down this Kingdom, as fast as you will be able to build it up"; and now says he, "On your shoulders will the responsibility of leading this people rest, for the Lord is going to let me rest a while." Now why did he say *to the Twelve*, "On *your* shoulders will this responsibility rest", *why did he not mention Brother Hyrum*? *The spirit knew that Hyrum would be taken with him, and hence he did not mention his name*. Elder Rigdon's name was not mentioned, although he was here all the time, *but he did not attend our councils*. . . . . .

Elder Heber C. Kimball arose and said he was sick and could scarcely speak, but he could not forbear to offer his testimony on this subject: . . . . . Brethren, as it was in the days of Moses, so it is now. When Moses went into the Holy of Holies, he pulled off his shoes; (Exodus 3:5; Joshua 5:15; Acts 7:33) *Brother Joseph has* passed behind the veil and he pulled off his shoes, and some one else puts them on, until he passes the veil to Brother Joseph. President Young is our president, and our head, and he puts the shoes on first.* If Brother Hyrum had remained here, he would have put them on** — Hyrum is gone with Joseph and is still his counsellor. The Twelve have received the Keys of

the Kingdom*** and **as long as there is one of them left,** *he will hold them in preference to any one else.* *** . . . . We stand forth as the shepherds of the sheep, and we want to lead you into green pastures, that you may be healthy and strong. *There are men here brethren who have got authority, but we don't want to mention their names, for the enemy will try to kill them.* *****

*Most scholars have supposed that this statement meant that so long as any apostle remained on earth he would hold the keys in preference to anyone else, but this conclusion is arrived at by reading the statement out of context. The statement is made in reference to those apostles who were in the Quorum of the Twelve during the Prophet's life time, the last of whom to die was Wilford Woodruff, who died in 1898.

October Conference Minutes.
City of Nauvoo, Oct. 6, 1844.

* * * * * *

Brigham Young: . . . . . If you don[']t know whose right it is to give revelations, I will tell you. It is I. There never has a man stood between Joseph and the Twelve,* and unless we apostatize there never will. If Hyrum had lived he would not have stood between Joseph and the Twelve but he would have stood for Joseph.**—Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum,*** but, Hyrum fell a martyr before Joseph did. If Hyrum had lived he would have acted for Joseph, and then when we had gone up, the Twelve would have set down at Joseph['s] right hand, and Hyrum on the left hand.****

***Don't confuse this with Hyrum's office as Patriarch over the Church.

****Jesus' apostles also concerned themselves about who would sit on Jesus right hand. Once Hyrum was converted to Plural Marriage the Twelve were never as close to Joseph as Hyrum. They were also close before the issue of plural marriage came up.

Monday Oct. 7th, Two o'clock, P.M.

Meeting opened by singing, and prayer by Elder John Taylor

. . . .

President Young arose and said that it had been moved and seconded that Asahel Smith should be ordained to the office of Patriarch.—He went on to show that the right to the office of Patriarch to the whole church belonged

to William Smith as a legal right by descent.—Uncle Asahel ought to receive the office of Patriarch in the church.

The motion was put and carried unanimously.

September 1846 — Statement by Reuben Miller:

"'And from this time forth, I apppoint unto him (Hyrum) that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask an receive, and be crowned with the same blessings, and glory, and honor, and priesthood, and gift[s] of the priesthood, that once was put upon him that was my servant Oliver Cowdery; that my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable rememberance from generation to generation, forever and ever. Sec. 103d, par. 29th, B. D. C., given January 19th, 1841. Here we find the oracles given to another as promised, and we shall be able to find them left, yea, even with the church. The reader will bear in mind that Hyrum was a high priest in the church: but Joseph was to show him the keys (of the priesthood) whereby he was to come before the Lord and ask and receive revelations, something that was to be given in the order of the priesthood, and this (whatever it was) qualified Hyrum, and give him the power requisite to constitute him a prophet, seer, and revelator.—I do not wish the reader to understand that Hyrum was to take the place of Joseph while Joseph lived — But suppose Hyrum had taken Joseph's counsel and not left Nauvoo for Carthage when Joseph did, and thereby saved his life; would not Hyrum have been president of the church and stood for Joseph? Certainly, it is plain and beyond controversy that every heart at that time would have been turned to Hyrum. Now, whatever keys, ordinances and powers of the priesthood, it took to qualify Hyrum to be a prophet, seer and revelator, it will take to qualify every other man (should there be ten thousand) that arrives to this high and exalted station in the kingdom of God. (James J. Strang, Weighed in the Balance of TRUTH, and Found Wanting, p. 11)

Probably the following information (which was published in 1852) came from William Marks, who was President of the Nauvoo Stake, as well as a member of the Holy Order and Council of Fifty from the very beginning:

. . . in the spring of 1844, Joseph Smith actually put forth his hand to organize a Temporal Kingdom. He secretly organized a Council of 50 men,

which he denominated "the Grand Council, and Living Constitution of the Kingdom of God." By them he was acknowledged the Shepherd and Stone of Israel. And he suffered himself to be ordained, anointed and coronated a king, who by his royal line was to reign upon the throne of David, over the house of Israel for ever. For this act he was smitten by the shaft of death: and he paid the penalty of his error by his voluntary humiliation in the sacrifice of his life. In the same Concil he ordained his brother Hyrum to be his Premier Counsellor and Successor to the Throne. Therefore, *he* was also smitten with him. And after the death of the Smiths, Brigham Young and Heber C. Kimball, and their adherents, who were in the secret, conspired to perpetuate the said unlawful organization: and after having disinherited the Smith family, Brigham Young received the honors of the Throne, and Heber C. Kimball those of his Premier Counsellor and Successor. (*Zion's Harbinger, and Baneemy's Organ* Vol. 2:(St. Louis, January, 1852) 3.

Wilford Woodruff — July 23rd 1880:

Joseph Smith went into the spirit would to unlock the prison doors in this dispensation or generation. He stayed here long enough to lay the foundation of this kingdom and obtain the keys belonging to it. The last time he ever met with the quorum of the Twelve was when he gave them their endowments, and when they left him he had a presentiment that it was the last time they would ever meet. (JD 21:194)

George Q. Cannon — October 29th, 1882:

While he was in possession of all his faculties, and likely to live for many years to lead the Church — in fact the people believed that he would live to redeem Zion — when he was thus situated, impressed by the Spirit and power of God, he called together our leading men, and he bestowed upon the Twelve Apostles all the keys and authority and power that he himself possessed and that he had received from the Lord. He gave unto them every endowment, every washing, every anointing, and administered unto them the sealing ordinances and taught them the character of those ordinances, and revealed unto them the doctrine of celestial marriage, and impressed upon them the importance of their obedience to the same, and made it obligatory upon them that they should obey it and carry it out in their lives, and teach it to others. He taught these brethren that unless they did this the kingdom would stop, it could not make further rogress. And filled with the power of God, he blessed them and placed those keys and this authority upon them, and told them that he had thus ordained them to bear off the kingdom. There was authority that he exercised that he did not bestow upon the Twelve Apostles at that time. Of course, in doing this he did not divest himself of the

keys; but he bestowed upon them these keys and this authority and power, so that they held them in their fullness as he did, differing only in this respect, that they exercised them subordinate to him as the head of the dispensation. He ordained them to all this authority, without withholding a single power or key or ordinance that he himself had received.

Thus you see these men whom God chose to hold the Apostleship received all this authority from Him. Hence he told the people before he was taken, "I roll this kingdom off on to the shoulders of the Twelve." Probably there are some in this room who heard him talk in this manner. I was but a boy at the time, but I remember it very distinctly. He evidently wanted his brother Hyrum also to be preserved, and for some time before his martyrdom talked about him as the Prophet. But Hyrum, as you know, was not desirous to live away from Joseph; if he was to be exposed to death, he was resolved to be with him. (*JD* 23:362–363)

(Footnotes)

[1]The words "see over" are inscerted above the line, and refer to the entry for April 6th on the next page of the diary.

[2]D&C 124: 91–96, 124

[3]It is questionable whether or not "notorious" is the correct rendering.

[4]This statement is taken from the Clayton minutes. The essence of this idea is suggested in the Prophet's 19th January 1841 revelation (D&C 124:124); but this notwithstanding, from that date to this (i.e. May 27th, 1843), there is no record of the Prophet teaching this doctrine i.e. that "the Patriarchal Office is the Highest Office in the Church". The reason for this is found in the fact that for the past year Hyrum, along with William Law, who was the Prophet's counselor in the First Presidency, and William Marks who was the President of Nauvoo Stake, as well as the Prophet's wife Emma, had all been working together in concert to oppose Plural marriage. It is most significant that only one day previous to the Prophet making the above statement, i.e. that "the Patriarchal Office is the Highest Office in the church" — only one day prior to making this statement, William Clayton, who was the Prophet's secretary, wrote in his diary that "Hyrum received the doctrine of [the] priesthood" (see Clayton diaries under date in a future issue of *Doctrine of the Priesthood*) This is William Clayton's careful way of saying that Hyrum had finally accepted the law of Plural marriage.

[5]D&C 124:91–96, 123–124. This statement is important, in that it establishes or comfirms what is stated in the Prophet's 19th January 1841 revelation, namely that it is the Church Patriarch who appoints his heir and successor, and not the President of the Church (D&C 124:91). **President Young confirms this same doctrine in certain terms in the following**

statement which he made in 1852?, when Hyrum's son John Smith was ordained Church Patriarch at the early age of wherein

[6]In this remark, we see that Winchester is rebelling against the Priesthood government of a theocracy just as did others such as Oliver Cowdery, David Whitmer. The attitude of these individuals is clear, in that they preferred to be governed by the State or the United States government rather than by the Priesthood or God.

[7]D&C 107:23, 25, 90, 97–98; *TPJS* 74 For more on this see "The Apostleship — Apostolic Succession — and the Authority of the Quorum of the Twelve", *Doctrine of the Priesthood* Vol 7: (October 1990) No. 10; "Adoption — Law of the Kingdom — Forgotten Doctrine of Mormonism — Part 1", *Doctrine of the Priesthood* Vol 8: (April 1991) pp. 25–29.

[8]It is probable that the contradiction referred to was Hyrum's opposition to the Prophet and the Twelve over the Principle of Plural marriage, which for Hyrum was resolved only one day before the meeting under discussion. In Clayton's Diary entry, for May 23rd, he speaks of conversing "with Heber C. Kimball concerning a plot that is being laid to entrap the brethren of the secret priesthood by bro. Hyrum and others." (see Clayton Diaries to be published in forth coming issue of *Doctrine of the Priesthood*d) President Young refers to this same incident as well as Hyrum's opposition to Plural Marriage in a speech given on October 8th, 1866. For the whole text of this speech, see *Doctrine of the Priesthood* Vol 9: (May 1992) No. 5.

[9]It is possible that Adam's disfellowshipment or suspension was due to being publicly exposed in the practice of Plural marriage. If this should prove to be so, then Adam's disfellowshipment was likely a ruse, similar to the one which was proposed five months later by the Prophet on behalf of William Clayton. Clayton tells of this in his October 19th, 1843 diary entry: "**Thursday 19.** A.M at the Temple Office comparing books & recording deeds. At 11 W. Walker came and said Presit. J[oseph] wanted me to go to Macedonia[.] I went immediately to see him & he requested me to go with him. I went home & got dinner & got ready[.] He soon came up and we started out[.] After we had got on the road he began to tell me that E[mma] was turned quite friendly & kind. She had been anointed & he also had been a[nnointed] K[ing & Priest]. He said that it was her advice that I should keep M[argaret] at home and it was also his council. Says he ["]Just keep her at home and brook it and if they raise trouble about it and bring you before me I will give you an awful scourging & probably cut you off from the church and then I will baptise you & set you ahead as good as ever.["]

[10]Revelations 3:15–16

[11]It may be that the Proper word here is "Bank" or "Blank".
[12]"The Law of the Priesthood" is William Clayton's guarded way of refering to "Celestial" or "Eternal/Plural Marriage".
[13]The idea expressed here is that the Prophet is going to be advanced to a higher office in the Priesthood than he had formerly held, while Hyrum is going to take the Prophet's place as the presiding Prophet to the Church. That this is what the Prophet had in mind is expressly stated by him a week later in his July 23rd, 1843 speech.
[14]Even though his anointing had not yet been sealed for eternity, according to George Miller and Heber C. Kimball, who were both present at the time, on May 5th, 1842, the Prophet was anointed as a Priest/King (for more on this see *Doctrine of the Priesthood* Vol 3: ≤December 1986≥ pp. 13–14, 20–26), and from then to the time of giving this speech, when ever the Holy Order met, he acted as such. On September 28th, 1843, the Prophet received his Second Anointing, but, it would not be until after March 10th, 1844, when the Kingdom was more fully organized, that the Prophet would be formally sustained as a King or should we say, a "Prophet, Priest and King" over the Kingdom Kingdom of God or House of Israel.
[15]See footnote [17]
[16]The Prophet is here endeavoring to inspire the Saints of finish the Temple etc., wherein he anticipates being advanced in the Priesthood through receiving his Second Anonting and an ordination to the office of *Priest/King*, through which ordinance he will receive the Fulness of the Patriarchal Priesthood.
[17]By all that the Prophet here states, it is clear that through Hyrum's birthright appointment as Church Patriarch, together with the Prophet's final advancement to a higher calling in the Priesthood — on the premise of these two facts, Hyrum inherited what had formerly been the Prophet's "mantle" as the presiding "Prophet" and "President of the High Priesthood of the Church". What is significant is that intimations of this whole matter are clearly set forth in the 1841 revelation, which was given two and a half years before. Consider the following:

"And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him *by his father*, **by blessing and also by right**"

It might be asked if Hyrum's being taken out of the First Presidency and appointed as the Church Patriarch, was a demotion or advancement

in the Priesthood? If it was a demotion, what did Hyrum do to deserve it — inherit a birthright from his father as Presiding Patriarch over the Church? In continuing, this same revelation states the following:

"That from hence forth he [i.e. Hyrum] shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whoever he curses shall be cursed; that *whatsoever he shall bind on earth shall be bound in heaven*; and whatsoever he shall loose on earth shall be loosed in heaven."

It is evident from the Prophet's revelation, that it is the Sealing Keys which are inherent in the Patriarchal Office, together with the Prophet's advancement in the Priesthood, which made it possible for the Church Patriarch to take his rightful place as the "First" and "Highest Office in the Church". That this is so is strongly suggested by Benjamin F. Johnson in his 1903 letter which he wrote to George F. Gibbs:

And now returning to the Council and the "Last Charge" — let us remember that by revelation he had Reorganized the Holy Priesthood and by command of the Lord D&C 124:123 [124] — had taken from the first presidency his brother Hyrum to hold as Patriarch the sealing power, ***the first and highest honor due to Priesthood***." (*UPR* 61:32)

Be it remembered that this letter was actually written to the First Presidency through their secretary, and that Joseph F. Smith, who was a descendant of Hyrum Smith, was then President of the Church. What is significant here is that (due to certain family traditions) Joseph F. Smith held similar views. Consequently, during his administration he endeavored to raise the status of the Church Patriarch — first by requesting that he be set appart to his office as President of the Church by the Church Patriarch, and finally by endeavoring to change the sustaining order, so that it was more in keeping with the Prophet's 19th January 1841 revelation (D&C 124:124) wherein the Patriarch is listed as the "First" and "Highest office in the Church". But notwithstanding his efforts, Joseph F. Smith was not successful — the reason being that he was opposed by one of his councilors and certain members in the quorum of the Twelve. In continuing, the Prophets revelation states the following:

"And from this time forth I appoint unto him [i.e. Hyrum] that he may be *a prophet, and a seer, and a revelator* ***unto my church***, as well as my servant Joseph"

It will be noted that Hyrum is here appointed as a Prophet, Seer and Revelator to the Church. In keeping with this, three months later, Hyrum was sustained as such at the April 1841 annual conference of the Church (see William Clayton Diary, April 6, 7, 8, 9, 1841, p. 9**xxx)**; hence, the the Prophet's remarks in the above speech merely clarify and expound the nature of Hyrum's calling as Church Patriarch and Prophet, in accordance with the Prophet's 1841 revelation. In continuing the revelation states:

Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of mine Only Begotten Son.

First, *I gtive unto you Hyrum Smith* to be **a patrairch** unto you, to hold *the sealing blessings of my church*, even the **Holy Spirit of promise**, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you.

[**2nd**] I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet. . . . .

[**3rd**] I give unto you my servant Brigham Young to be a president over the Twelve traveling council . . . . .

[**4th**] I give unto you a high council, for the corner-stone of Zion" (D&C 124:91–96, 123–131)

It will be noticed that the descending order is:

1st, Patriarch,
2nd, First Presidency,
3rd, the Quorum of the Twelve Apostles,
4th, the [standing] High Council for the Corner stone of Zion,
(which was the Nauvoo Stake High Council,
and which Council often signed its proclamations as
the "High Council of the Church of Jesus Christ of Latter-day Saints",
in accordance with D&C102).

From this and other materials, it is evident that the designation of the Church Patriarch as "First" was given with the intent of conveying the idea that the Patriarch was the "First" and "Highest" office in the Heirarchy of the Church, with the First Presidency and Quorum of the Twelve, following below it in the correct descending order of the Priesthood. That this is so is manifest in the Prophet's May 27th, 1843 statement, wherein he stated that:

"The Patriarchal Office is the Highest Office in the Church".

[18]One of the commands which the Prophet anticipated being given to Hyrum, was a direction for the Saints to vote for Joseph P. Hoge of the Democratic Party, rather than Cyrus H. Walker of the Whig Party. On June 21st, 1843, while he and his wife were visiting relatives in Dixon, the Prophet was kidnapped by Missouri Law Officers, who wanted to rush him across the border, for a terminal sample of Missouri Justice. At the time of the Kidnaping, Cyrus H. Walker, a prominent attorney who happened to be in the vacinity, was sought out and employed by the Saints for the Prophet's defense. There was, however, one catch — Walker was running for office in the upcoming election, and before he would committ, he required a promise that he would have the Prophet's vote in the election. Inasmuch as the Mormon community usually voted as a political block, Walker's presumption was that if he had the Prophet's vote, he also had that of the Saints, which would insure the election in his favor. The Prophet promised that if Walker succeed in freeing him from the clutches of the Missourians he would gladly give him his vote. But as the election neared, Governor Ford (who was in the opposing party) threatened that if the Mormon cumunity did not vote for the Democratic ticket, he would sign papers to have the Prophet extradited to Missouri. In order to resolve this delimema, the Prophet voted in secret for Walker, while at the same directing Hyrum to persuade the Saints to vote for Joseph P. Hodge of the Democratic Party. No doubt, the above senerio has a bearing on the timing of the Prophet's remarks as given above.

[19]D&C 130:20–21

[20]D&C 77:1–2; Gen. 1:26-28; 5:1-3; 1 Cor. 15:48-49; D & C 128:13.

[21]In the above we have one of the few recorded statements wherein the Prophet taught the doctrine of the Procreation of Spirits. Generally speaking, for the last decade, scholars have decided that the Prophet Joseph Smith never taught the doctrine of the Procreation of Spirits. Their main argument for this position is two fold. For one, it appears to contradict the Prophet's teachings on the eternal and self-existent spirit entity which he spoke of alternately as "a spirit", "Spirits", "intelligence" and the "Light of Truth". The first published article to make this claim was printed by the Reorganized Church on May 1st 1864, in *The True Latter-Day Saints Herald* Vol 4, No. 11. pp. 129–138. However, this article was soon forgotten, until 1974, when it was included in an unpublished manuscript "The Mormon God" (a 400 page manuscript or book on Adam-God) which was photocopied and became widely circulated throughout the scholarly community in the Mormon-Anti Mormon world. donated to point this out was Joseph Smith III in an article which was printed

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The second argument is founded in the fact that supposedly, there are no statements coming from the (quote D&C 132:17, etc. this (the Saints Herald article) however was forgotten until I found it and included it in an unpublished book the Mormon God copies of which has been widely circulated among scholars and students of early church doctrine.

[22]The above statement comes from the Franklin D. Richards account, where it is included into the manuscript as though it were the last paragraph and concluding remarks of the Prophet's discourse. It is possible that the statement "From the above" was an allusion by the Prophet to the passage in the book of John which he had just quoted (i.e. John 3:6). However it is also possible, and perhaps more likely that this last paragraph actually came from the mind of Franklin Richards, and that it constituted Richards deduction or understanding of the concluding remarks of the Prophet's discourse, when the Prophet said that "That which is born of the flesh is flesh", and "that which is born of the spirit is spirit". In eather case, wheather it came from the Prophet or from Richards, the above statement makes it clear that the doctrine of Spirit procreation was being discussed at least as early as July 1843.

Appendix A

Friday July 12th. 1844 A.M. at the Temple measuring lumber. Prest. Marks came up to enquire which was best to do about appointing a Trustee. We concluded to call a meeting of the several presidents of Quorums & their council this P.M. at 2 o'clock. As I returned to dinner bro. Whitney came down with me & stated his feelings about Marks being apointed Trustee. He referred me to the fact of Marks being with Law and Emma in opposition to Joseph & the Quorum [i.e. the Holy Order]. — and if Marks is appointed Trustee our spiritual blessings will be destroyed inasmuch as he is not favorable to the most important matters[.] The Trustee must of necessity be the first president of the Church & Joseph has said that if he and Hyrum were taken away Samuel H. Smith would be his successor.

After dinner I talked with Cutler & Cahoon on the subject & they both agreed in the same mind with bro. Whitney & myself. At 3 we went to meeting. Emma was present and urged the necessity of appointing a Trustee immediately. But on investigation it was considered we could not lawfully do

it. Another meeting was appointed for Sunday eve[.] Dr Richards & Phelps seem to take all the matters into their own hands & won't tell us any thing what they intend or have thought to do.

August 1844

Thursday 1st August 1844. At 11 we arrived in Nauvoo, where we heard that Samuel H. Smith died on tuesday evening.*

*The fact that Samuel should die so soon and unexpectedly after his brothers (i.e. Joseph and Hyrum) makes one suspect eather divine intervention or murder. It is signifigant that the Prophet left instructions to the effect that if he and his brother Hyrum were both killed, his younger brother Samuel was to become his successor or more accurately expressed, the guardian of the Church till Joseph's son, Joseph III should become of age.

Thursday 8th. A.M I went to council with the Twelve. Brother Kimball concluded to pay the $1000 to Emma. I went home to get it & while there B[righam] Young came & said they were going to have their conference this afternoon and wanted I should notify the brethren. I then went with brothers Kimball and Richards to see Emma. K[imball] paid her the $1000 and bore testimony to her of the good feelings of the Twelve towards her. She seemed humble and more kind. P.M. attended conference. The Church universally voted to sustain the Twelve in their calling as next in presidency and to sustain E[lde]r Rigdon and A[masa] Lyman as councillors to the Twelve as they had been to the First Presidency. The church also voted to leave the regulation of all the Church matters in the hands of the Twelve. There was a very good feeling prevailed except amongst a few who were dissappointed.*

*Because of the importance of this conference, and its relationship to the issue of succession as it later developed, extracts of a new amalgamated text of the several speeches given at on this occasion are published here for the first time:

Discourses given by President Brigham Young, Amasa Lyman, William W. Phelps and Parley P. Pratt, delivered on the occasion of a special conference, held at Nauvoo, Illinois, at 2 p. m., on Thursday, August 8, 1844. (Reported by Thomas Bullock, Wilford Woodruff, and *Times and Seasons* reporter)

At 10 a. m. a special meeting of the Church of Jesus Christ of Latter-day Saints was held by the request of President William Marks (who was

then President of the Nauvoo Stake), to choose a Guardian, or President and Trustee.

Sidney Rigdon took his position in a wagon about two rods in front of the stand and harangued the Saints for about one and a half hours, upon choosing a Guardian for the Church. The meeting was then dismissed, when President Brigham Young gave out an appointment for the brethren to assemble at 2 p. m.

Editor"s note: It was during the above mentioned speech that President Young was transfigured before his vast audience of the Saints into the person of the Prophet Joseph Smith, as a Divine witness that he should be the next head of the Church. Benjamin F. Johnson, who was one of the members of the Council of Fifty and a close friend and brotherinlaw of the Propet, has left us the following vivid description of this event:

"And I do further bear this as a testimony faithful and true, to the Church and to all the world — that at a conference of the whole Church at Nauvoo, subsequent to the Prophet's death, and return of the absent Apostles — that I sat in the assembly near to President Rigdon, closely attentive to his appeal to the conference to recognize and sustain his claim as "Guardian for the Church." And I was perhaps to a degree forgetful of what I knew to be the rights and duties of the Apostleship, and as he closed his address and sat down my back was partly turned to the seat occupied by Apostle Brigham Young and other Apostles. When suddenly and as from heaven I heard the voice of the Prophet Joseph that thrilled my whole being. And quickly turning around I saw in the transfiguration of Brigham Young the tall, straight and portly form of the Prophet Joseph Smith, clothed in a sheen of light, covering him to his feet. And I heard the real and perfect voice of the Prophet even to the whistle; as in years past caused by the loss of a tooth, said to have been broken out by the mob at Hiram. This view or vision although but for seconds was to me as vivid and real as the glare of lightening or the voice of thunder from the heavens. And so deeply was I impressed with what I saw and heard in this transfiguration, that for years I dare not publicly tell what was given me of the Lord to see. But when in later years I did publicly bear this testimony, I found that others could testify to having seen and heard the same. But to what proportion of the congregation who were present I could never know — but I do know that this my testimony is true." (UPR 63:1–11)

William Byram Pace, who at the time was only a twelve year old boy, was another of the many witnesses of the transfiguration and has left us the following description, which he wrote years later:

"Sidney Rigdon spent, what seemed to me several hours, harrangueing the people on the importance of making him their Leader, after which, Brigham Young arose and said only a word, when it was observed by the whole congregation that the mantle of "Joseph" was upon him, in word, gesture and general appearance. "The people arose en-masse to their feet astonished, as it appeared that Joseph had returned and was speaking to the people. I was small and got upon a bench that I might more fully witness the "Phenonomia". There was no longer any question as to who was the Leader." (Diary of William Byram Pace and Biography of His Father, James Pace p. 7, typescript)

President Young has left us the following account of this occasion in his personal diary:

"this day is long to be remembered by me, it is the first time I have met with the Church at Nauvoo since Brs Joseph and Hyram was kild — and the aucasion on which the church was cauhe somewhat painful to me, Bro Rigdon had com from Pitsburge to see the Brotherin and find out if they would sustain him as the leader of the Saints, I preseived a spirit to hurry business, to get a Trustee & Trust and a Presedecy over the church[,] Priesthood or no Priesthood right or rong & this grieved my hart, now Joseph is gon it seamd as though manny wanted to draw off a party and be leders, but this cannot be, the church must be one or they are not the Lord's; the Saints looked as though they had lost — — a few that was able and willing to councel them in all things; in this time of sorrow my hart was fild with compastion, after Br Rigdon had made a long spech to the Saints (I should think 5 hours) I arose and spoke to the people, my hart was swolen with compasion toards them and by the power of the Holy Gost even the spirit of the Prophet, I was enabled to comfort the hart of the Saints. in the afternoon acorden to my request the people assembled by thousands I lade before them the order of the church and the Power of the Priesthood . . . ." (Brigham Young Diary 1837—1845, entry under date of August 8th, 1844)

All the authorities of the Church who were in and about Nauvoo, met in the grove at the appointed time. Present of the Quorum of the Twelve: Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Willard Richards, Wilford Woodruff and George A. Smith. The Quorum of the Twelve, counselors Sidney Rigon and Amasa Lyman, the High Council and others occupied the stand. President William Marks organized his council on the stand. Brother Noah Packard organized the High Priests on the right hand side of the stand. Brother Levi Hancock organized the Seventies on the

right hand front seats. Elder Williams organized the Elders on the right of the stand, West of the Seventies. The Bishops organized the Priests, Teachers and Deacons on the right rear of the Seventies. The Sisters occupied the left front and East seats. Members were all around the stand.

President Young arose and called the meeting to order at 15 minutes to three and said: Attention all! This congregation makes me think of the days of King Benjamin — the multitude [of] the People was so great that all could not hear, but we want your attention.

William W. Phelps was called upon to open the meeting by prayer, which he did do, address[ing] the throne of grace most fervently.

President Brigham Young again arose and proceeded to speak, and give his views of the present situation of the Church: Our brethren must have no feelings for being conveined this afternoon. Let none complain because of the situation of the congregation — we have all done the best we could. We want you all to be still and give attention, so that all may hear.

The Prophet and Patriarch [have been] taken from our midst by the wickedness of our enemies. For the first time in my life since I became a member of the Church — a servant of God, a messenger to the nations — for the first time in your lives — for the first time in the Kingdom of God in the nineteenth century, do I step forth to act in my [calling] in connection with the Quorum of the Twelve — the Twelve Apostles of Jesus Christ that God has called [and] chosen by revelation [to witness] unto the people [of] this generation in this last dispensation of the gospel for the winding up scene. [The Quorum of the Twelve, do this day] present themselves before the Saints — [Apostles who have been] anointed and ordained [as Kings and Priests] to bear off the Keys of the Kingdom of God in all the world.

* * * * * *

After President Young had explained matters so satisfactorily, that every saint could see that Elijah's Mantle had truly fallen upon the Twelve, he asked the Saints what they wanted. The first position I take in behalf of the Twelve and the people, is to ask questions — I say to the latter-day Saints, do you as individuals, at this time — inasmuch as our Prophet and Patriarch are taken from our midst — do you want some person to guard, to guide and lead you through this world into the Kingdom of God, or not? All that want to choose some person to be a guardian, a Prophet, a spokesman, evengelist, or something else as your head, to lead you — if you want any of these officers, signify it by raising the right hand. (Not a hand was raised)

* * * * *

All that want to draw away a party from the Church after them — let them do it if they can, but they will not prosper. If any man wants to go, let us see how many will follow. (He told the story of Doctor Foster and

Father Cutlers brindled dog.) If any man thinks he has influence among this people [to lead away a party], let him try, and he will find out that there is power in the Twelve [which] will carry them off victorious through all the world. * * * * * If the Church is organized, and you want to know how it is organized, I will tell it for you. I know your feelings — Do you want me to tell your feelings?

2nd question. Here are President Rigdon and Amasa Lyman who are counsellors for the Prophet. I ask, where is Jospeh? He is gone beyond the veil, and for them to act in their office as his councilors, they must go beyond the veil where he is. There has been much said about President Rigon being President of the Church, leading the people, being the head and etc. Brother Rigdon has come 1600 miles to tell you what the Lord wants with you. If the People want President Rigdon to lead them, they may have him — but I say unto you, that the Quorum of the Twelve are appointed by the finger of God!

Here is Brigham, have his fingers ever faltered — Have his eyes ever quivered? Did he ever flinch before the bullets in Missouri? Here's the Twelve, an independent body [of the priesthood], who have the Keys of the Kingdom of God and the Authority to set in order and regulate the Church in all the world — so help me God, they stand next to Joseph and are as the First Presidency of the Church. They hold the Keys and would have to ordain any man unto that appointment that should be chosen (i.e. if one was to be chosen) .

* * * * * You cannot fill the office of the Trustee in Trust. If you [want to] have a Patriarch, they are to have the hands of the Twelve [laid] on them, or else they have not got the power. I don't care what you think — you are like children without a father and sheep without a shepherd. I know who are Joseph's friends, and who are his enemies — I know where the Keys of the Kingdom are and where they will eternally be. You cannot call a man to be a Prophet — you cannot take Elder Rigdon or Amasa Lyman and place them above the Twelve — [if you do] they must be ordained by the Twelve. I tell you again: there is an over anxiety to hurry matters here. You cannot appoint any man at our head, [if you do], we should have to ordain him, [otherwise] you would sever all — you would sever the Priesthood. So long as we remain as we are, the Heavenly Head is in constant cooperation with [us but] if you go out of that course, God will have nothing to do with you. You cannot put anyone at the head of the Twelve — but if you want any other man to lead you, take him and we will go our way to build up the Kingdom in all the world.

Again, perhaps some think that our beloved Brother Rigdon would not be honored, [or] looked to as a friend — but if he will remain faithful [and]

does right we shall follow his council — he will not act against our Council, nor we against his. We shall act together and be as one. But I again repeat: no man can stand at our head — you cannot put anyone at the head of the Church. I have spared no pains to learn my lesson of the Kingdom in this world, and in the eternal worlds — if it were not so, I could go and live in peace — but for the sake of the people [I must assume the responsibility which has devolved upon me]. We are liable to be killed all the day long. You have never lived by faith.

Brother Joseph has laid the foundation for a great work, and we will build upon it. You have never seen the quorums built one upon another. There is an almighty foundation laid and we can build a kingdom that there never was in the world — we can build a kingdom faster than Satan can kill the Saints off.

What do you want? Do you want a Patriarch for the whole Church? To this we are perfectly willing. If brother Samuel Smith had lived, it would have been his privilege [to be Church patriarch], but he has [died and] gone to Joseph and Hyrum. He is out of the reach of bullets and spears, and he can [now] waft himself with his brothers, his friends and the Saints. Do you want a Patriarch? Here is brother William, and Uncle John Smith — it is their right. The right of the Patriarchal blessings belongs to Joseph's family.

Do you want a Trustee in Trust? If [you do] look [for] a Bishop. [Do you want things wong] or as it should be? Has there [ever] been a Bishop who has stood in his lot? What is [a Bishops] business? It is their place to take charge of temporal matters, so that the Twelve and the Elders might go on their business. [The Bishops] have never yet acted in their station. Joseph condescended to do their businss for them. Joseph condescended to offer himself for President [of the United States], and it was a great condescension.

Do you want a spokesman? Here is Elder Rigdon, and myself, and Amasa Lyman. Do you want the Church properly organized, or do you want a spokesman, [chief] cook, and bottle washer? Amasa Lyman and Sidney Rigdon were councilors in the First Presidency — and they are councilors to the Twelve still, if they keep their places. Elder Rigdon claims to be a Spokesman for the Prophet Joseph. Very well, he is, but can he now act in that office? If he wants now to act as a spokesman for the Prophet he must go [to] the other side of the veil — for the Prophet is there, but Elder Rigdon is here! Why will Elder Rigdon be a fool?

Who knows anything of the Priesthood, or of the organizations of the Kingdom of God? I am plain! What [do you want?] Does this Church [of Latter-day Saints] want it as God organized it, or do you want to clip the wings of the Priesthood, and let those who have the Keys of the Priesthood go and build up the Kingdom of God in all the world, wherever the [people]

will hear them.

You have got to have all right so as to satisfy all. What is the privilege of a spokesman here on Earth? If there is a spokesman — if he is a King and a Priest, let him go and build up a kingdom unto himself — this is his right, and it is the right of many men here in this meeting. [After you have been anointed a King and Priest, then] you can go and build up a kingdom unto yourself, but the Twelve are at the head of it. Joseph has arranged things _____. I never want to be introduced to a sH. — (sic) I want to live on the Earth and spread truth through all the world. You Church of Latter-day Saints want things right. If 10,000 men get up and say they have the Prophet Joseph Smith's shoes, I know they are imposters. In the Priesthood you have a right to build up a Kingdom [unto yourself, if you have the Keys]. I am going to ask you a question, and [am] going right at it — all [of] you — if you under stand the Kingdom and its organization.

I wish to ask a question — I am going to ask if you want Sidney Rigdon or Amasa Lyman to be the First Presidency. Now if you want Rigdon, Lyman or Law to lead you, or any body else, you may have them — you are welcome to them, but you cannot put them above the Twelve. Brother Rigdon and Brother Lyman were at Joseph's side, not above [the Twelve].

I tell you in the name of the Lord, that no man can put another between the Twelve and the Prophet Joseph! Why? Because Joseph was their file leader and he has committed into their hands the Keys of the Kingdom for all the world. Don't put a thread between the Priesthood and God. No man has a right to council the Twelve but Joseph Smith. Think of these things. You cannot get a Trustee and Trust, but if you let the Twelve remain, the Keys of the Kingdom are in them, and you cannot pluck it out, [for] we have an organization that you have not seen.

Now all this does not lessen the character of President Rigdon or Amasa Lyman. Let them magnify their calling and Joseph will want them beyond the veil — [but] let them be careful what they do, that they do not sever the thread [which binds us together]. I will now close and give way for my brethren.

Elder Amasa Lyman arose and said: I will say a few words. I do not rise to electioneer — I am satisfied with the open, frank and plain manner [of] exposition [in which] President Young has addressed this assembly. He has shown the relationship [which] I have to my deceased Brothers [as a member of the First Presidency]. I never did conceive that it gave me a precedence to go before the Twelve. I do not make exceptions to anything he has said, except my name being coupled with with William Law [and] President Rigdon feels the same. (President Young asked pardon for it, and it was granted)

I am satisfied that there is no power or officer or means wanted to carry

on the work, but what is in the Twelve, as has been stated. There is one thing to secure the salvation of this people, and that is not in union alone — it is [important] for you to know the right [course to persue as well as to] be united. The right [of the Twelve] has been presented to you by Elder Young, and I will back him up. President Young has stood next to the Prophet Joseph with the Twelve. All I design to do, is to redeem my pledge.

I will ask who has stood next to Joseph and Hyrum? I have stood next to them, and I will still stand next to them. I have been at the back of the Prophet Joseph and I will be at the back of the Twelve for everlasting and then we will be saved.

There is no need of choosing a President [or] a guardian or head. We have a head here. What is that head? The quorum of the Twelve Apostles are the head. We now see the necessity of the Apostleship. The Apostles have the power as they had anciently, and this is the power that turns the key to bestow salvation through all the land in the way that Joseph Smith commenced it. [The Apostles now have] the power [as Joseph did, and are] called to do the same, and will bear off the Kingdom of God triumphantly, in all the world. If Joseph Smith had any power to bear off the Kingdom of God, the Twelve have it now!

I might rise up as well as any other man to ask for the head, but I could not do it without endangering my salvation. I could not advocate a choosing of a President and myself as a candidate. So then you know the place I occupy is to stand to the Twelve the same as I did to Brother Joseph — either on one side or the other, but not before them. I do not want to go before, or fall asleep, [but] I shall help them obtain that glory, that eye hath not seen, ear hath not heard, and the heart of man hath not conceived. I want to see all the glory that they can get. [Elder Lyman] continued in the full fruition of the spirit, that whispers: union is strength, and peace is Joy.

President Rigdon called upon William W. Phelps to speak.

Elder Phelps arose and continued [in] the same spirit and feeling, [saying]: With the knowledge that I have I cannot suppose but that there has been enough said to prepare the minds of the people [in] this congregation to act this day. * * * * * [I] am happy that the Elders who have stood on the right and left hand of our departed Prophet will submit themselves to the Authority of the Priesthood. It is recorded in the Book of Covenants that it is the [right of the Quorum of the] Twelve as a body to carry off the Church triumphantly [in all the world].

I have feelings about this, especially for President Rigdon. I want to say that there is a Quorum that the Twelve belong to, and that the people will receive an Endowment. I brought President Rigdon into that same Quorum, and [he did] receive in part the blessings. I could not bear the thought of

President Rigdon going into the world without his Endowment. Elder Rigdon must know how he obtained his Endowment, or what he has; for he has not received all. He did obtain a small part, and I hope he will submit, [that he may yet receive a fulness].

* * * * * *

We have hitherto walked by sight, and if a man wanted to know anything, he had only to go to Brother Joseph. Joseph has gone, but he has not left us comfortless, for he will administer unto us.

* * * * * *

Let the whole of Israel rejoice this day. Let us go ahead and build up the Temple, for if [you] rear that Temple and are faithful you will then be endowed. When the Temple is completed all the Honorable Mothers in Israel will be endowed, as well as the Elders. They [then] can save themselves and their progenitors, as well as secure their posterity.

If you want to do right, uphold the Twelve. If they die, I am willing to die with them — I'll be bound to make their God my God. Do your duty and you will be endowed. I will sustain the Twelve as long as I have breath.

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I understand the revelations, and know that in them all things are written concerning the Twelve.

Parley P. Pratt arose and went into the merits of the subject with his usual animation.

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President Brigham Young again arose and said: there is more business than we can do this afternoon, but we can accomplish all we want to have done, [by] plac[ing] ourselves in a situation to continue the business without calling this convention of the whole Church.

I am going to present to you the leading items. I do not ask this audience to take my council or advice alone — but every one of you act for yourselves. If Elder Rigdon is your choice — if he is the person you want to lead you, [then] vote for him — but do not [do] so if you do not intend to take his council [and] to follow and support him hereafter, as you did Joseph. I would say the same for the Twelve — do not make a covenant to support them unless you intend to abide by their counsel. If the Quorum of the Twelve be the men to counsel you, to finish the great work laid out by our departed Prophet, [then] say so — and if they do not cousel you as you please do not turn round and break your covenants by murmuring hereafter. Do not make covenants [that you will not keep]. I want every man, before he enters into a covenant, to know what he is going to do. We want to know if this people will support the Priesthood. If you say you will support the Priesthood, in the name of Israels God, [then] do so. We want men appointed to take charge

of the business that did lay on the shoulders of Joseph.

Let me say to you that the Kingdom will spread more than ever. The Twelve have the Power now, [but] the Seventies, the Elders, and all of you can have power. [When the Elders are Endowed then we will] let them go and build up the Kingdom, in the name of Israels God. Nauvoo will not hold all the people that will come into the Kingdom. If you [will] build the temple, you will get the Endowment. If we do our best and Satan will not let us build it, we will go into the Wilderness and we will receive the Endowment [there], for we will receive our Endowment anyhow. Will you take our council? I again say, my soul for any man's if they will abide our Council — they will go right into Heaven. We have all the Signs and the Tokens to give the Porter at the door, and he will let us in.

I will ask you as Quorums — the first question is, "do you want Brother Rigdon to stand forward as your leader, your guide, your spokesman to be the head?"—

President Rigdon wants me to bring up the other question first, and that is: "do the Saints want, and is [it] their only desire, to sustain the Twelve, to stand at the head, as the First Presidency of the Church and at the head of this Kingdom, in all the world." Here's the Apostles, [they] stand next to Joseph — the Bible, the Book of Mormon, the Doctrine and Covenants is here, and here, head and heart (as though Brigham were pointing to his head, and his heart) they are written on the tablet of my heart — if the Church want the Twelve to walk up into their calling, hold[ing] the Keys of this Kingdom — every man, every woman, every Quorum is put in requisition, and they are the soul controlers of it. If this is your mind — all that are in favor of supporting the Twelve in their calling in all the congregation of the Saints, every quorum, man and woman signify it by the uplifted hand. (there was a sea of hands, a universal vote.)

If there is any of the contrary mind — every man and every woman who does not want it, lift up your hand in like manner. (not a hand was raised in all the congregation) This supercedes the other question, and trying the thing by quorums.

Brother Rigdon is in our bosom, one with us — we want such men as Brother Rigdon. He has been sent away by Brother Joseph to build up a kingdom — let him keep the instructions and calling. Let President Rigdon go and raise up a mighty kingdom in Pittsburgh and we will lift up his hands to Almighty God. I guess we will have a printing office and gathering there. I guess if the Devil will endeavor to kill us, he will have enough to do.

The next vote was that the Twelve should select and appoint two Bishops to act as trustees for the Church, according to law. This vote was unanimous also.

The next [matter of business] is President Marks — our feelings are to let [him] stand as the President of this Stake, to remain here as heretofore.

We can build the Temple etc. another unanimous vote was passed to use every exertion to forward the building of the temple, and to strengthen the hands of the [Temple] Committee.

Joseph has loved this people unto death — you did not know who you had amongst you. Joseph so loved this people that he gave his life for them, and Hyrum has loved Joseph and this people unto death. Hyrum so loved his brother that he died with him. Joseph and Hyrum have given their lives for the Church. I'll be damned if I will give up my life. [I will see them in Hell] before I will be given up. If the Twelve had been here I would not have seen [Joseph] given up — he should not have been given up. Very few knew Joseph Smith — you did not know his character. He was in your midst, but you did not know him. He loved you unto death — you did not know it until after his death — he has now sealed his testimony with his blood. The world is wide, I can preach in England, Ireland, Scotland, France, Germany etc. I can preach in all the world and the Devil canot find us. I'll be damned before I will be given up. There is much to be done, you have men among you who sleep with one eye open. The foundation is laid by your Prophet and we will build on it. No other foundation can be laid, but that which is laid. [If we cannot finish the Temple] we will have an endowment anyhow. As the authorities do not want us to do military duty, don't do it. [If it is necessary], my kneck is ready for the Knife — as for myself, I am determined to build up the Kingdom of God. By and by, there will be a gleaning of grapes and it may be said, "to your tents oh Israel." We can build on the foundation [which was laid by our martyred prophet. Joseph had finished his work, and] all the devils in Hell, and all the mobbers on Earth could not take his life until he had accomplished his work. God said, I will put a vail over his eyes and lead him up to the slaughter like a sheep to be killed. He has been taken away [from us] for the people are not worthy of him, God loves this people.

Let no man suppose that the Kingdom of God is not organized, [or that it] is rent from you, [for] it is not [so]. If we [i.e. the Quorum of the Twelve] were all dead [or] if we were out of the way this day, the High Priest[s] would rise up, and with the Keys of the Kingdom, [they would have power to] build up the Kingdom [of God]. There are men who would rise up, and have the power of the Priesthood upon them, and the Devil cannot destroy them [for his imps do not know who they are]!

Let men go to a healthy country [and] buy the land, and get a foothold, so as to be sustained in the midst of our persecution. Don't let a damned scoundrel get in your midst. Let there be good men, good women, and when a man comes in with a wheelbarrow full of goods, don't sell [nor let

him have] land — don't let him a house, nor buy of him. Suppose you had ten thousand such places, [with all of them] increasing in greatness! [If] all [would] be humble, industrious and prudent — what sort of a Kingdom would it be! The foundation is laid for more than we can think today. All of you [be faithful and help build the Temple and you shall then] get your Endowment, [and then we shall scatter over all creation, and build up the Kingdom of God].

The revelation in relation to tithing was referred to. Is it the will of this congregation that the Saints will still be tithed until the Temple is finished, as they have heretofore been? If so, signify it by the uplifted hand. (It was a universal vote.)

The men will act that have never acted before, and they will have the power and authority to do it. Is it the mind of this congregation to lose the hands of the Twelve and enable [us] to go and preach to all the world? We want to know the feelings of the people — would it be the feelings of the people to give the Twelve any support in their missions, in all the world, or not? We don't want any such thing. We want ---------- (It was a universal vote)

Will you leave it to the Twelve, to dictate the financial concerns of the Church, and will it be the mind of this people that the Twelve teach what will be the duties of the Bishops in handling the affairs of the Church. I want this because twelve men can do it just as well as calling this immense congregation together at any other time. (a universal vote)

We shall have a Patriarch and the right [of] the Patriarchal Priesthood belongs to the family of Joseph Smith — his brothers, his sons, or some one of his relations. Here is Uncle John — he has been ordained a Patriarch. Brother Samuel would have taken the office — if he had lived, it would have been his right. The right is in Uncle John, or one of his brothers. I should say yes — I do not know whether it shall be Uncle or Brother. (read section 3 part 17 Doctrine and Covenants) "It is the duty of the Twelve in all large branches of the Church, to ordain evangelical ministers, as they shall be designated unto them by revelation" (D&C 107:39). I know that it would have belonged to Samuel, but as it is, will the people leave the matter with the Twelve? If you leave it to the Twelve, they will wait until they know who is the man. It is the feeling to let this thing rest — I want to know for days to come — will they leave it to the Twelve and [let them] dictate the matter? (It was a universal vote.) I know it will be let alone [for the present].

I feel to bring up Brother Rigdon — we are of one mind with him, and he with us. Will this congregation sustain President Rigdon by the prayer of faith to stand in the place he occupies, to counsel with us, and let him be one with us, and we with him. (all up) and also the same with Brother Amasa Lyman, he to be with us in like manner. (A universal vote)

[William W.] Phelps [arose again and said]: The Book of Covenants — the thousand copies are not yet all broken up.

[President] Young [arose again and it was] rsolved that the Twelve [shall] dictate the affairs of the Temple. There will be a committee, the Twelve shall dictate to see to other matters — [there will be] one committee for the Temple.

Now let men take their posts, and so scatter over all creation. (all up)

Adjourned to 6th October Conference. The assembly was dismissed with the blessings of the Lord [through] Prayer by Parley P. Pratt.

October Conference Minutes.
City of Nauvoo, Oct. 6, 1844.

Thousands having arrived on the ground by ten o'clock A.M. Elder P. P. Pratt called the people to order[.] Singing by the choir.— Prayer by Elder Phelps. Some instructions were given by Elder Pratt, when President B. Young having arrived, arose to lay before the brethren the matters to be attended to during the conference: This day will be devoted to preaching and instruction, and we will attend to business to-morrow. If the Twelve could have had their desires when they returned home, they would have set their houses in order, and devoted themselves to fasting and prayer. It has not been the Twelve who desired to have business which pertains to this conference, transacted previous, it was others who urged it on. Some elders who have known the organization of the church from the beginning, have faultered and become darkened. We feel to give the necessary instruction pertaining to the curch, and how it has been led &c. It is necessary that the saints should also be instructed relative to building the temple, and spreading the principles of truth from sea to sea, and from land to land until it shall have been preached to all nations, and then according to the testimony of the ancients, the end will come. When the Lord commences to work upon the earth he always does it by revealing his will to some man on the earth, and he to others. The church is built up by revelation, given from day to day according to the requirements of the people. The Lord will not cease to give revelations to the people, unless, the people trample on his laws and forsake and reject him. I request that the Latter-day Saints may pray that we may have the outpouring of the spirit that we may hear, and I wish them to pray for me that I may have strength, and that I may make every principle I speak upon, so perfectly plain, that we may all understand as quick as when we talk together upon our daily matters.

This church has been led by revelation, and unless we forsake the Lord entirely, so that the priesthood is taken from us, it will be led by revelation

all the time. The question arises with some[,] who has the right to revelation? I will not ascend any higher than a priest, and ask the priest what is your right? You have the right to receive the administration of angels. If an angel was to come to you and tell you what the Lord was going to do in this day, you would say you had a revelation. The president of the priests have a right to the Urim and Thummim, which gives all revelation. He has the right of receiving visits from angels. Every priest then in the church has the right of receiving revelations. Every member has the right of receiving revelations for themselves, both male and female. It is the very life of the church of the living God, in all ages of the world. The spirit of truth is sent forth into all the world to reprove the world of sin and righteousness, and of a judgment to come. If we were here to-day and had never heard this gospel, and a man was to come bounding into our midst, saying, he had come to preach the gospel, to tell us that God was about to restore the priesthood and save the people, &c.; it would be your privilege, and my privilege to ask God in the name of Jesus Christ, as individuals, concerning this thing, whether it was of God, and get a testimony from God that it was true, and this would be revelation. Let us take some of these old fathers for an example, they have heard the gospel, they have been baptised &c., had hands laid on them for the gift of the Holy Ghost — he has got a family of children, he has been led all his days by his own spirit, but now begins to come to understand he has the right to bow before the Lord and receive instruction from God, from day to day, how to manage his family, his farm, his merchandize, and to govern all the affairs of his house. I will take some of my younger brethren who have received the gospel, they have been ordained an elder to hold the keys, &c. What is your privilege? It is your privilege to go and preach the gospel to the world, and to go by the power of the Holy Ghost, and you have no right to go without it. You have been ordained to go forth and build up the kingdom to a certain extent. No man ever preached a gospel discourse, nor never will, unless, he does it by revelation. You will do it by the Holy Ghost, or when you tell the history of the gospel the gospel will not be there. It has got to be done by revelation or the gospel you have not got, and when you preach, the people will still be left without the gospel.—There never was a prophet on the earth that dictated to the people, but he dictated their temporal affairs as well as spiritual. It is the right of an individual to get revelations to guide himself. It is the right of the head of a family to get revelations to guide and govern his family. It is the right of an elder when he has built up a church to get revelations to guide and lead that people until he leads them and delivers them up to his superiors. An elder will always be a little in advance of those whom he has raised up if he is faithful.

He next showed how the saints are delivered up in their progress from those

who give them up to the High Council, and from the High Council to the prophet, and from the prophet to the son, the elder brother, and from the son to his father. Is the keys of the kingdom taken from Joseph? Oh no; well then he still lives. He that believes in Jesus as Joseph did, they will never die. They may lay down their lives, but they still hold the keys. You are not going to be led without revelation. The prophet has stepped behind the vail and you have the right to obtain revelations for your own salvation. Who stood next to the prophet when he was here. You have all acknowledged that the Twelve were the presidents of the whole church when Joseph was not; and now he has stepped behind the vail, he is not here, and the Twelve are the presidents of the whole church. When did Joseph become a prophet? I can tell you, when he became an apostle. Years and years before he had the right of holding the keys of the Aaronic priesthood, he was a prophet, even before he was baptised. There has been a perfect flood of revelation poured from this stand all the time and you did not know it. Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-christ.

It is the test of our fellowship to believe and confess that Joseph lived and died a prophet of God in good standing; and I don[']t want any one to fellowship the Twelve who says that Joseph is fallen. If you don[']t know whose right it is to give revelations, I will tell you. It is I. There never has a man stood between Joseph and the Twelve,* and unless we apostatize there never will. If Hyrum had lived he would not have stood between Joseph and the Twelve but he would have stood for Joseph.**—Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum,*** but, Hyrum fell a martyr before Joseph did. If Hyrum had lived he would have acted for Joseph, and then when we had gone up, the Twelve would have set down at Joseph[']s right hand, and Hyrum on the left hand.**** The bible says God hath set in the church, first apostles, then comes prophets, afterwards, because the keys and power of the apostleship are greater than that of the prophets. Sidney Rigdon cannot hold the keys without Joseph,***** if he had held the keys with Joseph and been faithful he would have been with us.****** If the Twelve do not apostatize they carry the keys of this kingdom wherever they go.******* He concluded by requesting all the brethren to tarry with us until all the business is through.

***Don't confuse this with Hyrum's office as Patriarch over the Church.

****Jesus' apostles also concerned themselves about who would sit on Jesus right hand. Once Hyrum was converted to Plural Marriage the Twelve

were never as close to Joseph as Hyrum. They were also close before the issue of plural marriage came up.

*****Rigdon could have held the "Keys" through receiving the Second Anointing just as much as any one of the Twelve did. The Problem was that Rigdon never did receive his Second Anointing.

_____)(_____

******Rigdon was in good standing at Joseph's death but not in Joseph's confidence. Though he was brought into the Holy Order and Council of Fifty.

The meeting adjourned by blessing from Elder H. C. Kimball, until 2 o'clock.

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Monday Oct. 7th, 10 o'clock, A. M. 1844.

Conference met pursuant to adjournment, and opened by singing, and prayer by Elder Parley P. Pratt, after which President Young arose to exhort the Saints to keep their minds on the business before them, and not to be in a hurry to get away.

The first business that we shall attend to, will be to present the several quorums before the conference, for the purpose of taking an expression of the brethren and sisters, whether they will sustain the officers according to their several appointments.

I shall therefore give way, and I am to hear motions and present them to the conference for their action: wherefore,

It was motioned by Elder Heber C. Kimball, that we as a church endeavor to carry out the principles and measures heretofore adopted and laid down by Joseph Smith as far as in us lies, praying Almighty God to help us to do it.—This motion was put to the conference by President Young and carried unanimously.

President Young said by way of explanation, that, this is as much as to say that we receive and acknowledge Joseph Smith as a Prophet of God; being called of God and maintaining his integrity and acceptance until death.

Elder H. C. Kimball then moved that we carry out all the measures of Hyrum Smith, the Prophet and Patriarch of the church, so far as in us lies, by the help of God.

This motion was also carried unanimously.

President Young said, this is an acknowledgement that he lived approved of God and died a martyr for the truth.

Elder W. W. Phelps moved that we uphold Brigham Young the president of the quorum of the Twelve, as one of the Twelve and first presidency of the church[.]

* * * * * *

Moved by Elder H. C. Kimball that Elder Amasa Lyman stand in his lot. The motion was seconded.

President Young said by way of explanation that Elder Amasa Lyman is one of the Twelve, just in the same relationship as he sustained to the first presidency. He is one in our midst and a councillor with us.

The motion was then presented and carried unanimously.

Moved and seconded, and after some discussion, carried unanimously that Elder Lyman Wight be sustained in his office, to fill the place of Elder D. W. Patten, (martyred,) but not to take his crown. for that, as the Lord has said, no man can take.

Elder Snow moved that George Miller be received as the president of the High Priests quorum. Carried unanimously.

President Miller moved that Noah Packard and Wm. Snow be sustained as councillors.—Carried unanimously.

President John Smith moved that William Marks be sustained in his calling as president of this stake.

Wlder W. W. Phelps objected inasmuch as the High Council had dropped him from their quorum.

Elder S. Bent explained and said the reason why the High Council dropped Elder Marks, was because he did not acknowledge the authority of the Twelve, but the authority of Elder Rigdon.

President Young said that a president of a stake could be dropped without taking his standing from him in the church. But not so with the first presidency or the Twelve. A president of a stake is only called for the time being, if you drop him he will fall back into the High Priests quorum.

The motion was then put, but there was only two votes. The contrary vote was put and carried by an overwhelming majority.

Elder H. C. Kimball moved that Elder John Smith stand as the president of this stake.—Carried unanimously.

President Young then said, the Macedonia church must select their own man for a president, as Elder John Smith is coming here.

President John Smith moved that Elder C. Rich be one of his council. Carried unanimously.

Moved and seconded, that S. Bent, James Allred, Dunbar Wilson, George W. Harris, Wm. Huntington sen., Newel Knight, Alpheus Cutler, Aaron Johnson, Henry G. Sherwood, Thomas Grover, Ezra T. Benson, and David Fulmer, be sustained as the high council. Carried unanimously.

Elder H. C. Kimball moved that Elder Joseph Young stand as first president over all the quorums of the seventies. Carried unanimously.

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Moved and seconded, that George Miller stand as second bishop, Carried unanimously.

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President Young being fatigued gave place for Elder P. P. Pratt, who got up to preach his old sermon, viz: that we continue our united and ceaseless exertions to build this temple. . . . . He then went on to shew the importance of building the temple. He bore testimony that the people had hearkened to the voice of the Lord and to his commandments, and that they were still hearkening, and consequently we should be sustained here until we shall complete the temple and receive our endowment. He showed the consequences if we did not build it, "that we should be rejected as a people with our dead."

* * * * * *

President Young advised the saints to come after intermission prepared to tarry till evening if necessary. They have much instruction to give and want an opportunity to give it. He advised the saints to call and get O. Pratt's Mormon Almannac which is something new.—After some few exhortations he closed the meeting till 2 o'clock by blessing.

Two o'clock, P.M.

Meeting opened by singing, and prayer by Elder John Taylor . . . .

Elder H. C. Kimball addressed the congregation on the principles of salvation by the celestial law. He went on to show the order of the resurrection and that there are different orders or degrees, wherever death finds us the resurrection will take hold of us[.] We desire to obtain a fulness of celestial glory, but many will be disappointed. It is for this that we pray every day that the Lord will spare our lives that we may obtain it. President Joseph never rested till he had endowed the Twelve* with all the power of the priesthood, because he was about to pass within the vail. He designed that we should give it to you and you canot be saved without it. You cannot obtain these things until that house is built. I and my brethren are willing to do all that lays in our power to finish that house for your benefit, that you may go where Joseph is gone.—We have got to carry out Joseph's measures and you have got to assist us. When Jesus was upon the earth his time was spent in endowing the twelve apostles that they might do the things he had left undone and carry out his measures, and upon the same principle we carry

out Joseph's measures. We have no rest—don[']t sleep half as much as you do. We need your prayers. . . . . We have got an ungodly race here among us who are leading our young people away.—They will open their doors and let men go in and say every thing against the Twelve and the church they are capable of. I never frequent such places; I cast them far from me. Are you not under the same obligations and responsibility, ye elders, high priests, teachers, deacons, and members?

He then went on to show that the saints could not obtain the blessings they want until the temple is finished. We want all to pay their tithing that they may receive the blessings.

President Young arose and said that it had been moved and seconded that Asahel Smith should be ordained to the office of Patriarch.—He went on to show that the right to the office of Patriarch to the whole church belonged to William Smith as a legal right by descent.—Uncle Asahel ought to receive the office of Patriarch in the church.

The motion was put and carried unanimously.

President Young wanted to say a few words on the principles of tithing. There has been so much inquiry it becomes irksome: the law is for a man to pay one tenth of all he possesses for the erecting of the house of God, the spread of the gospel, and the support of the priesthood. . . . . He next referred to L. Wight's going away because he was a coward, but he will come back and his company, and James Emmett and his company will come back.*. . . . We want you to come on with your tithes and offerings to build this temple, and when it is finished we want you to spend an year in it and we will tell you things you never thought of.

* * * * * *

President Young then said, we want the conference to continue to-morrow for business. We want the high priests quorum together.—President Miller will organize them on the right of the stand.

The presidents of seventies will organize all the seventies. We want to select a number of high priests to go through the states to preside over congressional districts. Then we want to have the elders quorum organized that wecdan take out of the elders quorum and fill up the seventies. We want all the seventies to be here and their presidents. We want them organized and begin to fill up the second quorum and then the third and the fourth to the tenth. The business of the day will be to ordain the presidents of the seventies and then fill the quorum of seventies from the elders quorum, and select men from the quorum of high priests to go abroad and preside.

The conference then adjourned until to-morrow at nine o'clock, by

blessing from President John Smith.

Tuesday morning, Oct. 8th, 1844.

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Elder H. C. Kimball now appeared and took charge of the meeting, which was opened by singing and prayer, by Elder W. W. Phelps.

Elder G. A. Smith moved that all in the elder's quorum under the age of thirty-five should be ordained into the seventies', if they are in good standing, and worthy, and will except it. The motion was seconded and carried unanimously.

Elder H. C. Kimball stated that President Joseph Young's wife was very sick and he wished to have her blessed, that brother Young might tarry and perform the duties of his office, and if the congregation would bless her let them say amen, and all the congregation said, amen.

He then recommended all those elders who are under the age of thirty-five, and also all the priests, teachers[,] deacons, and members, who are recommended to be ordained, to withdraw and receive an ordination into the seventies, which was done.

President B. Young then appeared and proceeded to select men from the high priest's quorum, to go abroad in all the congressional districts of the United States, to preside over the branches of the church, as follows:

David Evans, Joseph Holbrook A. O. Smoot, John Lawson, Edson Whipple, Abel Lamb, Harvey Green, J. H. Hale, J. S. Fulmer, G. D. Watt, J. G. Divine, J. W. Johnson, J. H. Johnson, L. T. Coons, Lester Brooks, J. L. Robinson, J. B. Nobles, Howard Corey, Rufus Fisher, M. Serrine, D. B. Huntington, Pelatiah Brown, Jefferson Hunt, E. H. Groves, Lorenzo Snow, G. P. Dykes, William Snow, Willard Snow, Noah Packard, Wm Felshaw, A. L. Tippets, Winslow Far, J. C. Kingsbury, Shadrach Roundy, Jacob Foutz, S. B. Stoddard, Peter Haws, E. D. Wolley, Thomas Gates, Solomon Hancock, Simeon Carter, Abraham Palmer, Albert Brown, James Brown, Levi Gifford, R. McBride, Elijah Fordham, W. D. Pratt, Edward Fisher, Martin H. Peck, Franklin D. Richards, Morris Phelps, Isaac Clark, D. McArthur, J. S. Holman, Archibald Patten, Wandell Mace, L. H. Ferry, Charles Thompson, Charles Crisman, John Murdock, Lyman Stoddard, John Chase, Arnold Stevens, A. L. Lamoreaux, David Fulmer, E. T. Benson, Joseph Allen, Thomas Grover, Andrew Perkins, C. L. Whitney, Daniel Carter, Addison Everett, Wm G. Perkins, Moses Clawson, Graham Coltrin, William Parks, D. H. Redfield, George Colson, Titus Billings, H. W. Miller, Harvey Olumstead, Isaac Higbee, Daniel Stanton, Daniel Carns.

President Young explained the object for which these high priests were

being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they can take their families and tarry until the Temple is built, and then come and get their endowment, and return to their families and build up a stake as large as this.*

President Young then selected from the elder's quorum some to be ordained high priests, whose names for the want of room are omitted for the present.

He also selected a number more to go into the seventies' after which the remainder of the morning was spent in calling out the several quorums of seventies, and giving charges to the several presidents.

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Previous to adjournment the presidents of the seventies, ordained upwards of 400 into the quorums of the seventies, and the presidents of the high priests' quorum ordained 40 into their quorum.

The meeting then adjourned until 2 o'clock, P.M.

Two o'clock, P.M.

Conference resumed business. Those presidents of the seventies who were present and had not received an ordination to the presidency over the seventies, were called out and ordained, under the hands of President Joseph Young and others.

The remainder of the afternoon was spent in filling up the quorums of seventies, and at the close, 11 quorums were filled and properly organized, and about 40 elders organized as a part of the twelfth quorum.

President B. Young then said that the elders, young men who are capable of preaching, will be ordained; but do not be anxious. You must now magnify your calling. . . . . The seventies will have to be subject to their presidents and council. We do not want any man to go to preaching until he is sent. If an elder wants to go to preaching, let him go into the seventies. You are all apostles to the nations, to carry the gospel; and when we send you to build up the kingdom, we will give you the keys, and power and authority. If the people will let us alone we will convert the world, and if they persecute us we will do it the quicker. I would exort all who go from this place to do right and be an honor to the cause. Inasmuch as you will go forth and do right you shall have more of the spirit than you have heretofore.—We have had a good conference; we have had beautiful weather and no accidents; and if you will go and do honor to the Lord for this, say amen; and all the people, said amen.

On motion the conference adjourned until the 6th of April next, at 10

o'clock, A. M.

Meeting dismissed by prayer, from Elder H. C. Kimball.

Brigham Young, Pres.

Wm. Clayton, Clerk.

"TRIAL OF ELDER RIGDON" — T & S 5:647

The High council organized themselves with Bishop Newel K. Whitney at their head . . .

President Brigham Young then arose and addressed the people in substance as follows:— ...

It is written in the book of Doctrine and Covenants, that the President can be tried before a Bishop and twelve High Priests, or the High Council of the Church...

But to come to the point. On ~~las~~ Tuesday last, I heard that elder Rigdon had a meeting the night previous, and had ordained men to be prophets, priests and Kings. I concluded to go and see elder Rigdon, and asked elder Hyde to go with me. We went into his house... I looked him right in the face and asked him if he had a meeting last ~~night~~ night, here, in which men were ordained to be prophets, priests and kings? He replied no, we had no meeting here..."

"Well, did you have a meeting any where, brother Rigdon, in which men were ordained to be prophets, priests and kings?"

"...Yes, I believe there was one last night; wasn't there brother Soby, up at your house?"

...I said to him again, "Elder Rigdon, did you not ordain those men at that meeting last night?"

He replied, "Yes, I suppose I did."

I then asked brother Rigdon, by what authority he ordained prophets, priests and kings?

With a very significant air he replied, "Oh, I know ~~abort~~ about that!"

...I questioned him till he acknowledged that they ordained men to be prophets, priests, and kings.

I then asked brother Rigdon; "Do you not think ~~w~~ really, that you hold keys and authority above any man, or set of men in this church, even the Twelve?"

Says he, "I never taught any such doctrine, did I brother Soby?"

Says I, "brother Rigdon, tell me the truth, do you not think so?"

He replied, "Yes, I do."

Elder Orson Hyde arose and said as follows: ... Brother Joseph said some time before he was murdered; "If I am taken away, upon you, the Twelve, will

rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty though you walk into death. If you will be bold and maintain your ground the great God will sustain you"..... Elder Rigdon says he claims no jurisdiction over the Twelve, nor the Twelve over him. Says I, Elder Rigdon such a course as this will lead to a division of the church. He replied there will be a good many churches built up all over the world, I asked if all these churches would be subject to one common head. He answered they would not. Elder Young replied, then there will be many bodies. He replied, oh no! I then said where then are many heads, there is no head at all; and a thing that has got many heads must be a hydra—a monster: a house divided against itself cannot stand. P. 650

Elder Hyde continued and said:...

Before I went to east on the 4th of April last, we were in council with Brother Joseph almost every day for weeks, says Brother Joseph in one of those councils, there is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your endowment before the ~~temp tem~~ temple is finished. He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinances he rejoiced very much, and says now if they kill me you have got all the keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to build it up; and now says he on your shoulders will be the responsibility of leading this people rest, for the Lord is going to let me rest a while. Now why did he say to the Twelve on your shoulders will the responsibility rest, why did he not mention Brother ~~H~~ Hyrum? <u>The spirit knew that Hyrum would be taken with him, and hence he did not mention his ~~na~~ name</u>; Elder Rigdon's ~~na~~ name was not mentioned although he was here all the time, but he did not attend our councils. ~~P. 65~~ P. 650

Elder Parley P. Pratt arose to give his testimony concerning this case...

On Tuesday as has been stated we went to Elder Rigdon's house, when I had heard that he had been ordaining men to unheard of offices. Those men were in no quorum, and under nobody's direction, nor authority, but Elder Rigdon's own revelations. We protested against it. He claimed he had authority and keys over any one else...

...Now brethern it was for this ordaining men to unheard of offices in an illegal manner, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from Elder Rigdon.

Elder Amasa Lyman arose and in a mocking way said: "Now this is the man (Sidney Rigdon) who has got the keys of conquest; the keys of David, keys which the Twelve never heard was to be given to man. P. 5:655 T&S

Elder John Taylor arose and said...

Elder Rigdon... has been holding secret meetings; he has ordained men il-

legal, and contrary to the order of the priesthood; he has been ordaining men to the office ~~of~~ of prophets, priests and kings; whereas he ~~does n~~ does not hold that office himself; ...Can a teacher ordain a priest? Can an elder ordain a high priest, or any of the former ordain an ~~api~~ apostle? You all know they could not, it is contrary to the order of God; and yet we find that President Rigdon, a man who ought to know better - who does know better - has been ordaining men to office that he does not hold himself; and yet he has come to lead this church to the Celestial Kingdom of God; and even if he had the authority to ordain these men, he could not do in and of himself without the accompanying ordinances, and under the circumstances which he did. There are numbers here who can bear witness to the truth of what I now say... Vol 5:661

There are some who would insinuate that we should be merciful; ~~we~~ we have been as merciful as we could be in the fulfillment of our official duties. But if we pass over such gross violations of the ordinances of God's house, and such departures from the revelations of God; if such ordinations and organizations are suffered to proceed, we shall, as a people, soon be destroyed. I see men in this congregation who have ~~received~~ received illegal ordinations , ordinations imparted through a perversion of the priesthood, and through the influence of an improper spirit. Vol. 5:661-62

Elder W.W. Phelps said...

I therefore in the authority of the holy priesthood, and as one who cannot look upon sin with any degree of allowance, declare his late revelations, and his extraordinary ordinations of prophets, priests and kinds among the Gentiles, holding the keys of David, -of the devil; and let all the people say: Amen. p.663

Elder Heber C. Kimball arose and said...

When I have gone abroad to preach and have returned again, I would not have the privilege of sleeping, before Brother Joseph would call us to council; and there is not a thing of importance which was ever done, but Brother Joseph ~~counseled~~ counselled with us. Elder Rigdon after he came from Pittsburgh never attended council only when he could not avoid it. He has no authority only what he receives from the church, if he was one with us, why was he not in our councils? He was not in the council pertaining to the High Priesthood until just before he started for Pittsburgh. Brother Phelps was the means of bringing him in, but he has not got the same authority as others; there are more than thirty men who have got higher authority than he has...

Bro. Joseph has passed behind the veil and he pulled off his shoes, and some one else put them on, until he passes the veil to Bro. Joseph. President Young is our President, and our head, and he puts the shoes on first. If Brother Hyrum had remained here, he would have put them on — Hyrum is gone with Joseph and is still his counsellor. The Twelve have received the keys of the Kingdom

and as long as there is one of them left, he will hold them in preference to any one else... There are men here brethren, who have got authority, but we don't want to mention their names for the enemy will try to kill them.

President Young arose again and said... Brother Sidney says... He has had long visions in Pittsburgh revealing to him wonderful iniquity amongst the saints. How if he knows of so much iniquity, and has got such wonderful power, why don't he purge it out? He professes to have got "the Keys of David"...

Brother Joseph did cast of [off] Sidney, and his power and authority was taken from him, and put upon Amasa Lyman.

President Wm. Marks arose and said...

I laid my hands on Brother Sidney with Brother Joseph and he ordained him to be a "Prophet and a seer and revelator", and to be equal with him in holding the keys and authority of this kingdom...

The church has always supposed that the Twelve were to bear the gospel to all the world, and when they are absent, who will preside over the church? We know that it ~~tis~~ tis necessary for individuals to preside over the whole church...

...Now is there a man in the church who has received the ordination of a prophet, seer and revelator? If there is I want to see him. —There has men been ordained prophets, priests and kings, but I have never hear of any ~~oni~~ one being ordained a seer and ~~revelator~~ revelator. I think I am knowing to all the ordinations, but I don't know of a man who has been ordained to the office and calling Brother Sidney has; and if he is cast off, who will we have to obtain revelations?...

President Young arose and replied...

Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he don't know it. He don't know all the ordinations, ~~no~~ nor he won't till he knows some thing more ~~than~~ than the written word.

...As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will. Vol. 5. p. 666-67

Elder Hyde state that a short time ~~fefor~~ before the difficulties, President Joseph Smith in one of their ~~con~~ councils, told the Twelve that he ~~had~~ had given them all the keys and ordinances which had been ~~given~~ committed to him. Vol. 5 686 T&S

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15 May 1845

**On this day an article composed jointly by William Smith, (the last surviving brother of the Prophet Joseph Smith) and William W. Phelps was published in the Times & Seasons. The topic was the office of Church Patriarch, and because*

of its signifigance to later developments concerning William Smith and succession as discussed by Clayton in his diary, the article is produced here in full:

TIMES AND SEASONS.
CITY OF NAUVOO,
May 15, 1845.
. . . . . .
PATRIARCHAL.

Only fifteen years have passed away since the organization of the church of God in the last days: but, those years have been as ages (in suffering) to the hapless family, who were its founders. Forced to flee from their homes, they setled in Ohio; driven from thence, they founded a city in Missouri; and, banished from that land of *freedom*, they have, at last, built up a beautiful city, upon the banks of the majestic Mississippi, under the banners of Illinois; but, again have they been deceived, in this boasted land of liberty; and they have now paid the last penalty of their adherence to the commands of God. Througp all these scenes the great object of their lives has continued to roll onward; cities have been built up; countries have been settled; the wilderness has been converted into a fruitful field; the desert has been made to blossom as the rose; the church has increased from six, till it now numbers two hundred thousand members; and, though all but one have sealed their testimony with their blood, yet, their works remain as a monument of their indomitable perseverance, their faith, their wisdom and their greatness.

After having myself passed through all these scenes of affliction, and seen my father and brothers laid beneath the cold sod, in consequence of the unhallowed persecutions of an inhuman mob; after having been beaten, driven, and persecuted for a long series of years; after having been compelled, so many times, by mobs, to sacrifice all this world's goods — though fifteen years of my life have been spent in the service of my fellow-men, and in the building up of the kingdom of God; though reduced to poverty and distress; and though I have suffered the loss of all I hold dear, yet, I do not domplain; my trust is in the God of Israel, who will make all things work together for the good of his Saints.

Brethren, I have now settled among you — the last of the family. Shall I be sustained by this community? My health, my strength, my time and my talents have been freely spent in your service; and I am ready to do the same again, if required. Having passed the last two or three years among the eastern churches, in setting them in order, and organizing them according to the pattern laid down; and after having labored diligently in teaching them the true principles of virtue and morality, and building them up in the most holy faith, I have now returned to this city, and intend to take up

my abode in your midst. As to my presidency over the eastern churches, I am confident that my precept and example have been unexceptionable in the eyes of all good Saints; my counsel both to elders and members, will, if followed out, lead them to the most exalted glory in the kingdom of God, and no individual, whether he be prophet, priest, or Pharisee, can in *truth* say aught to the contrary.My advice to all, without respect of persons, is the same now that it was then. Support and uphold the propher authorities of the church — when I say authorities, I mean the whole, and not a part; the *Twelve*, and not one, two, six, eight, ten, or eleven, but the whole *Twelve*; — follow me as I follow Christ, God being our judge. It was in accordance with the counsel and advice of my brethren, and in obedience to the calls of my old friends, that I have now settled among you. It is for you to say, whether base intriguers and vile slanderers shall deprive me of my home, my friends, and my city; it is to you I look for protection, and it is by you that I expect to be sustained. The cause of Zion, for which my brethren died, lies near my heart; its prosperity is my glory and my theme; and would to God I could see Zion arise, put on her beautiful garments, and become the glory of the earth.

My residence is on Waterstreet, in the house formerly occupied by Mr. William Marks, where I am ready to receive the calls of the Saints, and bestow upon them their patriarchal blessings according to the order of the priesthood.

W[illia]m Smith.

The office of Patriarch over the whole church is to be a father to the church, and to confer blessings on its members, according to the order handed down from the first of Patriarchs to the present. By some of these, great and most marvellous events have been predieted, which have received their fuffilment after many generations have passed away: for instance: Jacob blessing his son Joseph. Moses blessing the tribes of Israel, &c., &c

Father Smith, the first Patriarch and Hyrum his successor conferred many blessings upon the Saints that made their hearts glad. But they, in the wisdom of God, have been called away, and William the son and brother succeeds them. How many, now will say, I wish I had my patriarchal blessing? This has been the lamentation of many since the death of Joseph and Hyrum. William is the last of the family, and truly inherits the blood and spirit of his father's house, as well as the priesthood and patriarchal office from his father and brother, legally, and by hereditary descent.

It may not be amiss to give the readers of the Times and Seasons, a few ideas relative to the office of a patriarch. The sectarian world without a priesthood, are, of course, with[out] a patriarch just as they are without the

power to administer in spiritual blessing; but in all churches holding the keys of the everlasting priesthood, a patriarch is set apart to bless the people; and his descent, according to right of lineage, by blood and birthright, is from father to son. Every well regulated family of the chosen seed, according to the scriptures which says: —

"Now the sons of Reuben the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright,

For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's)",—

Acknowledges the father of that family the head, prince, or patriarch; and if that father keeps the commandments of God, and is humble, he will be governed by the spirit of the living god and possess the power to bless his own offspring.

But in order to carry out the pattern of scripture, one of the chosen seed, and he the eldest, is set apart to bless *all* and such as have not a father living to do it. He is called the patriarch of the whole church: such was our father Adam; such was Abraham; such was Jacob; such was Joseph Smith, sen.; such was Hyrum Smith, an such is William Smith now — inheriting the right by lineage.

This power and authority appears in the scriptures as follows:

"And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath showed me also thy seed.

And Joseph brought them out from between his knees, an he bowed himself with his face to the earth.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand, toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head[,] guiding his hands wittingly; for Manasseh was the first-born.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

jAnd Joseph said unto his father, not so, my father: for this is the first-

born; put thy right hand upon his head.

And his father refused, and said, I know it, my son I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be grteater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, in thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh: and he set Ephraim before Manasseh."

In the forty-ninth chapter of Genesis, it will be seen that Jacob blessed all of his own children, and told them what should befall them in the *last days.*

The practice of blessing the heirs of the chosen seed, can be seen from the earliest ages.— When Seth was born, his name appears to have been called so, because God had appointed another "seed" in the place of Abel, whom Cain slew. Let the world say what it may, as to this piece of intelligence, it must have been copied from his patriarchal blessing. We copy another sketch from a patriarchal blessing, and leave the people to judge for themselves:

"And Lamech begat a son, and he called his name Noah, saying, this same shall comfort us concerning out work and toil of our hands, because of the ground which the Lord hath cursed."

When Rebecca was about to be sent to Isaac for a wife, her parents must have done something and kept a record of it, for it is thus written:

"And they blessed Rebecca, and said unto her, thou art our sister; be thou the mother of thousands of millions, and let thy seed pssess the gate of those which hate them."

The Book of Doctrine and Covenants makes the subject plain; and the revelations by Joseph Smith in that book, renewed the order for the first time since the apostles fell asleep.—Evangelical ministers, or patriarchs, as designated by revelation, are to be set apart in all the various branches of the church, if the saints desire it.

Who can read the account of good old Simeon, in Luke, and not feel his heart burn with gratitude — that God, whenever he had a church that he acknowledged to be his, had patriarchs to bless? Of Simeon it is said,

"And it was revealed unto him by the Holy Ghost, that he should not seeeath, before he had seen the Lord's Christ.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace according to thy word.

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel."

But enough is said: no Latter-day Saints, having the spirit of God, will go to the world of spirits, before he receives his patriarchal blessing, if he lives within reach of the patriarch. A blessing is a great thing: even Esau said, *"bless me also, O my father!"*

The blessings of good men compose an important portion of the sacred writings, and if it were in our power, to bring out the records of the patriarchs, containing the blessings of the saints from the chidlren of Adam down' what a catalogue of things past, present, and to come, would they exhibit? and another thing, ye blessed, if we only had the blessings of the spirits before they leave the Lord, we could glory. ED.
(Times & Seasons 6:904-906)

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Friday 23rd. . . . W[illia]m Smith is coming out in opposition to the Twelve and in favor of Adams. The latter has organized a church at Augusta, Iowa Territory with young Joseph Smith for President, W[illia]m Smith for Patriarch, Jared Carter for President of the stake and himself for spoke[s]man to Joseph. W[illia]m says he has sealed some women to men and he considers he is not accountable to Brigham nor the Twelve nor any one else. There is more danger from William than from any other source, and I fear his course will bring us much trouble. Evening went with brother Whitney to see the Twelve at E[lde]r Taylor's on Main Street. We tarried till near 10 o'clock. There were present B[righam] Young, H[eber] C. Kimball, J[ohn] Taylor, W[illard] Richards, G[eorge] A. Smith, J[ohn] E. Page and N[ewal] K. Whitney. I presented to them a proposition to write a short history of the building of the Temple* from its commencement, together with other matters and deposite the history in the corner stone about to be laid tomorrow. They acquiesced with the plan. The case of W[illia]m Smith was also talked over. It appears he is determined to rule the Church and monopolize the whole to himself. Samuel Brannan came in while we were talking I had an introduction to him. J[onathan] C. Wright and Elias Smith also came in and stated that the court had got a jury empannelled and was to proceed to try the murderers at 8 o'clock tomorrow morning. They say there is no manner of doubt but the murderers will be acquited.

[Saturday, May 24th, 1845] [On this day at 6:22 A.M., the capstone of the Temple was laid.* At 10 A.M. William Smith's thirty-two year old wife Caroline, who died two days earlier was burried in the tomb originally occupied by Joseph, and in the afternoon, William Smith was ordained Patriarch to the Church by the Twelve. Clayton went home sick after the capstone ceremony, and did little else the rest of the day. He did not witness

nor mention William Smith's ordination in his diary.

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*For a detailed description of this occasion see Clayton's History of the Nauvoo Temple, p. xxx

Thursday 29. . . . Evening met at Dr Richards' for prayer, in company with president B[righam] Young, H[eber] C. Kimball, W[illard] Richards, John Taylor, Amasa Lyman, G[eorge] A. Smith, O[rson] Pratt, and O[rson] Hyde of the Twelve, N[ewal] K. Whitney and George Miller, Trustees, Joseph Young and Levi Richards. The subjects prayed for were many, especially that the Lord would over-rule the movements of W[illia]m Smith who is endeavoring to ride the Twelve down, and also that the Lord would over-rule the mob so that we may dwell in peace until the Temple is finished. The council broke up about half past 12 o'clock.

June 1845

Sunday 1st.* . . . Evening at Dr Richards' with B[righam] Young, H[eber] C. Kimball, W[illard] Richards, J[ohn] Taylor, J[ohn] E. Page, O[rson] Pratt, G[eorge] A. Smith, A[masa] Lyman, John Smith, N[ewal] K. Whitney, G[eorge] Miller, L[evi] Richards & Joseph Young. It was decided that Hanson translate the Doctrine and Covenants & Book of Mormon into the Norwegian language and that E[lde]r O[rson] Pratt assist. Also decided that the Trustees give G[eorge] D. Watt a quarter of a lot and build him a house and employ him as a reporter* for the Church, and let his labors go towards paying for his house and lot. I read a part of the record which I prepared for a deposite,* but it was not as full as president Young wanted and the council concluded to deposite all the Times & Seasons, to give a perfect history of the church in Nauvoo. Separated at 12 o'clock.

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*On this day an editorial by John Taylor was printed in the *Times & Seasons*, on the office of Church Patriarch. It is evident that it was written to put down William Smith's claims to succession as head of the Church via the office of Church Patriarch. Because of its importance to succession, and its close relationship to other materials which Clayton included in his diary, the article is printed here in full:

TIMES AND SEASONS.
CITY OF NAUVOO,
JUNE 1, 1845

PATRIARCHAL.

Since the publication of the last *Times and Seasons*, we have frequently been interrogated about the meaning of some remarks made by Eld. Wm. Smith in an article headed patriarchal, and also concerning some expressions in the editorial connected therewith; and as the nature of the office of Patriarch, does not seem to be fully understood, we thought a little explanation on this point might not be amiss.

So far as the editorial is concerned it was written rather hastily by our junior editor, Wm. W. Phelps, and did not come under our notice until after it was published. There are some expressions contained in it, which might have been worded better and have rendered it less subject to criticism; but he assures us that no such intention was intended to be conveyed as that which is conceived by some. And concerning Brother Wm. Smith, we are better acquainted with him, and with his views, than to believe that he intended to convey any such idea as the one which some persons would put upon, or gather from his sayings.

In regard to the office of Patriarch, William Smith has been ordained Patriarch to the church; but he is not the only Patriarch, but would act as a senior Patriarch, holding the keys of that priesthood; and his labors would be more especially connected with the church in *Zion*; and he would take the lead, priority, or presidency of the Patriarchal office in this place; and in this capacity if there should be a council of Patriarchs, he as a matter of course would preside by right of office — But every legally ordained Patriarch has the same right to bless that he has, and their administrations are just as legal as his are. Every ordinance that is administered by a legal administrator, is legal. A priest has just as much right to baptize a person for the remission of sins as an elder, a high priest, or an apostle; but he cannot lay on hands for the gift of the Holy Ghost, because he does not possess the authority to do it; but an elder does, and an elder's administration would be just as legal as the administration of any of the beforementioned persons, or as that of the president of the church.

Every father, after he has received his patriarchal blessing, is a Patriarch to his own family; and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any Patriarch of the church: in fact it is his right; and a Patriarch in blessing his children, can only bless as his mouth-piece.

A Patriarch to the church is appointed to bless those who are orphans, or have no father in the church to bless them. Not as stated in advertently, in the editorial above alluded to "to bless all, and such as have not a father to do it." for this he could not do, where the church is so extensive; the burthen would be too onerous; hence other Patriarchs have been ordained, both in this

country, and in England, to assist the Patriarch to the church, and hence the provision made in the Book of Doctrine and Covenants: "It is the duty of the Twelve, in *all* large branches* of the church, to ordain *evangelical ministers*, (Patriarchs) as they shall be designated unto them by revelation." Page 104. And should any of those Patriarchs remove here, they have just as much right to administer in their patriarchal office under the direction of the patriarch to the church, as an elder or priest would, who should remove from one of the branches to this place, under the direction of the presidency. Brother Wm. Smith however, "holds the keys of the patriarchal blessings upon the heads of all my people," and would of necessity have the seniority, and of course the priority and presidency; yet it would be left for those who wished to be administered to, to make their choice; just as much as it would for a candidate for baptism to choose who should administer to him.

The above is the true doctrine of the church in regard to this matter, and we speak of it for the information of the brethren at large, lest those who may have received their patriarchal blessings from other sources, or from their fathers, might be tempted to think they were of no avail, and also, to set at rest this agitated question.

We now proceed to answer some of the remarks which we have heard:

We have been asked, "Does not patriarch *over* the *whole* church" place Brother William Smith at the head of the whole church as president?

Ans[wer]. No. Brother William is not patriarch over the whole church; but patriarch *TO* the church, and as such he was ordained. The expression "over the whole church," is a mistake made by W. W. Phelps. He is patriarch TO the church of Jesus Christ of Latter-day Saints. The Twelve are commanded to ordain evangelical ministers in alllarge branches of the church abroad, and whohas charge over them, the patriarch? No. Those who ordained them, and to whom is committed the power and authority to regulate all the affairs of the churches abroad. And who has the charge of the whole priesthood here? Ans[wer]. The presidency of the church; and not the patriarch.

But does not the Book of Doctrine and Covenants say,

"*First*, I give unto you Hyrum Smith to be a Patriarch unto you to hold the sealing blessings of my church, even the Holy Spirit of promise whereby ye are sealed up unto the day of redemption, that ye may not fall."

Yes, But that is in regard to seniority not in regard to authority in priesthood, for it immediately follows, "I give unto you my servant Joseph to be a presiding elder over all my church." In page 110, D. C. we read "the duty of president of the office of the high priesthood, is to preside over the whole church, and to be like unto Moses." And from this it is evident that the president of the church, not the patriarch, is appointed by God to preside.

But does not the Patriarch stand in the same relationship to the church,

as Adam did to his family, and as Abraham and Jacob did to theirs? No.* [*Quote Jedediah M. Grant Statement] This is another mistake which is made by our junior, and one that may be very easily made inadvertantly. Adam was the *natural* father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest, and king. Both Abraham and Jacob stood in the same relationship to their families. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob; but inasmuch as there had been none to bless for generations part, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans, or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and that fathers might again be enabled to act as patriarchs to their families, and bless their children, For like all other ordinances in the church, this had been neglected; and must needs be restored. But Father Joseph Smith was not president of the church, nor the president's counsel but when he was ordained patriarch he gave it up and another was ordained in his stead, (Wm. Law) and in all probability if Br. William magnifies his calling he will not be able henceforth to attend to the duties of an apostle;* [*Are we to presume from this that the same applies to the Twelve. Perhaps when they began to be Stake Presidents & etc. they should have given up their calling as Apostles to others who could assume the responsibility.] but officiate in the same capacity in regard to blessing as his brother Hyrum did. Not as president of the church; but as patriarch to it.

The president of the church presides over all patriarchs, presidents, and councils of the church; and this presidency does not depend so much upon genealogy as upon calling, order, and seniority. James and Joses were the brothers of Jesus, and John was his beloved disciple, yet Peter held the keys and presided over all the church. Br. William was in the Quorum of the Twelve yet he was not president of the Twelve during his brother's lifetime, nor since; and if being ordained a patriarch would make him president of the church, it would have made Father Joseph Smith and Hyrum Smith, presidents over the church instead of Joseph.

Br. William understands the matter, and were it not for the folly of some men there would be no necessity for these remarks.

A Patriarch is what is termed in scripture an evengelist, and Br. William acts in that capacity, and God placed in the church "first apostles," not first evangelists, but the president stands in the same relationshio to the church

as Moses did to the children of Israel, according to the revelations.

Again, who ordained Father Smith to the office of patriarch? His son Joseph: and Father Smith ordained Hyrum, and the Twelve (of whom Br. William is one) ordained him.— Who are appointed to ordain evangelical ministers? (See page 107 D.C. [i.e. 107:39 in a modern edition]) Can a stream rise higher than its fountain? No. Says Paul, "verily the less is blessed of the better."

We think that every one will see that Br. William Smith's patriarchal office will not exalt him higher in regard to priesthood than he was before, as one of the Twelve; but will rather change the nature of his office.

But will it take any thing from his priesthood? it may be asked. No. You cannot take any man's priesthood away without transgression. Br. William will still retain the same power, priesthood and authority that he did before, and yet willhold in connection with that the patriarchal office and the keys of that priesthood, and as one of the Twelve must maintain his dignity as one of the presidents of the church, of whom President Brigham Young is the president and head, and presides over all patriarchs, presidents and councils of the church. (*Times & Seasons* 6:920-922)

Saturday 28th. . . . A new revelation has come to light from Mother Smith, corrected and altered by William Smith so as to suit his wishes by representing him as the legal successor of Joseph in the presidency.

Monday 30th. At the office till 4 P.M. council with Prest Young & the Trustees about buying the lands lately owned by Prest. Smith which will be sold by the administrator tomorrow. It was agreed that I should bid them off for the Trustees. At 4 P.M. went to visit Mother Smith in company with Prest. Young, H[eber] C. Kimball, John Taylor, W[illard] Richards, O[rson] Pratt, A[masa] Lyman, G[eorge] A. Smith, N[ewal] K. Whitney, G[eorge] Miller and R[eynolds] Cahoon. A long conversation was had between her and Prest. Young pertaining to a vision she had last week, in which W[illia]m Smith is represented as president over the patriarchs* to guide and council the Church. I asked permission to copy it but she was unwilling. W[illia]m Smith did not meet with us but sent a letter, the following is a copy.

Corespondence. William Smith to Brigham Young and the Council of the Twelve.
Nauvoo June 30th 1845.

Elder Young.
It has been my purpose from the first to do all I could for peace. I said in

a short note to you the other day that I would stand by you till death. But it might be asked upon what principle? I will answer, on the principle that I am dealt justly by in the church. The next morning after our meeting I notice an article that appears under the head of Patriarch.* It is not so much the doctrine that I care about; it is the spirit of the article, a disposition that appears in the brethren to cut and shave me down to the last cent, every hour and minute in the day. I do not like it. And again, why was not the article shown to me as it was an article touching my office and standing in the church, nothing was said to me on the subject. This with other like cirumstances since my return from the East, and for my hard labor there, have received no favor[,] nothing but hints of abuse, whilst other men can be applauded to the skies, and that too for the fruits of other mens labors. I am sick and tired of such partiality. Only give me my just dues, that in truth, justice and honor demands, and all is well. I have often said and sufficient to satisfy all the saints that I was willing, it was my wish that you should stand as the President of the church, but I claim to be patriarch over the whole church,* this gives me my place and proper standing, and what I inherit; and as to works, I am ready to measure arms with any man; give me what is due, then you know the understanding and the conversation we had on this subject when we met at brother Taylor's that I was Patriarch over the whole church. This is what I claim and must have, and now to conclude as I understand you are to meet at Mother Smith's to day, the 12 &c. &c. My proposition is my share of the kingdom and if you will publish in the *Neighbor* and *Times and Seasons* the true state of the case in regard to my office as patriarch over the whole church, this will give me a right to visit all branches of the church and intrude on no mans rights, and further, to attend to all of the ordinances of God, no man being my head, I will reconcile all difficulties and Elder Young can stand as the president of the church, and by my most hearty wish and consent. This will settle all difficulties and restore peace and good order, and further than this I cannot say, only that I want all men to understand that my father's family are of the royal blood and promised seed* and no man or set of men can take their crown or place in time or in eternity. Bro. Young the above is my proposition and will settle all difficulties at once and these are my avid sentiments and no equivocation.

W[illia]m Smith.

To the foregoing president Young dictated an answer which I wrote, informing him that there could be no authority given to him, to place him in a situation where he would not be amenable to the quorum of the Twelve, and there are many ordinances which cannot be administered only here in

this place &c. (The copy is mis laid).* The answer was read to Mother Smith and her daughters and they acknowledge they were satisfied with it. Mother Smith seem[ed] to feel well and said that although in her vision it was told to her that there was two men whose hearts were blacker than the rest, it was not any one who was then present. See July 4th. The company parted soon after six and brother Whitney and myself returned to the office to prepare an order and get the money ready to send tomorrow to St Louis for the lead.

July 1845, Friday 4th . . . The following is a copy of the answer to W[illia]m Smith's letter.

Nauvoo June 30th 1845.

D[ea]r Bro. William. A Majority of the quorum of the Twelve, Bishops Whitney and Miller, and brother Cahoon one of the Temple committee have met to hold a little conversation with Mother Smith at her house. We expected to have had your company but were dissapointed. We however have received a note from you which we feel to answer before we separate so that it may be sanctioned or rejected by Mother Smith. We have had considerable talk with mother Smith and find her possessing the best of feelings towards the church. As to your requests in your letter we would say that we are perfectly willing, and wish to have all things right, but there are some ordinances in the church that cannot be administered by any person out of this place at present, but must be done here. As to your having the right to administer all ordinances, in the world, and no one standing at your head we could not sanction, because the president of the church stands at the head of all the officers in the church,* and each one of our quorum are amenable to the quorum, of which you are a member.* But as to your right to officiate in the office of Patriarch, we say you have the right to officiate in all the world, wherever your lot may be cast, and no one to dictate or control you excepting the Twelve, which body of men must preside over the whole church in all the world.

We hope and trust there will be no feelings. Say nothing about matters and things. If you want peace, so do we; and let us walk together in peace, and help to build up the kingdom.

If this does not meet with your feelings brother William, write me again, or come and see me, and we will make all things right, for we surely want peace and the salvation of the people. We remain as ever, your brethren and well wishers.

Brigham Young.

P. S. We have read this to Mother Smith, Catherine, Lucy and Arthur and they express their satisfaction with it as well as those of the council who are present.

B. Y.

Wednesday 9th . . . Sister Richards died this morning at about 1/4 after 10. She has suffered much for a long time back. We have held her by faith alone, but she is gone to rest. . . .

At 2 P.M. went with the Band to the dinner given by the Trustees for the Smith's family at the Mansion. Near all the connections of brother William either by birth or marriage were present, besides a number of W[illia]m's particular friends. The evening was spent cheerfully although the spirit of W[illia]m & his associates was very different from the spirit of the Twelve. The company broke up about 8 o'clock.

August 1845

Saturday 2nd. . . . P.M. rode in the new Church Carriage with Prest. Young, H[eber] C. Kimball, N[ewal] K. Whitney & George Miller to look out two blocks of Emma's which she has agreed to give the Trustees for $550. — They selected blocks 96 & 97 and then went to Mother Smith's and took her into the Carriage to show her the blocks and give her her choice which of the two she would have to be deeded to herself and her daughters. She selected block 96. She wants a house building of the same pattern with brother Kimballs. After we got through she asked for the new carriage saying that Prest. Young & the Trustees promised it to her. She also wanted another horse and a two horse harness. Neither the Trustees nor Prest. Young ever promised the carriage to Mother Smith, but they told her that when it was built they would ride her round in it. There is no doubt but Arthur Millikin, Lucy[']s husband, or else William has prompted her to do this out of ill feelings and jealousy lest brother Brigham should ride in it. Arthur idles his time away. He will do nothing either for himself or any one else, but out of respect for Mother Smith the brethren would rather indulge the whole family then to hurt her feelings. She is old and childish and the brethren strive to do all they can to comfort her. They have lent her the carriage while she lives, but it is church property and when she dies it falls into the hands of the Trustees.

August 1845, Wednesday 27. A.M. at the office recording. P.M. in council with Prest. B[righam] Young, H[eber] C. Kimball, W[illard] Richards, P[arley] P. Pratt, J[ohn] Taylor, G[eorge] A. Smith, A[masa] Lyman, J[ohn]

E. Page, N[ewal] K. Whitney & G[eorge] Miller. On Sunday last the council decided to let W[illia]m Smith go East by the authority of the church to give Patriarchal blessings, but on the representation of brother Parley to day of W[illia]m's course and the feelings of the people in the East towards him it was decided that he had better not go and E[lde]r Richards wrote him a letter to that effect. A notice had been written to publish in the next "*Times & Seasons*" informing the saints that W[illia]m would go East &c but brother Taylor was ordered not to insert the notice. It was also decided to pave the Temple floor with pressed brick instead of either stone or tile, to save expense and because they think it will be as good with brick. This morning brother Parley came into the office to say that his women folks wanted the rooms over the store. This would deprive us of all but the one room for office, store & council room. I suggested to the Bishops to move to the New York store, inasmuch as that property belongs to the church and is much larger and we are paying $200. — a year rent for this. The Trustees immediately went over and examined the premises and decided to enlarge the cellar and make the "New York Store" our office. They mentioned the place to Prest. Young and he agreed to it at once. In council the matter was brought up and brother Parley proposed to sell his whole establishment. They offered to give him 3 lots and houses for it, viz the one where Joseph Young lives, Mitchel's house & brother Lee's. He wants $3000. but seems disposed to take the offer if the houses suit. After council I was at the office.

October 1845, Monday 6th. . . . went to the General conference in the Temple and kept minutes all day. W[illia]m Smith was disfellowshiped from his standing in the quorum of the Twelve & from the office of Patriarch. A vote was taken that this people move to the West en masse and carried, also that we all use our efforts to the utmost of our ability with our means and property to take all the poor with us.

Sunday October 19th, 1845 . . . . . . This morning E[lde]r Hyde preached in the Temple [—] afterwards W[illia]m Smith was cut off from the Church by unanimous vote. He has published a pamphlet against the Twelve.

Sunday 30th. At 10 A.M. met in the attic story of the Temple with Prest. B[righam] Young, H[eber] C. Kimball, W[illard] Richards, P[arley] P. Pratt, John Taylor, Orson Hyde, George A. Smith and Amasa Lyman of the Quorum of the Twelve. Also N[ewal] K. Whitney & George Miller presiding Bishops, John Smith Patriarch and President of the Stake. Joseph Young president of the Seventies. Alpheus Cutler & R[eynolds] Cahoon Temple committee. Cornelius P.

Lott, Levi Richards, Jos[eph] C. Kingsbury, Orson Spencer, W[illia]m W. Phelps, Isaac Morley, L[ucien] Woodworth. Composed some verses to the tune "Here's a health to all good lasses" before the brethren assembled. At about 12 o'clock we clothed and sung "Come all ye sons of Zion &c." We then offered up the signs of the Holy Priesthood and repeated them to get them more perfect.

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 619 –

Section Twelve

The Prophet's Nauvoo Teaching
On
The office
Of
The Church Patriarch
and
The Fulness of the Patriarchal Priesthood

DOCTRINE OF THE PRIESTHOOD

Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. (D&C 121:45)

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Published
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Collier's Publishing Co.

The Prophet's Nauvoo Teaching On The Office Of The Church Patriarch and The Fulness of the Patriarchal Priesthood

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As is evident from the title, the focus of this paper is the Office of the Church Patriarch, and its rightful status in the hierarchy of the Priesthood, together with the Fullness of the Patriarchal Priesthood — with particular focus on the Nauvoo period. It is, however, impossible to fully understand this matter without first having some background in other relivant developments. To get the whole picture in focus, we will diverge from the Nauvoo period, and start with a brief review of the Restoration of the Priesthood at the beginning of this dispensation.

To begin with, there was the Restoration of the Aaronic Priesthood on May 15th, 1829, which was affected by John the Baptist (D&C 13; JSH 1:68–69). This Priesthood gave the Prophet the authority to administer in the ordinances of the "Preparatory Gospel" — namely Baptism by immersion and the administration of the sacrament. Added to this is the authority of the Offices and callings in the Lesser Priesthood — namely the callings of Deacons, Teachers, Priests and Bishops — all of which initially came out of the Authority that was retored by John the Baptist. At the beginning there

were no Bishops in the Church, but rather the calling of Elders and the First and Second Elder of the Church, which two offices were designated for Joseph and Oliver by John the Baptist, at the time he confered upon them the Aaronic Priesthood. At the time of their ordination to the Lesser Priesthood, they were told that "this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be confered on us hereafter" (JSH 1:70). In continuing the Angel stated: "that He acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred upon us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second." (JSH 1:72) It has always been assumed form the above that the authority to confer "the Gift of the Holy Ghost" was conferred upon Joseph and Oliver by Peter, James and John, however the record that the Prophet Joseph Smith has left us in the ***History of the Church*** would contradict this idea. Consider the following:

> We now became became anxious to have that promise realized to us, when the angel that conferred upon us the Aaronic Priesthood had given us, Viz., that provided we continued faithful, we should also have the Melchizedek Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this a matter a subject of humble prayer [i.e. from May 15th to the following month in June], and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise — "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" — for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber (D&C 128:21), commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it shold be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who shold be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to acdept us as spiritual teachers or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterward proceed to ordain each other according to commandment; then call out such men as the Spirit should dictate, and ordain them; and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previosuly baptized, doing all things in the name of the Lord. (***History of the Chiurch*** Vol 1: <June 1829> 60–61)

According to the ***History of the Church***, the above event took place in the month of June 1829. Accordingly according to the testimony of David Whitmer, in fact six Elders were ordained in June of 1829, and even if not Legally

according to the Laws of the Land, in fact actually the Church had an informal organization in June of 1829, wherein six Elders and others were ordained.

Once again, according to the angel which ordained Joseph and Oliver to the Aaronic Priesthood, a higher Priesthood Authority would be required to confer the Gift of the Holy Ghost, and this is according to the teachings of Christ as they are found in 3rd Nephi as well, however according to the testimony of the Prophet as given above, actually the authority to confer the the Gift of the Holy Ghost and Ordain Elders was conveyed to the Prophet and Oliver by the voice of God in the chamber of father Whitmer, and this too, in the month of June 1829 — yet this is not to say that they then and there received the Keys of the Melchizedec Priesthood, for according to the Record this he would receive at a later time. Indeed, on this count it is significant that the Prophet's revelation states, that not only is the Aaronic Priesthood an appendage to the Melchizedic Priesthood, but it also states that the office of "Elder" is also an appendage to the Melchizedec Priesthood. (D&C 84:29–30; 107:14)

According to the Prophet, he was "in the wilderness" on the banks of the "Susquehanna river" when Peter, James and John appeared to him. In an epistle which the Prophet wrote to the Saints on September 6th, 1842, the Prophet referred to the Restoration of the Melchizedec Priesthood in the following words:

> The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times! (D&C 128:20; 27:20; 27:12–13; ***PWJS*** 4)

It will be noticed that the Prophets states that "Peter, James and John" appeared to him while he was "**In The Wilderness Between Harmony, Susquehanna County, and Colesville, Broome County, On The Susquehanna River**". So what occasion was it that brought the Prophet and Oliver "**In The Wilderness**"on the banks of the "Susquehanna River"? For some reason he did not see fit to give an account of this in his ***History***, however when the facts are known, the answer is obvious. Indeed had he done so, he would have compromised the confidence of his lawyer, and Jeopardized a friend, and perhaps even furnished evidence for his own imprisonment. However fortunately there was one individual who did hear the Prophet relate in considerable detail, what was actually taking place, at the time when Peter, James and John appeared to the Prophet and Oliver Cowdery. Consider the following statement from Addison Everett:

> ¶ Dear Brother: -- In answer to your request, I will state that I heard the following conversation between Joseph and Hyrum Smith in the front of the "Mansion," (Nauvoo) a few days before they were martyred: . . . . . .

¶ In the conversation between Joseph and Hyrum, Oliver Cowdery was spoken of -- Joseph said:

¶ "Poor boy" and went on and said that at Colesville, he and Oliver were under arrest on a charge of deceiving the people. When they were at the justice's house for trial in the evening, all were waiting for Mr. Reid, Joseph's lawyer. . . .

¶ Mr. Reid came in and said he wanted to speak to his clients in private and that the law allowed him that privilege, he believed. The judge pointed to a door to a room in the back part of the house and told them to step in there. As soon as they got into the room, the lawyer said there was a mob outside in front of the house, "and if they get hold of you they will perhaps do you bodily injury; "And I think the best way for you to get out of this is to get right out there," pointing to the window and hoisting it. They got into the woods in going a few rods from the house -- it was night and they traveled through brush and water and mud, fell over logs, etc., until Oliver was exhausted; then Joseph helped him along through the mud and water, almost carrying him.

¶ They traveled all night, and just at the break of day Oliver gave out entirely and exclaimed,

¶ "O Lord! Brother Joseph, how long have we got to endure this thing?" They sat down on a log to rest and Joseph said that at that very time Peter, James and John came to them and ordained them to the Apostleship.

¶ They had sixteen or seventeen miles to go to get back to Mr. Hale's, his father-in-law's, but Oliver did not complain any more of fatigue.

¶ Now, Brother Huntington, I have told you what I heard Brother Joseph tell, almost the only time I ever heard him talk. It is a source of satisfaction to have seen and heard the Prophet of God. Yours truly,

Addison Everett. (***Unpublished Revelations*** Vol 2: <1993> 154–156)

The above account reveals the reason why Joseph and Oliver were "in the wilderness" on the banks of the "Susquehanna river", at the time when "Peter, James and John" appeared to them and Restored "the Keys of the Melchizedek Priesthood". The reson was because they were adivsed by their Lawyer, that it was best form them to crawl through a window and run for their lives, rather than being beaten by a mob and unjustly imprisoned for the sake of their religion.

During the 1960s Wes Walters, who was an anti-Mormon Presbitarian Minister, discovered the minutes to the Prophet's trial in the basement of the Courhouse at Coleville. This record was dated July 5th, 1830. It is through the date of the courthouse minutes that, we can date the appearance of Peter, James and John, and the Restoration of the "Keys of the Melchizedek Priesthood" to the early morning of July 6th, 1830.

In keeping with this, it was not until July 1831 that Office of "High Priest", and with it, the "Keys of the Melchizedek Priesthood", together with the "Sealing Key" having to do with the Office of High Priests, and Patriarchs in the Church (D&C 124:124) began to be conferred upon worthy members of the Church.

During the early days, this higher order of the Priesthood was referred to as the "High Priesthood", or the "Melchizedek Priesthood". Aside from the Prophet and

Oliver Cowdery, this "High Priesthood" was not conferred on others until June 3rd, 1831 (*HC* 1:176) at which time the Prophet ordained or conferred it upon Lyman Wight, following which Wight then ordained the Prophet, just as Joseph and Oliver had done after being ordained by John the Baptist, and on April 6th, 1830 when they ordained each other Elders (JSH 1:71; *SWH* 21; *HC* 1:77–78).

Originally it was taught that the office of an Elder was an appendage to the Melchizedek Priesthood, just as the offices of Teacher and Deacon are an appendage to the Aaronic Priesthood (D&C 84:29–30; D&C 107:7, 14). Hence the "Melchizedek Priesthood" was strictly associated with the office of "High Priest" in the Melchizedek Priesthood.

Inherent in this "Melchizedek Priesthood" were certain "Sealing Powers", which were sufficient to seal a person by the "Holy Spirit of Promise" (*FWR* 21–24; D&C 68:12). As given in this ordinance, this "Sealing" is a Promise that the individual thus sealed will inherit the Celestial Kingdom, but not necessarily in the highest degree (D&C 88:3–5, 28–29; 131:1–4) for the "Sealing Power" restored by Peter, James and John does not possess sufficient authority to create an eternal family unit, or to perform family sealings such as "Eternal Marriage" or "Adoption".

From the very beginning, those who were ordained to the "High Priesthood" were taught in the use of this "Sealing Power" which they received in their ordination as "High Priests". However, with the ordination of Joseph Smith Senior as the first Church Patriarch, on December 18th, 1833, the exercise of the sealing powers was relegated to the office of the Church, Stake and branch Patriarchs, with the understanding that the Patriarch was the office to which the sealing powers rightly belonged (D&C 124:91–93, 124; *UPR* 61:32).

Restoration of the Fulness of The Patriarchal Priesthood

On April 3rd, 1836, the keys to the *Highest order and Fulness* * of the Patriarchal Priesthood were restored in the Kirtland Temple by Moses, Elias, and Elijah (D&C 110:11–16). Yet notwithstanding this, virtully nothing was said about this Priesthood until six years later, on May 4th, and 5th, 1842, when the Prophet formally organized the Holy Order in Nauvoo. The *History of the Church* explains that the Prophet spent this time:

> instructing . . . [certain faithful brethren] in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to ***the highest order of the Melchisedek Priesthood***, setting forth the ***order pertaining to the Ancient of Days***, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the ***Church of the First Born*** . . . . In this council was instituted the ***ancient order*** of things *for the first time* in these last days.

In continuing its naration, the *History of the Church* proceeds to give the following account of what took place the next day:

Thursday, 5. — General Adams started for Springfield, and the remainder of the council of yesterday continued their meeting at the same place, and myself and Brother Hyrum received in turn from the others, the same that I had communicated to them the day previous. (*HC* 5:2–3; *TPJS* 237)

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*Juvenile Instructor Vol. 15; Joseph Fielding Smith

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You will notice that in the above statement, the Prophet speaks of "the highest order of the Melchisedek Priesthood", clearly showing that there are at least two different orders and that of these, one is higher than the other. We might ask ourselves, what Priesthood could the Prophet have revealed "for the first time in these last days" on the late date* of May 4th, 1842, which would be properly referred to as "the highest order of the Melchizedek Priesthood"? Be it remembered that as of this time, the offices of the "First Presiency", the "President of the High Priesthood of the Church", and the "Apostleship" were all well known and familier to the Saints, and had been established in the Church years previous to this time.

Those who have received their Endowment will immediately recognize that the above statement speaks of the the different orders of the Priesthood which are represented by the "Signs and Tokens" as given in the Temple. They will also realize that the Prophet's reference to the "Highest Order of the Melchizedek Priesthood" refers to the Priesthood represented by the "Fourth Token" which is Patriarchal. Hence the Prophet here identifies the "Patriarchal Priesthood" as the "Highest Order of the Melchizedek Priesthood". In *The Teachings of the Prophet Joseph Smith*, Joseph Fielding Smith corroberates this deduction with the following title heading which he placed at the head of the statement quoted above:

"**Highest Order of Priesthood Revealed**" (*TPJS* 237)

Bishop George Miller was one of the individuals in attendance at these meetings and has left us a record which explains in precise terms what the Prophet had reference to when he spoke of "the Highest order of the Melchizedek Priesthood". Consider the following:

Many of the Apostles and Elders having returned from England, Joseph washed and anointed as ***Kings*** and ***Priests**** to God, and ***over the House of Israel*** *. . . and [thereby] conferred on us* ***Patriarchal Priesthood***. (*The Diaries and Writings of Bishop George Miller . . .* , to be published in a forthcoming issue of *Doctrine of the Priesthood*)

*All the evidence would reveal that those who were present in these meetings received their Endowment. The fact that Miller and others have stated that they were washed and anointed as Kings and Priests on this occasion has created confusion in the minds of some, due to the current practices of the Church, the general understanding today being that a man is not anointed a King and Priest until he receives his Second Anointing. In this we see a difference between current practice and those of the Prophet Joseph Smith, for as we have seen, the Prophet did indeed ordain men Kings and Priests in their first anointing, however it was with the understanding that their anointing was only valid for time. In other words, through their covenants in the Endowment they entered into a probationary state which would end after they had proven themselves faithful, at which time they would receive a Second Anointing wherein their authority and Priesthood together with an aditional ordination to the Sealing Keys of Elijah would be sealed upon them for all time and Eternity. For more on this see the Diaries and Writings of Bishop George Miller, to be published in a forth coming issue of *Doctrine of the Priesthood*. see also The Nauvoo Doctrine On Priethood In Light of Alma Chapter 13, published in Doctrine of the Priesthood, Vol. 3, No. 2, Dec. 1986, pp. 20–26)

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We see from this that it was the Patriarchal Priesthood to which the Prophet referred when he spoke of the "highest order of the Melchizedek Priesthood" and it is by anointing men Kings and Priests that this Highest order of the "Patriarchal Priesthood" is conferred. Later on in his record, Bishop Miller speaks of this same "Patriarchal Priesthood" a second time, where he connects it to the "Endowment" which the Saints received in the Nauvoo Temple:

In the course of the winters of 1845 and 1846, at the instance of Brigham Young, H[eber] C. Kimball and Willard Richards, and others of the quorum of the Twelve, it was agreed upon by them in council that brethren who had been faithful in paying their tithing and could produce the proper vouchers that they have paid a full tithe of all their property, should receive an ENDOWMENT OF PATRIARCHAL PRIESTHOOD, under the hands of the twelve Apostles so soon as the upper room of the Temple could be fitted therefore, and tithe gatherers were sent in every direction. Consequently there was an immense sum of money and property paid in, and the rooms in the Temple were fitted up and the promised endowment began in the latter part of December, or there abouts, and was continued from day to day until in February, 1846. (*The Diaries and Writings of Bishop George Miller . . .* , to be published in a forthcoming issue of *Doctrine of the Priesthood*)

General James Adams was another of the ten men who participated in the May 4th, 1842 meeting. Nearly a year and a half later he died, and at the October 1843 Conference the Prophet gave his funeral sermon. In the Process of his remarks, the Prophet referred to the anointing to the Patriarchal Priesthood which Adams had received in the May 4th 1842 meeting:

I anointed him to the ***patriarchal power*** — to receive the keys of knowledge and power, by revelation to himself. (*HC* 5:51–52; *TPJS* 326)

Lest there be any confusion regarding the context of the Prophet's reference to the "Patriarchal power", we do well to remember that you do not anoint a man to the office of a Stake Patriarch, but in the ordinances of the Temple, you do anoint a man to be a King and Priest.

On August 27th, 1843, the Prophet made another statement regarding the Patriarchal Priesthood:

The] 2[nd Priesthood referred to in Hebrews chapter 7 is] *Abrahams* ***Patriarchal power*** which is *the greatest [Priesthood] yet experienced in this church* (*WJS* 245)

The account of this speech which is given in the *History of the Church* reads:

The 2nd Priesthood is ***Patriarchal authority***. Go to and finish the temple, and God will fill it with power, and *you will then receive more knowledge concerning this priesthood*. (*TPJS* 323; *HC* 5:55)

The connection of the Patriarchal Priesthood with Kings and Priests and the ordinances of the Temple is a doctrine which would be affirmed by President Young and John Taylor, as well as many other contemporaries of the Prophet throughout the years that followed. The following are two examples:

Brigham Young — February 16th, 1847: I am entitled to the Keys of the Priesthood according to descent [by] *lineage and blood* and so is Brother Heber C. Kimball and many others have taken ***kingly power*** and grades of the Priesthood. *This we would have taught in the Temple if time had permitted.* Joseph Smith was entitled to the Keys of the Priesthood ***according to blood,*** still he was the fourth son (D&C 110:12; 124:58; JD 16:187) and so was I the fourth son but *when we get another Temple built then we will teach you concerning these things.* (TPBY 2:2/16/47; Adoption file p. 51)

John Taylor — October 7, 1874: We find that after the days of Noah an order was introduced called the *Patriarchal Order in which every man managed his own family affairs*, and prominent men among them were ***kings and priests*** unto God, and officiated in what is known among us as the Priesthood of the Son of God, or the Priesthood after the Order of Melchisedec. Man began again to multiply on the face of the earth, and *the heads of families became their* ***kings and priests****, that is, the fathers of their own people*, and they were more or less under the influence and guidance of the Almighty. (*JD* 17:207)

There are a number of things which by now should be apparent — the first being that in the Prophet's mind the Priesthood of *Kings* and *Priests* constituted a distinct order of the *Patriarchal Priesthood*; and being Patriarchal,

it is only to be expected that succession to its presiding office would "rightfully" descend from father to son. Another matter of importance is the fact that the Prophet taught that this order of the Patriarchal Priesthood is *the highest order of the Melchizedek Priesthood* which had yet been formally introduced to members of the Church. In view of this we can now begin to understand the importance which it would play in the issue of succession, but we will leave this for a later time.

The Prophet's statement that it was "the greatest Priesthood which had *yet* been experienced in this church" suggests that there would be a still higher authority given at a later date. He is here alluding to the Sealing Keys of Elijah which the recipient receives in the Second Anointing. It is these keys which constitute the "Fulness" of this Highest Order of the Patriarchal Priesthood.* Not only so, but in this last ordinance, the anointing of Kings and Priests as given in the First Anointing is ratified and sealed for all "Eternity".

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*There are many arguments which might be adduced in support of the idea that the Sealing Keys which were restored by Elijah constitute an inherint and integral part of the Patriarchal Priesthood, not the least of which is the fact that they are conferred under the endowment of the Fourth Token which symbolizes the highest order of the Patriarchal Priesthood. Another argument is found in the fact that the ordinances which come under their jurisdiction pertain to the creation of the eternal family unit. Inasmuch as the Celestial Kingdom is a Patriarchal Order, and inasmuch as the ordinances over which the Keys of Elijah have jurisdiction pertain to the creation of this Order, it is only natural that their control would come under the jurisdiction of our Father's Celestial Family as established here on Earth, with the right of control being vested in his earthly birthright heir. To place these Keys within the jurisdiction of a lesser order in a Gentile Church would criple the family and be completely contrary to the Holy Order of God. One might just as well place the Melchizedek Priesthood under the jurisdiction of the Aaronic Priesthood, as to place the Patriarchal Priesthood and the ordinances thereof under the jurisdiction of the Melchizedek Priesthood in the Church. It is a complete contradiction of English to say on the one hand that the "Patriarchal Pristhood" is the Highest Priesthood in the Church" and then to turn around and say that it is under the control or jurisdiction of a lesser order.

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It would not be until a month and a day after giving the above speech (on September 28th, 1843) that the Second Anointing would be given for the first time in this dispensation, and the Prophet with his wife Emma would be the first to receive it. The following is the record of this occasion which was written into the Prophet's diary:

September 28, 1843. . . . . at 7 eve[ning] met at the Mansion Upper Room Front with W[illiam] L[aw] and W[illiam] M[arks] [—] Baurak Ale [i.e. Joseph Smith] was by common consent & unanimous voice chosen president of the Quorum [i.e. the Holy Order] and [was] anointed and ord[ained] to the ***highest*** *&* *holiest* ***order of the priesthood*** (& companion) . . . (Diary of Joseph Smith, kept by Willard Richards, Church Historian's Office)

Willard Richards recorded the event somewhat differently in his personal diary:

Thursday Sept. 28, 1843 The Council met over the store also at 7 o Clock in the Evening met in an upper room in the mansion. . . . Joseph Smith led in prayer . . . then by common consent Joseph Smith the Prophet Received his ***Second Anointing*** of the ***Highest & Holiest order***" (Diary of Willard Richards, Church Historian's Office)

In essence, the Prophet is here made Priest over the Holy Order and King *to be*, over the Kingdom — but for all practical purposes, both offices are inseparably connected as one. Through this ordinance the Prophet received a formal ordination to the Sealing Keys of Elijah and was anointed and ordained as an eternal Priest/King. His brother Hyrum officiated in the ordinance, and a little over a week later, on October 8th, the Prophet anointed his brother Hyrum and wife in the same ritual, whereby Hyrum also received in like manner an ordination to "the Highest and Holiest Order of the Priesthood".

After the Nauvoo Temple was finished to that point that it could be used for Endowments, most of the brethren who had already received their Anointings had their ordinances done over in the Temple. Among these were President Young and Heber C. Kimball. The following record of their Anointing clearly shows the essence of this ordinance, as well as the presiding status of the Fulness of this order of the Patriarchal Priesthood:

Entry No. 1 Jan. 8th 1846

6. O. Clock — eve. Pres. Brigham Young, Heber Chase Kimble, Parley Parker Pratt, Orson Pratt, John Taylor, Amasa Lyman, Newell Kimble Whitney, Vilate Kimble, Elizabeth (an) Whitney, Sarah Marinda Pratt, Leonora Taylor — assembled in Pres. Brigham Young's Room. (No. 1.) Dressed themselves Holy Robes. The hymn "Now Let Us Rejoice in the Day of Salvation", was sung & Elder Heber C. Kimble offered prayer at the alter: after offering up the signs of the Priesthood — Pres. Brigham Young proceeded to anoint Br. Heber C. Kimball and Vilate his wife — and pronounced the following blessing namely Bro. Heber Chase Kimble in the name of Jesus Christ we pour upon thy head this Holy oil and *we anoint thee a* ***King*** *and a* ***Priest*** *unto the most high God* ***in*** *and* ***over*** *the Church of Jesus Christ of Latter Day Saints and also* ***Israel***, in this the Holy temple of the Lord, at Nauvoo the City of Joseph State of Illinois and *I seal upon you power to bind on Earth and it shall be bound in heaven, and whomsoever thou shalt loose on Earth shall be loosed in Heaven, and whomsoever thou shalt curse shalt be cursed, and whomsoever thou shalt bless; shall be blessed* . . . . . .

No. 2 John D. Lee

Sunday Jan. 11th 1846. 8 minutes to 7 P.M. assembled in Pres. Brigham Youngs Room No. 1 in the attic story of the Lords House. Pres. B. Y., H. C. K., O. H. , P. P. P., O. P., W Richards, J. T., A Lyman, N. K., G. Miller, E. Ellsworth, Mary Young, Vilate K., Leonora Taylor, Eliz. W., Eliz. E., Br. J. Taylor started the hymn "This Earth Was Once A Garden Place" all being clothed in Priestly garments — Pres. B. Y. prayed all having kneeled around

the alter previous to prayer, they all arose — sang a hymn and offered up the signs of the holy Priesthood then Br. H. C. Kimball proceeded to anoint and consecrate Pres. B. Y. a ***King*** and ***Priest*** unto the most High God *over* the Church of Jesus Christ of L. D. S. and *over* ***the whole House of Israel*** . . ." (Record of Anointings, January 8th, 11th, 1846)

The Patriarchal Priesthood Versus The Fulness of the Patriarchal Priesthood

It is important to realize that these anointing/ordinations were to the Patriarchal Priesthood, but it is equally important to realize that this authority is very different and other than the "Patriarchal Priesthood" which was conferred upon Father Smith in December of 1833, and then later passed down to his son Hyrum, who became his birthright heir. Indeed, the Patriarchal Priesthood of Father Smith was to bless and administer to the fatherless Gentiles who were born outside the covenant of the Priesthood. But the "Patriarchal Priesthood" of "Kings" and "Priests" constitutes the authority "to stand as God" in the "perfect law" of a Celestial "Theocracy" (*TPJS* 322). Those so ordained, are "Endowed" that they might rule and reign in *the House of Israel* which is to say in and over the *Kingdom of God*. The authority of the Endowee is dependant upon his birthright in the Royal Family, but in every case he is at least given authority to reign and rule and to stand as God in a Celestial Theocracy over his own Family Kingdom.

It is important to understand that there is no office within the Heirarcy of the Church of Christ for the office of a King or Priest. The office of Kings and Priests function in the Kingdom of God and Holy Order which organizations are identified by the Prophet as ***Israel***. This is in contradistinction to the Office and birthright which was given to Hyrum, for his office was within the Hierarchy of the Church.

Changes in the Hierarchy of the Priesthood

As we have seen, during the Nauvoo Period the Prophet began to make radical changes in the Hierarchy of the Priesthood, both within and without the Church. The earliest intimation of these changes are found in what is commonly called the "Temple Revelation" which the Prophet received on January 19th, 1841. In this revelation the Lord commanded the Saints to Build a Temple (v. 27) "for the Most High to dwell therein", that He might "come to and restore again that which was lost" unto the Saints, or that "which He hath taken away, even the Fulness of the Priesthood" (v. 27–28). Direct reference is also made to an Endowment which the Saints would receive at its completion (v. 37, 39) with a promise that *"therein are the keys of the holy priesthood ordained*, that you may receive honor and glory" (v. 34).

In continuing the Lord states:

> And . . . let this house be built unto my name, *that I may reveal mine ordinances therein* unto my people; For I design to reveal unto my church *things which have been kept hid from before the foundation of the world*, things that pertain to the *dispensation of the fulness of times*. And I will show unto my servant Joseph all things pertaining to this house, and ***the priesthood thereof*** (D&C 124:40–42)

Later on in this same revelation, reference is made to a special birthright and blessing which had been given to the Prophet Joseph Smith along with certain Sealing Keys which rightfully belonged to Joseph and his posterity after him, and by which they would yet bless "the kindred of the Earth ":

> *For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him. And as I said unto Abraham concerning the kindreds of the earth*, ***even so I say unto my servant Joseph: In thee*** and ***in thy seed*** *shall the kindred of the earth be blessed*. (D&C 124:40–42)

The substance of this power to bless which was to be given to Joseph and his seed after him is further elaborated upon in another revelation which the Prophet received on eternal marriage:

> And verily I say unto you, that the conditions of this law are these: All covenants . . . that are not . . . sealed by the Holy Spirit of promise . . . and that too . . . by revelation and commandment *through the medium of* ***mine anointed***, whom I have appointed on the earth to hold this power (and *I have appointed unto my servant Joseph* ***to hold this power*** *in the last days*, and *there is never* ***but one on the earth at a time*** *on whom this power and the keys of this priesthood are conferred*), are of no efficacy . . . after the resurrection from the dead (D&C 132:7)

This whole statement is coutched in the context of family related sealing ordinances such as "Eternal Marriage" and "Adoption" and the Sealing Powers referred to are those which were restored by Elijah in the Kirtland Temple.

You will notice that it states that only one man "on the Earth at a time" can hold this power.* The significance of this statement is that it rules out the possibility of the Quorum of the Twelve acting and presiding over this Priesthood during an apostolic interrgnum. Not only so, but it does the same for the First Presidency which is a quorum composed of three High Priests. But if it rules out these bodies, the whole suggestion of this passage is very favorable to an office which is held and presided over by one man without counselors, such as the presiding Patriarch, Priest and King over the House of Israel or the Kingdom of God. Not only does this passage fit well in this senario, but it also

fits well with the concept of Patriarchal succession, wherein, at the death of the Prophet, the keys would pass down from father to son to the Prophet's birthright heir. This whole picture fits in nicely with the facts and circumstances as they are now known to have existed at the time of the Prophet's death.

Historical evidence abundantly testify that it was the Prophet's intention that his birthright heir and successor would be his unborn son David, who prophetically would sit upon the throne of David and rule over the House of Israel as the Presiding Patriarch, Priest and King, while at the same time his son Joseph III would take the Prophet's place as President of the Church. In the event of his untimely death, it was the Prophet's wish that his brother Hyrum would act as a guardian on behalf of the Prophet's heirs, by holding the keys in trust until the Prophet's children became of age.

Another important aspect of the above passage is that it declares that the right of this sealing Power or Priesthood was to be vested in Joseph rather than to his brother Hyrum. What is significant here is the fact that the same January 19th, 1841 revelation which declares that Joseph was to receive the blessing of Abraham and that through his seed the "kindred of the earth would be blessed" all of which would take place through the power of certain sealing keys as referred to above, which would be eternally vested in the Prophets posterity — this very same 1841 revelation goes on to declare that there would be certain Sealing Keys vested in Hyrum through his birthright office as presiding Patriarch in the Church. Indeed, through the birthright which he inherited from his father, Hyrum is to be advanced in the Priesthood from the office of counselor in the First Presidency to that of Patriarch over the whole Church. He is declared to be a Prophet, Seer and Revelator unto the Church as well as My servant Joseph, and is admonished to act in concert with the Prophet and to receive counsel from him. In addition to this he is also given the sealing powers which belong to his office as Presiding Patriarchal. Consider the following:

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*The Prophet's understanding of this was that all those who received their Second anointing could receive these "Sealing Keys" by ordination, but in the exercise thereof all those so ordained must of necessity be one in all things with the Prophet who stood as God over the whole House of Israel.

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And again, verily I say unto you, let my servant William [Law] be appointed, ordained, and anointed, as counselor unto my servant Joseph, in the room of my servant Hyrum, *that my servant Hyrum may take the office of Priesthood and Patriarch,* which was appointed* ***unto him by his father****, by blessing and also by right;* That from henceforth he shall hold the *keys of the patriarchal blessings* upon the heads of all my people, that *whoever he blesses shall be blessed*, and *whoever he curses shall be cursed*; and that *whatsoever he shall bind on earth shall be bound in heaven*; and *whatsoever he*

shall loose on earth shall be loosed in heaven. and from this time forth I appoint unto him that he may be ***a prophet***, and ***a seer***, and ***a revelator*** unto my church, as well as my servant Joseph; that he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be *crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery*; That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever. (D&C 124:91–96)

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*No doubt, there will be those who feel that being removed from the First Presidency to fill the office of Patriarch to the Church is more of a demotion than a promotion or advancement. But as we shall see, this understanding is born in ignorance rather than understanding, for in the Prophet Joseph Smith's day things were different.

Apostle John W. Taylor made the following comments upon this subject:

I wish to draw your attention especially to the Patriarchal order that has been revealed in these last days for the benefit of the Church and kingdom of God. We have a man who stands at the head of the patriarchal order in our Church. That man is Brother John Smith. He always sits here with the First Presidency of the Church. Why is it that that he occupies this exalted position when sitting before the people in their general conferences? It is because the Lord acknowledges a Patriarch as a man who is endowed with a very high office in the Church and kingdom of God, and who has a special endowment given unto him for a special purpose. If there is any man in this Church who has a special calling for life it is a Patriarch. I have sometimes thought, however, from remarks which I have heard from men bearing the holy Priesthood, that the ignorance regarding the Patriarchal order is extremely dense among the Latter-day Saints. . . . . .

I have heard of others who have actually been offered the privilege of being ordained a Patriarch and have refused it, because they felt like they were being degraded rather than exalted in the Priesthood. . . . . Let us see what one of the greatest men that ever lived, in my opinion, said when a change of this kind was made with him. He was a man whose character I have always admired. I have loved his memory, and I love his descendants today. As I remember, he was occupying the position next to the Prophet, Seer and Revelator to this Church — exactly the same high and exalted position that President Goerge Q. Cannon occupies in the Church today. I refer to Hyrum Smith. The mind and will of the Lord came unto him without any notice whatever, and he did not complain about it, he did not feel like he had been laid on the shelf. The word of the Lord is as follows:

[He then quotes from D&C 124:91–94]

The last paragraph contains a special appointment unto Hyrum Smith and does not refer to Patriarchs in general, without they receive a similar commision from the Lord. But the power to seal on earth and it shall be sealed in heaven belongs to every patriarch in the Church of Christ.

Did Hyrum Smith stand up and tell his brother Joseph that he was occupying the position of one of the First Presidency of the Church and stood as the second man in the kingdom, and he did not wish to be released from that position to become the Patriarch of the Church? No, he did not. Why? Because he realized it was the mind and will of God, and instead of being a step backward in the Church, it was a step forward; in other words, it was a step into another department which was equally honorable. . . . . Hyrum Smith went forth and officiated in that calling, and here is his descendant today, the Patriarch of the Church of Jesus Christ of Latter-day Saints. (Conferenct Reports, October 6th, 1900, pp. 30–32)

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This revelation (i.e. D&C 124) comes to a conclusion by giving the names and offices of all the Presiding Officers in the Hierarchy of the Church, with the intent that they be presented for a sustaining vote at the next general conference. In the process it places the office of Presiding Patriarch at the top of the list, with the clear intimation that it is the first and highest office in the Church. After the Patriarch, comes the First Presidency, and then the Quorum of the Twelve, after which is the Church High Council*:

> Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is *after the order of Melchizedek*, which is *after the order of mine Only Begotten Son*. ***First***, *I give unto you Hyrum Smith to be* ***a patriarch*** *unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise*, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you. *I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet*. I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and ***First presidency***, and to receive the oracles for the whole church. (D&C 124:123–126)

While it is true that this revelation does not say in certain terms that the Patriarch is the Highest Office, as the Prophet would say at a later time, nevertheless it does say that it is the "First" and the suggestion is certainly there. As President Joseph F. Smith expressed it years later:

> It may be considered strange that the Lord should give first of all the Patriarch; yet I do not know any law, any revelation or any commandment from God to the contrary, that has ever been given through any of the Prophets or Presidents of the Church.*

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*We do well to remember that aside from the vision given to the Prophet on the day when he ordained his father (*UPR* 18) there is no revelation mentioning the office of the Church Patriarch as per say, until the above quoted revelation was given on January 19th, 1841 (D&C 124:91–96, 124) which brings us to the Nauvoo period. Hence, until this day, there was no revelation setting forth the status of the Presiding Patriarch in the Hierarchy of the Priesthood.

On March 28th, 1835, the Prophet received a revelation wherein the office of branch patriarchs or "Evangelical Ministers" is mentioned (D&C 107:39; *TPJS* 151) but as already stated, no reference is made to the office of the Church Patriarch as per say. Some time after this revelation was first received, the material found in verses 40 through 57 were added or inserted into the body of the revelation as a "parenthetical" statement (*ORCQS* 75) — some of this material came from the vision given to the Prophet on the day that he ordained his father as the First Patriarch of the Church (D&C 107:53–55; *UPR* 18:18–20) but again, as already stated, no reference is made to the office of Church Patriarch.

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In view of the traditions about the quorum of the Twelve and succession, which have been handed down to the Saints in our day, it is easy to understand why it would seem "strange" that the Lord would present the Patriarch as first in a listing of the Hierarchy of the Church. Nevertheless, what is strange to us was common knowledge among the initiated Saints at Nauvoo. The source of confusion comes from the traditions which we have inherited from early on in the administration of President Young. Indeed, a tradition which has its roots in the strained feelings of a power struggle between the Smith family and the Quorum of the Twelve which occured after the Prophet's death.

The key to understanding the Lord's purpose in placing the Patriarch at the head of the Church is found in the Sealing Keys, for the "Sealing Powers" constitute the highest power in the Priesthood and as the above revelation states, the Patriarch of the Church is the office to which they rightfully belong. This is what Benjamin F. Johnson suggested in a letter which he wrote to the First Presidency in 1903:

> And now returning to the Council and the "Last Charge" — let us remember that by revelation he [i.e. the Prophet Joseph Smith] had Reorganized the Holy Priesthood and by command of the Lord (D&C 124:91–96, 124) had taken from the first presidency his brother Hyrum to hold as Patriarch the sealing power, the first and highest honor due to Priesthood. (*UPR* 61:32)

Benjamin F. Johnson was a close friend, business partner, and brother-in-law to the Prophet, as well as a member of the Council of Fifty, and the above testimony comes from his own personal knowledge of things as they transpired during the Prophet's lifetime.

Joseph F. Smith, who was a son of Hyrum Smith and the 6th President of the Church, is another who had a personal knowledge of things which the Prophet taught about the office of Church Patriarch, for the understanding was passed down through his family. The following statement was made by him in his inaugural address at the Special Conference which was held on November 10th, 1901:

> I desire to read a little from the revelation in relation to the order of the Holy Priesthood, that you may understand our views concerning adhering as nearly as we can to the *holy order of government* that has been established by revelation through the Prophet Joseph Smith in the dispensation of the fulness of times. We cannot deny the fact that the Lord has effected one of the most perfect organizations in this Church that ever existed upon the earth. I do not know of any more perfect organization than exists in the Church of Jesus Christ of Latter-day Saints today. *We have not always carried out strictly the order of the Priesthood;* ***we have varied from it*** *to some extent;*

but we hope in due time that, by the promptings of the Holy Spirit, we will be led up into the exact channel and course ***that the Lord has marked out*** *for us to pursue,* and adhere strictly to the order that He has established. I will read from a revelation that was given to the Prophet Joseph Smith, at Nauvoo, Hancock Co., Illinois, January 19, 1841, which stands as the law of the Church in relation to the presentation of the authorities of the Holy Priesthood as they were established in the Church, and from which I feel that ***we have no right to depart***. The Lord says:

"***First***, I give unto you Hyrum Smith, to be *a Patriarch* unto you, to hold the ***sealing blessings*** of my Church, even the *Holy Spirit of promise*, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

It may be considered strange that the Lord should give *first of all the Patriarch*; yet I do not know any law, any revelation or any commandment from God to the contrary, that has ever been given through any of the Prophets or Presidents of the Church. At the same time we well know that this order has not been strictly followed from the day we came into these valleys until now — and we will not make any change at present. But we will first take it into consideration; we will pray over it, we will get the mind of the Spirit of God upon it, as upon other subjects, and be united before we take any action different to that which has been done. [In continuing President Smith quotes from the passages which follow the above statement on the Patriarch, reading verses 125 to 140, after which he made the following statement:]

These are the offices of the Priesthood as the Lord has given it, and we propose to follow it as near as we know how in the future; but we will take such other measures as may be deemed proper and right in due time." (*Conference Reports* 1901, November 10th, p. 71)

After President Joseph F. Smith had sat down, Anton H. Lund arose to speak, and tactfully presented the following rebuttal to the remarks of President Smith:

I will read a few words from the 4th chapter of Ephesians:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive."

I have been very much interested in the remarks of our President this morning. In contemplating the organization of the Priesthood which God has placed in His

Church, it seems to me that it is a perfect institution. It is not an organization that has been devised by man, or evolved for the first time in our system of Church government: but it is like the one which Christ gave to His people formerly." (*Conference Report*, 1901, November 10th, p. 73)

In continuing, Lund made it clear that the quorum of the Twelve were the living oracles who would decide all doctrinal disputes etc. Following his remarks, President Brigham Young Jr., arose and made the following statement regarding the remarks of President Joseph F. Smith:

I am thankful for the privilege of being here this morning, and rejoice in the words that we have heard from the Presidency. There are many things in the Doctrine and Covenants which we read and re-read without fully understanding them. I have often read the revelation which President Smith has referred to, and have tried to study and comprehend the order which God has instituted, but I must say that entirely new ideas came to my mind while President Smith was speaking." (Conference Report 1901, p. 76)

John Henry Smith spoke next, and made the following statement:

I endorse to the fullest the remarks made by President Joseph F. Smith, and the doctrine enunciated in the revelation from which he has read. I endorse the sentiments and spirit that have actuated the utterances of President Lund, as also the remarks that have been made by President Brigham Young. (*Conference Reports* 1901, November 10th, pp. 78–79)

It is both interesting and significant that on October 17th, 1901, when Joseph F. Smith was set apart and ordained as the President of the Church, that he insisted on his half brother John (who was Church Patriarch) being mouth in the ordination. Consider the following:

Journal History of the Church:

Thursday, October 17, 1901.

President Joseph F. Smith presided at the regular meeting of the Apostles held today in the Temple.

. . .

After this business was attended to, Elder John Henry Smith moved that the question of reorganizing the First Presidency be considered, seconded by Elder Brigham Young and carried.

President Joseph F. Smith speaking to the motion, said that he would deplore very much anything that would look like premature haste in a step to reorganize the First Presidency, and he would not do it for all the world if he thought for a moment there was a division of sentiment in relation to it. He then went on to show reason why a reorganization should take place because of business matters pending and requiring the attention of the Truste-in-Trust, and a special conference would have to be called to ratify the appointment

of a Trustee-in-Trust. He also suggested the appointment of an auditing committee.

Elder Brigham Young stated that his mind was clear that the Frist Presidency ought to be organized, and he nominated Joseph F. Smith as President of the Church of Jesus Christ of Latter-day Saints. This motion was seconded by the entire Council, all speaking in concert / Brother Young put the mition and it was carried unanimously.

President Smith expressed his gratitudde for the unanimous feeling of the brethren. He named Elder Brigham Young as President of the Twelve Apostles, and also said that he would select John R. Winder and Anthon H. Lund as his first and second counselors, and recommended them for the consideration of the council. Elder John Henry Smith moved that these brethren be sustained as counselors to the President. Motion seconded by Brother Clawson and Carried. Brother Marriner W. Merrill moved that President Joseph F. Smith be Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints. The motion was seconded and carried unanimously. It was also moved that President Smith be made president of the Salt Lake Temple with Brother John R. Winder as his assistant.

The question of calling a special general conference of the Church was now considered. It was decided to call such a conference to convene the second Sunday in November.

The work of setting apart was then attended to. President Joseph F. Smith, in accordance with his own wish, was ordained by Patriarch John Smith Brother Lund by Elder Brigham Young; and Brother Young was set apart by President Joseph F. Smith as President of the Twelve all the brethren present laying their hands on the hads of these brethren and assisting. Council adjourned, prayer by President John R. Winder (Journal History of the Church, Thursday, October 17, 1901. Salt Lake Temple)

Brigham Young Jr. Diary:

Oct. 17th, 1901.

Apostles met in Temple at 11:00 a.m. Large amount of business. Bro. Jno. H. S. moved that we organize First Presidency. Carried unanimously. I motioned that Jos. F. Smith be Pres. of the Church. Caried unanimously. Pres. S. chose Jno. R. Winder and Anthon H. Lund, First and Second Councillors. Unamiously Carried. B.Y. to be Pres. of the Twelve. Pres. Smith was set apart by all present, his brother Patriarch Jno. S. being Mouth by his request. John R. W. was ordained by Pres. S. being set apart as First Coun. S set Bro. A. H. L. apart, all Apostles joining. Jos. F. S. elected T.in T. Good feeling prevailed. Bro Winder was called from work in Temple to qualify. (Brigham Young Jr. Diary, New York Library)

John Henry Smith Journal:

Thursday. October 17th. 1901

Salt Lake City. Utah

At 11 a.m. Joseph F. Smith, Brigham Young. myself. Geo- Teasdale John W. Taylor. Mariner W. Merrill Anthon H. Lund. Mathias F. Cowley Abraham. O. Woodruff. Ruggar Clawson and Reid Smith John Smith Pat met at their room in the Temple Geo F Gibbs was also present.

I offered prayer. Mariner W. Merrill was mouth at the altar.

After we had transacted our business I moved that we proceed at once to the organization of the First Presidencyand after some remarks by Joseph F. Smith it was

carried unanimously

On motion of Brigham Young Seconded by the whole body Joseph F. Smith was sustained as president of the Church of Jesus Christ of Latter day Saints. the vote being uninimous

He chose for his Councillors John R. Winder and Anthon Heniah Lund. Brigham Young President of the Twelve apostles. All three were unanimously sustained.

John Smith Patriarch was mouth in setting apart Joseph F. Smith as President of the Church. John R. Winder was called in an ordained an apostle under the hands of us all President Smith being mouth. and also set apart as first Councillor. Anthon H LUnd was set apart as Second Councillor by Joseph F. Smith and Brigham young as the President of the Twelve.

The spirit of Lord was with us in power. J F S was sus as President of the Temple and Trustee of the Church. (John Henry Smith Journal, U of U Library, Special Collections)

Marriner Wood Merrill Diary:

October 17.—Thursday. Salt Lake City. Attended meeting with the Twelve in the Temple, President Joseph F. Smith presiding. After prayers, of which i was mouth in the Circle, we organized the First Presidency again. Joseph F. Smith was unanimously sustaied as the President and was set apart as such by his brother, Patriarch John Smith. He chose his Counselors, John R. Winder and Anthon H. Lund. Apostle Brigham Young was set apart as President of the Twelve Apostles. It was decided to call a General Conference on NOvember 10th to ratify the action of the Apostles as above. (Utah Pioneer and Apostle, Marriner Wood Merrill diary, October 17, 1901)

Journal History of the Church:

Sunday, November 10, 1901.

The Presidency met at the office this morning at 9:30 to discuss arrangements for the general conference. They had a talk in private yesterday afternoon in the office regarding the manner in which the authorities should be sustained, more particularly referring to the place the Patriarch of the Church should occupy in the presentation of the general authorities. Of late years it has been the custom to present his name after those of the Apostles, whereas in early conferences of the Church his name followed those of the First Presidency, and President Smith remarked now that he was perfectly clear on this point that this was the place the Patriarch should occupy in the presentation of the authorities. However, after some discussion and consideration this question was left open for the present and it was decided not to make any change at present. (Journal History of the Church, November 10, 1901, p. 4)

Journal of John Henry Smith:

April 6, 1902

During the noon hour the Presidency and Apostles and Patriarch met and TAlked over the matter of the place the Patriarch of the Church should be sustained in whether before or after the Apostles.

It was determined to leave it over for the present" (Journal of John Henry Smith,

Book 25, Feb 27, 1902 — Dec. 31, 1903, Page 411.)

Journal of Brigham Young Jr.:
April 6, 1902
This question of the Patriarch John Smith standing next to Presidency, preceeding the Pres. of Twelve. Bro. John H. Smith said this might change seccession of President of Twelve to Presidency. I thought him unnecessarily exercised. Decision of question was delayed for the present until we could look into it, I said, "President Smith, if the Presidency will decide this question, we will sustain your decision." (Brigham Young Jr. Diary, New York Public Library)

Earlier in the revelation statements are made about the Fulness of the Priesthood and the Prophets Birthright, in receiving the same blessing as Abraham etc. Thus the whole machinery is established for the Prophet to be advanced in the Priesthood and Hyrum to take his place as head of the Church, but not necessarily as the President of the Church, but rather as Presiding Patriarch. The Nauvoo High Council often signed its papers and the High Council of the Church of Jesus Christ, and in this sense it acted in a dual capacity.

Clearly this revelation lays the foundation for all the fundamental developments in the Priesthood which would take place during the Nauvoo period and all of which commenced. All of this commenced with the organization of the Holy Order in 1842 and culminated in the formal organization of the Kingdom of God or Council of Fifty in the spring of 1844. But as we have seen, not only did these changes affect the Holy Order and Kingdom of God from without the Church, but they also affected the organization of the Church from within. This was what the Prophet was getting at when on April 28th, 1842, the Prophet stated to the sisters in the Relief Society that "the Church is not now organized in its proper order", and that it "cannot be until the Temple is completed." (*WJS* 115) Regretably the temple was never finished during the Prophet's life time. Thus he was not able to acquaint the masses in the Church with the whole of what he had in mind. However, he did manage to teach a few individuals in the private meetings of the Holy Order and Council of Fifty, and to these we are indebted for most of what we know. Essentially through the authority of the Fullness of the Patriarchal Priesthood and the ordinances and Covenants thereof which were administered in the Holy Order — through these things the Government of the Celestial Kingdom was established on Earth. In other words, the House and Kingdom of Israel was formally organized, being constituted of those who received their Endowment and other necessary ordinances in order that they might be sealed into the Royal family. Other Saints might possess the blood of Israel within their veins, but until they were

sealed into the Royal Family through the Oath and Covenant of the Fulness of the Patriarchal Priesthood, and thus enter under the Law thereof — until they did this, regardless of their lineage, in accordance with the law of the Priesthood they were illigitimate and were to be regarded as Bastards and not sons.

Through the ordinances of the Temple, an upper echelon was created in the Hierarchy of the Priesthood which extended above and beyond the confines of the Church of Christ, and became the essence of the Church of the Firstborn on Earth.. Thus the Prophet would "advance" in the Priesthood, from the office of President of the Church to that of Presiding Patriarch, Priest and King over the Kingdom of God which was identified with the House of Israel. While at the same time, the Prophet's brother Hyrum would preside over a Gentile Church, as father to the fatherless, or Patriarch to the Gentiles. But if Hyrum was Patriarch to the Gentiles, Joseph was a Father to Israel — he was the birthright heir of Abraham, Isaac, and Jacob, Joseph and Ephraim. Adam was the Firstborn in the flesh, and the Prophet Joseph Smith was His birthright heir, holding the "Right of the Firstborn" which was the right to stand as Adam to the whole human race. Thus through this birthright and the "Fulness" of the Patriarchal Priesthood the Propeht stood as God to the whole human race, being the ligitimate heir of the Father.

Essentially, at the death of the Prophet he had left matters in the following manner:

The Priesthood Hierarchy — in
Nauvoo — The Prophet Joseph Smith —Presiding — Patriarch, Priest & King — holding — The Right of the Firstborn — from — Adam through Ephraim — over —Israel — or — The Kingdom of God —

This Office — constituting — The Right to Stand as God — or Adam — to the people — Adam being the Firstborn —Over — The whole Family of Adam — This office functions primarily — in — The Holy Order and Council of Fifty. — It holds and presides over the Sealing Keys — which were restored — by —Elijah —and has paticular jurisdiction — over — all Family related Temple Ordinances —or— Sealings

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The Prophet intended to pass this office to his unborn son David who would be his successor and birthright heir. In the event of his untimely death, one of his brothers, eather Hyrum or Samuel was to stand in his stead until his son David should become of age.

Hyrum Smith —Presiding Patriarch — over — The Church of Jesus Christ — of Latter Day Saints
The primary function of this office was

to be a father to the Gentiles
— to give patriarchal blessings
to those without fathers
in
The Fulness of the Patriarchal Priesthood
To preside in the Sealing keys
which were Restored
by
Peter, James and John
to bless the Gentiles
and all those not adopted into the House of Israel
to appoint family lineages among the Gentiles
by revelation
to issue temple recomends
for the Fourth Endowment to the Gentiles
to Preside over all other Church Patriarchs in paticular
and
inasmuch as it is the highest office in the Church
it possesses the inherent right to preside over the whole Church in general
This office was to be passed to Hyrum's son John
and should not be confused
with the higher Patriarchal Priesthood and its Fulness which was to be given
in the Endowment and Second Anointing
when men were anointed and ordained Kings and Priests and given the sealing
Keys of Elijah

Joseph Smith Jr.
Sidney Rigdon — William Law
The First Presidency
of
The Church of Jesus Christ
of
Latter Day Saints
on conditions of worthiness
the Prophet intended to pass this office to his son
Joseph Smith III
In the event of an untimely death, the Prophet intended that one of his brothers, eather Hyrum or Samuel should preside as a guardian untill Joseph III became of age

Brigham Young — September 4th, 1873:
"With rgard to heirship, I can not enter into all the matter tonight. The subject would require a good deal of explaining to the people, consequently, I will pass over it at present. I can merely say this, however, that we see that the lord makes his selection according to his own mind and will with regard to his ministers. Brother Joseph

Smith, instead of being the first born, was the third son of his father's family who came to maturity, yet he is actually the heir of the family; he is the hier of his father's house. It seems to us that the oldest son would be the natural heir; but we see that the Lord makes his own selection." (*JD* 16:187)

Brigham Young — Young Richards family meeting Jan 8, 1845, adop. p. 16:
You have heard Joseph say that the people did not know him — he had his eyes on the relation to blood — some have supposed that he meant spirit, but it was blood — this is it that he referred to, it was pure in him and that is why the Lord chose him — and we shall be pure when this comes pure. The decrees of the Almighty will be exalted — that blood was in him pure and he had the sole right and lawful power, and he was the legal heir to the blood that has been on the Earth (D&C 107:40-52; Moses 6:7–8; Abraham 1:2–4; 2:8–11; D&C 110:12; 124:57–58; 132:30–31; 112:29–32; 113:3–8; 86:7–11; MSBY p. 140; *Unpublished Revelations* 18:1; 59:3–4, 9–10; *JD* 16:187), and must be somewhere (D&C 86:8–9) — the union of that blood made it pure. There is a great deal the people do not understand, and many of the Latter-day Saints have to learn all about it. In all the Kingdoms of the World you will find that there will be only one King, and all will be governed as one family — every man will preside over his own [family kingdom] — we will work out some of it. There is a [great] deal that I have to say and the Brethren will have patience. (Adoption file p. 16)

Patriarchal Priesthood denotes Patriarchal Succession and in as much as the highest order of the Melchizedek Priesthood is identified by the Prophet as a Patriarchal Priesthood together with the sealing Keys of Elijah which constitute the fulness thereof, it only follows that succession to this Highest of all Priesthood together with the Keys thereof would also be Patriarchal hence by law they would rightly descend from Father to Son. This is suggested

As we shall see, Hyrum also held certain sealing powers which inherently belonged to the Office which he held as Patriarch of the Church, and these powers were sufficient to bless members of the Church, and to seal by the Holy Spirit of Promise, but as we shall see, this did not have jurisdiction in matters pertaining to the eternal family. All question on this matter is resolved in certain terms in 1843 when during the Prophet's absence, and without his consent Hyrum undertook to perform a marriage for Parley P. Pratt. Hyrum was later castigated by the Prophet and told in no uncertain terms that should he ever undertake to do it again, he along with all those he sealed would be damned. Bearing this in mind, let us now continue our examination of the Prophet's January 19th, 1841 revelation, for it speaks in most explicit terms about — Joseph's August 27th, 1843 discourse separates the two orders of the sealing Keys.

The Doctrinal Teachings

of

Fred C. Collier

Presiding Patriarch

of

The Church of the Firstborn

– 647 –

Section Thirteen

Priesthood Expounded

new amalgamated texts

of discourses

given by

The Prophet Joseph Smith

Part 2

Speeches on Different Orders of the Priesthood

Priesthood Expounded

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The Prophet Joseph Smith

Part 2

Speeches on Different Orders of the Priesthood

– 649 –

Amalgamated and prepared
for publishing
by
Fred C. Collier

(This is still in the Rough)

(Initial work on Amalgamation in 1982 while living at Manti, Utah in the Kraut Mansion: Additional Labor Commenced before May 23, 1986 — First Typesetting 1986 — Second Typesetting October 1987 — 3rd Typesetting 1988 Additional work January 1991)

A Discourse given by the Prophet Joseph Smith, at the Temple Grove, in Nauvoo, Illinois, on August 27th, 1843.

Levi Richards who was present to hear this speech, recorded the following entry in his diary for the above date: "attended meeting at [the] Temple Grove — [a] letter from Governor Carlin to Sidney Rigdon [was] read . . . attended with remarks on it by Joseph Smith who afterwards preached from Hebrews 7 upon the Priesthood, [namely the] ***Aaronic***, ***Patriarchal***, *and* ***Melchizedek [Priesthoods]****."*

This meeting lasted for 3 hours and 15 minutes, from 10 a.m. to 1:15 p.m. To date four different versions of this speech have come to light all of which have recently been printed in ***The Words of Joseph Smith*** *(243–248). Both Willard Richards and Willaim Clayton took notes on the speech and these accounts were amalgamated*

and fleshed out by George Albert Smith who incorporated it in the ***History of the Church*** *(5:553–556). Later this version was included in* ***The Teachings of the Prophet Joseph Smith*** *(321–323) by Joseph Fielding Smith. Since then two additional accounts of this speech have surfaced; one by Franklin D. Richards and another by James Burgess. When all these different versions are amalgamated into one account, the whole of what was recorded can easily be read orally in 20 minutes, meaning that we have about 20 minutes of what was origionally a 3 hour and 15 minute discourse or about one tenth of the original text. While some of the Prophet's thoughts are fully developed others are not and the whole of that which has been left to us is at best only a sketchy report of what was undoubtedly, one of the greatest discourses the Prophet ever gave. It is an everlasting loss, keenly felt by all those who treasure the teachings of the Prophet that there were no stenographic reporters in the Church who were actively reporting during the Prophet's lifetime.*[1]

Even though this speech was not stenographically reported, still that which has been left to us reverberates with the love and devotion which the Prophet had for the Priesthood and its Ordinances. From the minutes it is evident that this discourse was as great and important pertaining to Priesthood matters as the King Follett sermon was to the Godhead; it is only unfortunate that it was not as well reported.

The four different versions of this speech are here printed in an amalgamated form for the first time. As best as I can determine, they are merged together in chronological order as the Prophet originally spoke them, rather than being arranged by topic. In comparing these different versions it would appear that all four of them were written down at the time the Prophet gave the speech, in sequence as it was delivered.[2]

In places where the thought was not complete, I have not hesitated to refer to other statements made by the Prophet on the same topic. Some of these I have inserted in the blank spaces which Willard Richards left in the original manuscript to indicate textual material that he never recorded. In order to aid in continuity, I have sometimes paraphrased scriptures, rather than quoting them verbatim. All material in italics represents those words which were added by George Albert Smith when the original notes of Willard Richards and William Clayton were first prepared for publication; I have not used all of his additions. Those words in brackets I have added myself, to clarify the meaning. In no case have I added words without so indicating, though in places where the same thought was recorded by more than one reporter, I have sometimes reworked the structure of the sentence to express the thought as could most completely be expressed using the words of the several accounts. Spelling and punctuation corrections have been made whenever necessary without notice.

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[1] It is difficult to understand why the Prophet did not employ George D. Watt to report his speeches. In 1842 Watt immigrated from England to the United States. He arrived in New Orleans on November 13th, 1842, and finally arrived at Nauvoo, Illinois on May 2nd,

1843 where he finally settled in Nauvoo. As of that date he was fully trained and competent as a professor in Pittman Shorthand, having learned this skill through a correspondence course which was both invented and taught in England by Isaac Pittman

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Address of the Prophet — Sidney Rigdon's Status — The Priesthood Expounded

[At] 10 A.M. [a] meeting [commenced] at the Temple Grove, President Marks prayed —

Joseph said: 2 weeks *ago* today something *was* said about Elder Sidney Rigdon, *and a* vote *was* taken to take away his license,[3] on account of a report brought by Elder Hyde from Quincy. [Since that time a letter has been brought forward by Elder Rigdon in an effort to deny the charges.] The letter [which he has presented was written by Governor Carlin — it] is one of the most evasive things — and carries with it a design to hide the truth.

[The Prophet] *then read* [the] *letter from Thomas Carlin to Sidney Rigdon as follows:*

Quincy Ill. Aug. 18, 1843.

Dear Sir: — Yours of the 15th instant was received, but not in time to answer it by return mail. You say that a Mr. Orson Hyde, on board of the steamboat Anawan a short time since, was told by an officer of the boat that a Mr. Prentice, in the vicinity of Quincy, said that some person in high standing in the Church of Latter-day Saints in this place (Nauvoo) had an interview with you (me [i.e. Thomas Carlin]) said he would use all the influence that his circumstances would admit of to have Joseph Smith arrested and delivered into the hands of the Missourians, & c. This interview is said to have taken place at the time the first warrant was issued against Smith, and that since the last warrant was issued, that the same person had written to you, (me [i.e. Thomas Carlin]) or had an interview with you [i.e. Thomas Carlin], giving the same assurances. It has been publicly said in this town [i.e. Nauvoo] that I (Sidney Rigdon) was the person who had this interview or interviews and correspondence with you [i.e. Thomas Carlin].

Now sir, it gives me [i.e. Thomas Carlin] pleasure to be perfectly able to disabuse you. I have not seen you to my recollection, nor had any correspondence with you, until the present, since 1839; and in all the intercourse I have had with you I have always looked upon you as one of the most devoted followers of Joseph Smith and one of the pillars of the Church of Latter-day Saints. I never sought through the aid of any person to entrap Joseph Smith. A faithful discharge of my official duties was all that I attempted or desired.

Very respectfully

Your obediant servant

Thomas Carlin.

[This letter was sent] in answer to Sidney Rigdon's [letter] of the 15th Inst. [which he wrote to] Thomas Carlin. [You will notice from the letter that

Carlin denies Elder Rigdon's involvement, but he does not deny his own in having had such a conversation with someone else, nor the part which he has played in attempting to have me arrested and taken to Missouri.] Has any man [in this city who is in high standing in this Church] been concerned in a conspiracy to deliver Joseph Smith to Missouri? — If so who?

After reading [the] letter from Thomas Carlin to Sidney Rigdon and making some remarks about it, President Joseph [Smith] read [and then] preached [from] the 7th Chapter of Hebrews:

[1 For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all {the spoils} (Gen. 14:18–20); first being by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace; Without father, without mother, without descent,* having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. (KJV, Hebrews 7:1–3)]

— Salem a Hebrew Term —

The word "Salem" is a wrong translation for a Hebrew term. It should be shiloam, which signifies righteousness and peace. As it is, it is nothing, neither Hebrew, Greek, Latin, French, or any other *language.*

— Tradition —

Those who limit the designs of God as concerted by the Grand Council of Heaven cannot obtain the knowledge of God, and [must, therefore, remain in darkness.] I do not know [that it would be wise to say much — indeed there are things which are not lawful to utter] but I may say [that] all those who are disposed to set up stakes for the Almighty will come short of the Glory of God — they will drink in the damnation of their souls.[4] [In order] to become a joint heir of the heirship of the Son, [a man] must put away all his traditions[5] [and live by every word which proceedeth forth from out of the mouth of God].

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[4]Undoubtedly the Prophet is here addressing the prejudice which is harbored in the minds of the Saints against the Principles which the Lord had revealed to him and commanded him to introduce and practice among the Saints.

[5]Brother Joseph used a great many methods of testing the integrity of men; and he taught a great many things which in consequence of tradition, required prayer and faith, and a testimony from the Lord, before they could be believed by many of the Saints. His mind was opened by the visions of the Almighty, and the Lord taught him many things by vision and revelation that were never taught publicly in his day; for the people could not bear the flood of intelligence which God poured into his mind. (***JD*** 5:83–84)

Brigham Young stated:

It would have been as Joseph said to me in Kirtland, "Brother Brigham, if I was to reveal to this people what the Lord has revealed to me, there is not a man or a woman would stay with me." (***JD*** 9:294)

As a member of Joseph's private Council of Fifty of 1844, Benjamin F. Johnson wrote:

Criticism had already commenced by those near to him in authority with regard to his teachings and his doings. And we began now in a degree to understand the meaning of what he had so often publicly said "That should he teach and practice the principles that the Lord had revealed to him and now required of him, that those then nearest him in the Stand would become his enemies and the first to seek his life" — which they soon did just as he had foretold . . . . (***UPR*** 61:30–31)

(see Nancy Rigdon Letter)

Many have presumed that the great statement to which the prophet refered is Plural Marriage, but even the last verse of Section 132 would give us to understand that there was more to the Law than was thus far revealed.

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— I have Obtained a Promise —

I prophecy *and* bear record this morning that all the powers of Earth and Hell combined shall never be able to overthrow this boy for I have obtained a promise from the Eternal God[6] (D&C 132:49–50). If I have sinned, I have sinned outwardly[7] — but secretly I have contemplated the things of God.

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[6]Probably the Prophet here speaks of the promise which the Lord had given him the kprevious month on July 12th, 1843. See D&C 132:xx

[7]It would appear from the Prophet's many statements that the Prophet felt it was easier and far more feasable for the Prophet to make a general confession of his sins and ask the Saints to over look them and forgive him than it was to publically tell the whole truth and expect the people to understand.

———) (———

— The Sectarian World —

[The Prophet then] spoke concerning the Priesthood of Melchizedek, showing that the Sectarians never proposed to have it, [telling as he did so] an anecdote of the Episcopalian Priest, who said he had the Priesthood of Aaron but not [the Priesthood] of Melchizedek. [He then] bore this testimony, that [aside from those in this Church and Kingdom] "I never have found the man who claimed [to have] the Priesthood of Melchizedek.

[He then explained that] the Law [of Moses] was given under [the] Aaron[ic Priesthood] for the purpose of pouring out judgments and destructions — [the Aaronic Priesthood never did have the authority to bestow Celestial blessings] consequently [even if the sectarians did have the

Aaronic Priesthood they] never could save anyone[8] and [they along with those that follow them will] all be damned together. The sectarian world are going to hell — by hundreds, thousands [and] millions![9]

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[8]See also note 16. This is the substance of what is stated in Hebrews chapter 7. See verses 11–12, 15–16, 8–19, 22.

[9]The Prophet taught that it was not good enough to just live some of Gods laws — in order to receive Celestial blessings we must live all the high laws, yet in the Prophets mind those who went to Hell would ultimately receive a lesser degree of salvation in the Telestial Kingdom. (quote the Prophet where he said "I will always defend a True principle even if I must stand alone in it, stated somewhere around February 1843, in TPJS.)

———) (———

[The Prophet then read from the book of] Hebrews 7the Chapter:

— Hebrews Chapter 7 —

[1 For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all {the spoils} (Gen. 14:18–20); first being by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace; 3 *For this Melchisedec was ordained a Priest after the order of the Son of God*, ***which order was without father, without mother, without descent,*** having neither beginning of days, nor end of life. And all those who are ordained unto this Priesthood are made *like unto the Son of God, abiding a Priest continually.* 4 Now consider how great this man was, unto whom even the ***Partiarch Abraham*** gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the Priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham (Num. 18:20–28; Neh. 10:38); 6 But he whose descent is not counted from them *received tithes of Abraham, and blessed him that had the promises.* 7 *And without all contradiction* **the less is blessed of the better.** 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him. 11 *If therefore perfection were by the Levitical Priesthood (for under it the people received the law [of Moses]) what further need was there that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron?* (Psalms 110:4) 12 **For the Priesthood being Changed,** there is made of necessity **a Change Also of the Law.** 13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. 14 For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning Priesthood. 15 And it is yet far more evident; for that **After the Similitude of Melchisedec** *there ariseth another Priest*, 16 Who is made, not after the law of a Carnal Commandment, but ***after the Power of an Endless Life.*** 17 For He testifieth, *Thou art a priest for ever after the order of Melchisedec* (Psalms 110:4). 18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness there of. 19 For the law [of Moses] was administered **Without**

An Oath and Made Nothing Perfect, but was only the bringing in of a better hope; by the which we draw nigh unto God. 20 *Inasmuch as this High Priest was not [made a High Priest] without an oath, by so much was Jesus made the surety of a better testament.* 21 For those Priests [after the order of Aaron] were made without an oath; but this [Jesus was made a High Priest] ***with an oath by Him that said unto him,*** **Jehovah Sware and Will Not Repent,** *Thou art a Priest for ever after the order of Melchisedec* (Psalms 110:4); 22 And they [the Priests after the order of Aaron] truly were many Priests, because they were not suffered to continue by reason of death; 23 But this man [Jesus], *because he continueth [for]ever,* hath an **Unchangeable Priesthood**. 24 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 25 For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made **Ruler Over the Heavens** (Heb. 1:1–3); 26 And not as those High Priests who offered up sacrifice daily, first for their own sins (Lev. 4:3), and then for the sins of the people; for he needeth not offer sacrifice for his own sins, for he knew no sins; but for the sins of the people. And this he did once, when he offered up himself. 27 For the law [of Moses] maketh men High Priests which have infirmity; *but the word of the oath [Psalms 110:4], which was since the law, maketh the Son, who is consecrated forevermore.]* (JST[10] Hebrews 7:3–28)

[10]While it is doubtful that the Prophet read from the JST on this occasion, still without a doubt the JST adds considerable depth and understanding to the Prophet's interpretation of Hebrews chapt. 7. Throughout the speech the Prophet continues to quote from Hebrews 7, however, in the text of the speech I have reffered to the KJV.

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— Three Grand Orders of Priesthood —

There are Three Grand Principles or Three Different Orders of Priesthood [to which] Paul refer[s] here in this chapter — namely the Priesthood of Aaron [which is the Levitical or] Aaronic Priesthood[11] — secondly the] Patriarchal [Priesthood which] Abraham [held, both the lesser portion to which he had already been ordained prior to the slaughter of the Kings, as well as the additional Patriarchal Authority, or higher portion which he received from Melchizedek on the day that he was blessed of him][12] (Heb. 7:1, 6; D&C 84:14) — and [finally, the fullness of the Priesthood[13] of] Melchizedec [which was without Father, without Mother, and without descent][14] (Heb. 7:3). Abraham's Priesthood was of greater power than [that] of Levi's [or Aaron's] and Melchizedek's [Priesthood] was of greater power than that of Abraham['s].

[12]If we are to believe that the Book of Abraham is written in chronological order, we must believe that Abraham was ordained a High Priest in the Melchizedek Priesthood after the Holy Order of God in the land of his nativity before he went to the land of Caanan and met Melchizedek after returning from the slaughter of the kings. On the day he met Melchizedek he received the endowment of the fourth token just as the Prophet administered it on the 4th

and 5th of May 1842. (***TPJS*** 237; Diary of George Miller p. xx; Diary of Heber C. Kimball p. xx) In this endowment men where anointed Kings and Priests, but they were not yet given the sealing keys of Elijah. It was through this anointing wherein Abraham was anointed a king and a priest that he thereby received the higher order of the Patriarchal Priesthood, but not its fulness.

[13]The Term "Fulness of The Priesthood" was used differently at different times by the Prophet. The Prophet's first use of it is found in his January 19th, 1841 revelation on the Nauvoo Temple. Therein it is used to refer to a Priesthood which as of that time (i.e. 1841) had not yet been restored, but which according to the revelation, (D&C 124:28) was to be restored by a personal visitation by God Himself (i.e. The Most High) in the then to be constructed Nauvoo temple. This term has also been used with reference to the "Fulness of the Patriarchal Priesthood" (i.e. the Keys of Elijah) the "Fulness of Salvation", a Priest in the Aaronic Priesthood has the "fulness of the Aaronic Priesthood" or is it a Bishop.

[14]The term "fulness of the Melchizedek Priesthood" was used in different ways at different times by the Prophet. The term as reffered to here refers to the same priesthood spoken of in D&C 124:128 which can only be received by direct ordination or conferral from God, by the "calling of his own voice". At times it was used by the Prophet and his contemporaries in reference to the Sealing keys of Elijah, which is the fulness of the Patriarchal Priesthood, but not neccessarily the highest order or fulness of Melchizedek's Priesthood. According to the Prophet's teachings, Melchizedek did receive a higher order of the priesthood by direct ordination from God. According to the Prophet's teachings it is this priesthood which is without father, without mother, without descent, without beginning of days or end of years, or in otherwords without senority, the reason being, that it can only be received by direct conferral or ordination from God. The phrase "without father, without mother, without descent", comes from Hebrews chapter 7, as also Gen. in the JST.

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—1st The Aaronic Priesthood —

[The] 1st [of these upon which I will speak is the] Levitical [or Aaronic Priesthood.[15] This Priesthood] was never able [nor was it intended by God, that it should] administer a blessing [to the people,] but [rather it was established] to bind heavy burdens [upon the Children of Israel] which neither they nor their fathers [were] able to bear. The Priesthood of Levi consisted of cursings and carnal commandments and not of blessings — and if the Priesthood of this generation has no more power than that of Levi or Aaron or of a Bishopric it administers no blessings but cursings, for it was an eye for an eye and a tooth for a tooth[16] (Exodus 21:24; Heb. 7:11).

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[15]We see from this as well as from many other statements coming from the Prophet that in the Prophet's mind the Levitical and Aaronic Priesthood were synynamous terms and that each was consistently used as an alternate for the other. The first few first verses in D&C 107 is a good example: (type in verse 1-2, 6, 10) (TPJS 60, 319, 322, 323; do additional research in WJS & HC, TPBY, UPR, JD)

[16]See note 9

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— Abraham Receives His First Anointing —

I ask, was there any Sealing Power attending this Priesthood [i.e. the Aaronic Priesthood] that would admit a man into the Presence of God?[17] (D&C 84:18–25; JST Exodus 34:1–2) Oh no, but Abraham's Priesthood was a more exalted power — he could talk and walk with God[18] (Gen. 12; 15; 17; **18**). Yet consider how great this man [Melchizedek] was, when even this Patriarch Abraham gave a tenth part of all his spoils (Heb. 7:7; Gen. 14:18–20) and then received a blessing under the hands of Melchizedek, even [an Endowment wherein he received] the Last Law or a Fulness of the Law or [the Law of the Fulness of the] Priesthood,[19] which [Law and blessing] constituted him a King and Priest after the order of Melchizedek or [after the order of] an Endless Life.[20] Now if Abraham had been like the sectarian world and would not have received any more revelation, what would have been the consequence? It would have damned him![21]

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[17]This statement is very significant in that it emphatically declares that the Aaronic Priesthood does not possess any Sealing Power which according to the Prophet's teachings is essential in order for a man to be admitted into the presence of God. (D&C 84:19-26; 107; JST Ex. 34:1-2) (xx) At the same time, it also affirms that Abraham did possess sealing keys prior to his anointing and ordination by Melchizedec clearly showing that Abraham's Patriarchal Priesthood which he possessed prior anointing and ordination as described in Gen. 14 was not to be identified with the Aaronic Priesthood, for "he could talk and walk with God".

[18]In the Prophet's early teachings (Far West Record xx) the Prophet taught that the Melchizedek Priesthood which was restored by Peter, James and John (June 1830) possessed certain sealing keys, which were sufficiant to seal a man up by the Holy Spirit of Promise, and thus prepare him to enter the presence of God. Yet years later the prophet taught that the sealing power of the priesthood was restored by Elijah. Many scholars today have seen in this a contradiction between the early and late teachings of the Prophet supposing that the prophet reversed or changed his doctrine. we see from this statement however that the prophet is here teaching the same doctrine in August of 1843 that he taught years before in Kirtland and Missouri. The truth is the Prophet understood and consistantly taught that the "High Priesthood" (which was used as an alternate for the Melchizedec Priesthood) did infact possess certain sealing powers which when things were in there proper order were to be exercised in the offices of the Church and Stake Patriarchs. It is this same sealing power that is reffered to in the Prophets Jan. 19, 1841 revelation. (See D&C 124:90-97?,124) Therein it is clearly stated that this sealing power is sufficiant to seal a man up by the Holy Spirit of Promise — to seal him up to inherit Celestial Glory, and thus to into the presence of God, but according to the Prophet's teachings this authority is not sufficiant to ratify Eternal Unions in Marriage, or Adoptions or in any family capacity. These family related ordinances require the Sealing Power of Elijah. Hence the sealing keys restored by Peter James and John are sufficiant to prepare a man for Celestial Glory, but not in the highest degree thereof as a married man or woman.

Thus this statement of the Prophet's teaches that Abraham prior to meeting Melchizedek held the same High Priesthood which in are day was restored by Peter, James and John and its accompaning sealing powers but in accordance with this discourse it was not until after

after the offering of Isaac that Abraham obtained the key and power of Endess Lives, which is the Sealing Keys of Elijah.21The Prophet here argues for continued on going revelation as against the Protestants Etc. who proclaim that the Cannon of scripture is closed and never again to be jopened or no new revelation to be given from the Lord.

20If we are to understand the Prophet's discourse it is essential that we become acquainted with this "blessing" which Abraham received from under the hands of Melchizedek — it is important to realize that in the Prophet's mind this "blessing" was identical to the Endowment which he inagurated on May 4th, 1842, in the upper brick store at Nauvoo. (***TPJS*** 237) In this Endowment the Prophet did indeed anoint and ordain men Kings and Priests and by so doing he conferred upon those who participated the Patriarchal Priesthood. (For more on this see The Diaries And Writings Of George Miller, footnote # xx, published in *Doctrine of the Priesthood*, No. xx Vol.xx) This is precisely what the Prophet here teaches that Abraham received in the above blessing from Melchizedek. But if we are to fully comprehend the Propehts doctrine, not only is it necessary to become acquainted with what this Endowment is, but we must also be aware of that which it is not!

To begin with, in ancient Israel, after the time of Moses, there were certain Kings and Priests were anointed and ordained under the authority of the Aaronic Priesthood. It is important to recognize the difference between these anointings and that which Abraham received, for Abraham's anointing and ordination was not after the order of Aaron, but rather after the order of Melchizedek, who ordained him.

What Abraham received on this occasion was his Endowment and First Anointing. In this Endowment he was introduced to the Fulness of the Law, and took upon himself a Solemn Covenant to obey it, but he did not then receive the Fulness of the Patriarchal Priesthood, for he had not yet fulfilled the Law upon which that Priesthood was predicated. This "Fulness of Priesthood" is referred to by the Prophet as the "Key and Power of Endless Lives" or the "Sealing Keys of Elijah". In accordance with the Prophet's discourse, Abraham would not receive this Priesthood until after the trial of his faith which he would experience through the offering of his son Isaac. (see note xx)

To recapitulate, at this time Abraham received his First Endowment and First Anointing, but he did not receive his Second Endowment and "Second Anointing". He had indeed been anointed and ordained a King and Priest, after the order of Melchizedek which was after the order of an Endless Life, just as the Prophet has said, but the eternal aspect of his anointing had not yet been Sealed by the Holy Spirit of Promise, and neather had he received the necessary Sealing Powers by which such sanctions are ratified. Nevertheless Abraham's anointing and ordination was good so far as he had gone for the duration of his probation.

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— Two Priesthoods in the Church —

[The Prophet then quoted from the] Book of [Doctrine &] Covenants:22

[There are, in the Church [of Christ], two priesthoods, namely, the Melchizedek, and the Aaronic, including the Levitical Priesthood. Why the first is called the Melchizedek Priesthood, is because Melchizedek was such a great High Priest: before his day it was called the Holy Priesthood after the order of the Son of God; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetion of His name they, the Church, in ancient days, called that Priesthood after Melchizedek, or the Melchizedek Priesthood.

All other authorities, or offices in the Church are appendages to this Priesthood; but there are two divisions, or grand heads — one is the Melchizedek Priesthood, and the other is the Aaronic, or Levitical Priesthood.] (D & C 107:1–6)

The Levitical Priesthood [is] an appendage to the Melchizedek Priesthood or the whole law of God when in full [force] or power in all its parts and bearings on the Earth (D & C 107:14; 84:18).*

— Shiloam Means King of Peace —

For this Melchisedic, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; (Heb. 7:1–2)

It is understood by many . . . [who] read . . . this chapter that Melchizedek was king of some country or nation on the Earth, but it was not so. In the original it reads King of Shiloam, which signifies King of Peace or Righteousness and not of any country or nation (JST Gen. 14:33, 36). Malachi says that the sons of Levi shall in the last days offer an offering in righteousness (Malachi 3:3).

Melchizedek Presided in the Sealing Keys
— Endless Lives — Eternal Increase —

[As we have seen, Hebrews chapter 7 clearly declares that Jesus would be a High Priest after the order of Melchizedek. Not only so, but it also declares that at the coming of Christ there would be a change in the Priesthood and the Law, from the Aaronic Priesthood and the Law of Moses to the Melchizedek Priesthood and the Gospel of Christ. This has lead many in our day to believe that at the coming of Christ the Aaronic Priesthood would be altogether done away with along with the Law of Moses. That this is not so is clearly manifest by Prophecy for] Malachi says that the sons of Levi shall in the last days offer an offering in righteousness (Malachi 3:3).

[Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better.] (Heb. 7:4–7)

[You might ask how it was that Melchizedek held higher authority than Abraham? There are several principles involved] — First [of all the] King of Shiloam [had] power and authority over that of Abraham holding the Key and the Power of Endless Life [i.e. the Sealing Power of Elijah] (Heb. 7:16;

D&C 132:7). [Those who have received the Fulness of] the [Blessings and] Power of the [Patriarchal Order of the] Melchizedek Priesthood . . . have the Power of an Endless Lives [which is a continuation of the seeds:]

[For verily thus saith the Lord . . . . if a man mary a wife by my word, which is my law, and by the New and Everlasting Covenant, and it is sealed unto them by the Holy Spirit of Promise, by him who is anointed, unto whom I have appointed this power and the Keys of this Priesthood . . . . it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever (D & C 132:19) for] the everlasting covenants cannot be broken. [Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue . . . . Then shall they be gods, because they have all power, and the angels are subject unto them. Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory. For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me] (D & C 132:20–22)

Angels desire to look into [the mysteries of Godliness] but they have set up too many stakes. [Therefore, when they are out of their probationary state they are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.] (D & C 132:16–17)

Men Will Set Up Stakes
— Restoration on the Mount —

Men will set up stakes and say thus far will we go and no farther. Did Abraham when called upon to offer his son [Isaac? (Gen. 22:1–13) No he did not!] Did the Saviour [when called upon to sacrifice his life]? (Matt. 26:39) No! View him fulfilling all righteousness again on the banks of [the] Jordan [river] (Matt. 3:15), also on the Mount transfigured before Peter, [James] and John (Matt. 17:1–9), there receiving the Fulness of Priesthood* or the [the Fulness of the] Law of God,** setting up no stake, but coming right up to the mark in all things. Hear him after he returned from the Mount [declaring to his disciples that "Whatsoever they shall bind on Earth shall be bound in Heaven" — again hear him before his ascension into heaven] — did ever language of such magnitude fall from the lips of any man. Hearken [unto]

him: "All power is given unto me both in Heaven and the Earth"*** (Matt. 28:18; Heb. 7:25).

**See note 7

***distinguish separation of keys of Elijah from all power in Heaven or order of Mesiah.

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— When God Offers a Blessing —

When God offers a blessing or knowledge to a man and he refuses to receive it, he will be damned — the Israelites pray[ed] that God would speak to Moses and not to them in consequence of which He cursed them with a carnal law (Exodus 20:18–24). God cursed the children of Israel because they would not receive the last law from Moses* — offerings, sacrifices** and carnal commandments was added [to the law] in consequence of transgression and they that did them should live by them.

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*numbered note on last law — se note 7.

**numbered note on animal sacrifice from Adam to Moses — quote on an other speech.

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— A Man Must Sacrifice All Things —

The sacrifice required of Abraham by the offering of Isaac (Gen. 22:1–13), *shows that* if a man would attain to the Keys of the Kingdom of an Endless Life he must sacrifice all *things*.* View the Son of God at saying it behoveth me to fulfill all righteousness (Matt. 3:15) — also in a garden saying, "if it be possible let this cup pass from me, nevertheless Thy will be done" (Mark 14:36; Luke 22:42).

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*This was the Hall mark of nearly all Jesus parables and teachings on the Kingdom etc. For more on this see ***Doctrine of the Priesthood*** Vol 30: <July 2013> No 7

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A King and Priest
— A Perfect Law of Theocracy —

What was the power of Melchizedek? Twas not *the* Priesthood of Aaron *which administers in outward ordinances, and the* [law of Carnal Commandments (Heb. 7:16) First of all Melchizedek was] a King and a Priest to the Most High God, holding the Keys of Power and Blessings. [This Priesthood constitutes] a Perfect Law of Theocracy [and through its authority

Melchizedek] stood as God* to give laws to the people — administering Endless Lives to the Sons and daughters of Adam, [endowing them with the] Kingly [and Priestly] Powers of [the Priesthood in an] anointing. Abraham says *to* Melchizedek — *"I believe all that thou hast taught me concerning the* [Law of the Fulness of the] *Priesthood, so Melchizedek* [anointed him to the Patriarchal Powers]** (see p. 13; *TPJS* 326, 237, 323) *and sent him* away (Gen. 14:18–20). *Abraham rejoiced saying "now* I have a Priesthood".

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*Note on right of the Firstborn — to stand as God or Adam as birthright heir over Adam's family in his absence. For more on this see ***Doctrine of the Priesthood*** Vol 1: <1978> No. 5, Priesthood and the Law of Succession — Part 2, The Restoration of the Higher Order and Fulness of the Patriarchal Priesthood, p. 24–30)

**Which portion of the Patriarchal Powers.

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God Shall Send Elijah
— The Holy Order of God and Its Ordinances —
The Law of Moses a Curse

Salvation could not come to the world without the mediation of Jesus Christ. [one blank line]

How shall God come to the rescue of this generation? He shall send Elijah [to reveal the Law of the Fulness of the Priesthood].* This [was the] Law [which was first] revealed to Moses in Horeb[, but it] never was revealed to the Children of Israel *as a nation*. [Because of their transgression, Moses destroyed the Tablets upon which the first law was written. The Lord did give a Second Law, but this was not according to the first, for the Lord commanded Moses saying:]

[I will take away the Priesthood out of their midst; therefore my Holy Order, and the Ordinances thereof, shall not go before them; for My presence shall not go up in their midst, lest I destroy them. But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in My wrath, that they shall not enter into My presence, into My rest, in the days of their pilgrimage (JST Exodus 34:1–2)].

1 At that time the Lord said unto me, Hew thee two other tables of stone like unto the first, and come up unto me upon the mount, and make thee an ark of wood. 2 And I will write on the tables the words that were on the first tables, which thou breakest, *save the words of the* **Everlasting Covenant** of the **Holy Priesthood**, and *thou shall put them in the ark.* (JST Deut. 10:1–2)

[Malachi Prophecies that: "The day cometh, that shall burn as an oven; and all the Proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with

healing in his wings; and ye shall go forth, and grow up as calves of the stall. . . . Remember ye the law of Moses my servant, which I {first} commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: And he shall {reveal this Law of the Fulness of the Priesthood once again and thereby shall he} turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the Earth with a curse.] (Malachi 4:1–6)

Behold the day Cometh that shall Burn as a Hot Glowing Furnace, and all the Aliens, and all the arrogant (or prideful) and every Evil-doer shall be as Stubble, for the day which is coming shall set them Ablaze. Wherefore I shall Destroy both the Wicked and their Children, so that there shall not be left of them neither Root nor Branch — for the Seed of the Wicked shall not Pollute the Heritage of the Righteous" — so says Yahweh of Hosts. "But unto you that Reverence My name, shall the Saving Sun Arise with Newness of Life in its Rays, and ye shall Grow up and be Cared for like Calves of the Stall. And ye shall go Forth and Trample upon the Wicked — for they shall be Ashes under the Soles of your Feet in the Day that I shall do this", saith Yahweh of Hosts.

Remember ye the First Law which I revealed unto Moses My Servant — those Ordinances and Commandments that were written upon the Tablets which he Brakest (JST Ex. 34:1–4; JST Deut. 10:1–2; TPJS 323), and which I Bade him Deliver to all Israel in Horeb. Behold, I Declare unto thee: Before the Coming of the Great and Terrible Day of Yahweh, I will send you Elijah the Prophet — and by his hand shall I Restore Again that which was Lost unto you, or that which in Moses I have Taken Away, even the Fulness of the Priesthood and the Everlasting Covenant thereof. Wherefore Elijah shall Reveal unto thee My Holy Order (Alma 13:1–19), together with the Law and the Covenants, and the Ordinances and Priesthood thereof, according as they were given unto Moses at the First — and ye shall Become an Holy Family and a Nation of Kings and Priests and an Royal Priesthood unto Me.

And I will show unto thee, O House of Israel, that the Gentiles shall not have Power over you — for I will Remember My Covenant unto you, and ye shall come unto the Knowledge of the Fulness of My Gospel — yea even the Gospel which was had in the Dispensation of Abraham thy Father (D&C 110:12), and of Sarah thy Mother. For My Servant Elijah shall Plant in the Hearts of the Children, the Promises which were Made to the Patriarchs and Fathers of Israel, yea even Abraham, Isaac and Jacob. Wherefore the Law of My Priesthood shall be Put in their Inward Parts — yea even the Law of the Fulness of the Priesthood of the Father — yea I shall put the Law of My Priesthood into their Minds, and in their Hearts I shall Write them.

And for this Cause the Hearts of the Children of My People shall turn unto their Parents — and the Hearts of the Parents shall Turn unto their Children — for I Am the God of the Living and Not the God of the Dead. Wherefore both the Parents and the Children are and shall be Eternally Alive in Me — for he that Believeth in Me, though he were Dead, yet shall he Live. Wherefore the Hearts of the Children shall be Turned unto their Parents, and the Hearts of the Parents shall be turned unto their Children — and they shall be of One Mind and One Heart and they shall Join Together as One,

even One Eternal Family in Me — for they shall be My Sons and My Daughters — yea even My Firstborn Sons and Daughters. Therefore shall they be Mine Heirs, for they are Mine Elect and My Righteous Seed — wherefore they shall be those of My Children that shall Inherit the Earth. And for this cause shall I Forestall that Great and Terrible Day of Destruction — for if it were not so, the whole Earth would be Utterly Wasted at My coming. (Malachi 4:1–6 — An Inspired Version based on the Old Testament and New Testament, and the Revelations and Teachings of the Prophet Joseph Smith)

[It was left as a future mission for Elijah to come in the dispensation of the Fulness of Times and] reveal the covenants [of the Fulness of the Patriarchal Priesthood and the Power] to Seal the hearts of the fathers to the children and the children to the fathers. [Through the] Anointing and Sealing [along with other associated ordinances of the Temple, this mission of Elijah will be consumated — men will be anointed as Kings and Priests after the Power of an Endless Lives, and they will be] called, elected and made sure (2 Peter 1:10; 1 Peter 2:9) [and prepared to enter into the presence of God.]*

*cross reference

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The Order of Messiah
— All Power in Heaven and Earth —

[The Highest Order of the Melchizedek's Priesthood is] without father, without mother [and] without descent (Heb. 7:3) — [which is to say, it is] a Priesthood that [does not pass down by birthright from father to son — nor does it pass down by descent from one man to another. On the contrary, the man who] holds the [Highest Order of the Melchizedek] Priesthood — by right [he must receive it direct] from the Eternal Gods,** and not by descent from father and mother. [or from one man to another. And all those who are ordained unto this Priesthood are] made like unto the Son of God, abiding a Priest continually*** (Heb. 7:3) — [for they are translated and taken up into heaven.] (JST Gen 14:32; *TPJS* 170–171; Moses 6:69)

[Now Melchizedek was a {Priest after this order (JST Gen 14:33), and it was} after the order of the Covenant which God made with Enoch, it being after the order of the Son of God (JST Gen 14:27–28; Moses 6:27–34; D&C 76:57–58) — which Order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years [or by seniority]; but of God; And it was delivered unto men by the calling of His Own Voice (Moses 8:19; *TPJS* 171; JST Heb. 7:3, 21, 27; D & C 124: 27–28; 107:49), according to His own will, unto as many as believed on His name. For God having sworn unto Enoch and unto his seed with an Oath by Himself; that every one being ordained after this order and calling should

have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course (Moses 6:34); to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the Presence of God; to do all things according to His will, according to His command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world. And men having this faith, coming up unto this Order of God, were translated and taken up into heaven (*TPJS* 170). And now, Melchizedek was a Priest of this Order; therefore he obtained peace in Salem, and was called the Prince of peace. And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;] (JST Gen. 14:27–34)

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*note on this title — where does it come from.

**give original text and explain.

***Meaning resurrected or translated — the power of immortality.

———) (———

The Higher Order and Fulness of the Patriarchal Priesthood

The 2nd Priesthood [referred to in Hebrews chapter 7 is the] Patriarchal authority [which Abraham received from Melchizedek, after returning from the Slaughter of the Kings (Heb. 7:1, 6; Gen. 14:18-20; D&C 84:14; Alma 13:14–18). This Higher Order of the Patriarchal Priesthood has been Restored to us in our day,* and to date there are a few in the Church who have received it in their Endowment, but they have not yet received its Fulness. Hence as of today,] Abraham's Patriarchal power is the greatest [Priesthood] yet experienced in this Church.[11] Go to [work] and finish that Temple, and God will fill it with power [and you will then be Endowed with this Priesthood through a Holy Anointing, when you are Ordained as Kings and Priests. When the Temple is finished you will receive an Endowment] *and you will then receive more knowledge concerning this Priesthood.*

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*(D&C 110:12–16) **Add Documents on the Historicity of this Event.**

In coming to grips with the above statement as it has been reconstructed, we need to keep the Prophet's remarks in context with what he has already stated. To begin with we need to remember that the Prophet is here giving a commentary on the 7th chapter of Hebrews, wherein he has stated that the 7th chapter of Hebrews speaks of "Three Grand Principles or Three Different Orders of Priesthood". These 3 Grand Orders of Priesthood are delineated by the Prophet as "the Levitical or Aaronic Priesthood" — "the Patriarchal Priesthood which Abraham received from Melchizedek when he

returned from the Slaughter of the Kings", and aside from this another even higher order of Priesthood that was held by Melchizedek — which order is described as being "without descent", in that it could not be passed down from one man to another, and could only be received "direct from the Eternal gods".

There are three varient accounts of this part of the Prophets speech. First there is the Willard Richards account which he recorded in the Prophet's diary. This account reads as follows:

2d Priesthood, patriarchal authority finish that temple and god will fill it with power.

It will be noticed that the Prophet refers of the "2nd Priesthood" as "Patriarchal Authority", and that he then connects this Priesthood with the Temple and the Endowment. When this speech was amalgamated and prepared for printing in the *History of the Chirch*, George Albert Smith fleshed it out to read as follows:

The 2nd Priesthood is Patriarchal authority. Go to [work] and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood.

In this account the relationship between this "2nd Priesthood", or "Patriarchal Authority" and the ordinances of the Temple is further strengthened by affirming that when the Saints finish the Temple, they will "then receive more knowledge concerning this priesthood". Be it remembered that the Temple Ordinances have to do with the Eternal Family and the Government of the same, and hence "Patriarchal Authority".

In adding to this, the Frainklin D. Richards account reads as follows:

2 Abrahams Patriarchal power which is the greatest [Priesthood] yet experienced in this church

In this account it is again affirmed that the "2nd Priesthood" is "Patriarchal Power" and in going even father, it connects this "Patriarchal Power" to "Abraham", just as the Prophet did earlier in his speech. Not only so but the Richards account goes even farther, when it affirms that this "2nd Priesthood" or "Patriarchal Power" is the "Greatest [Priesthood] yet experienced in this Church". This statement drives the point home on two different counts. First it affirms that as of that day and time, the Church was then in possession of this Priesthood. Not only so, but it also states that "Abraham's Patriarchal Power" is "The Greatest [Priesthood], or the Highest Priesthood which was then to be had in the Church. In other words, this Priesthood would out rank the President of the Church, the Apostleship and even the Office of Church Patriarch.

So when did the Church come in possession of this Priesthood? It all goes back to when the Prophet established the Holy Order in 1842. One year and three months before giving this speech, on the 4th and 5th of May 1842, the Prophet organized the Holy Order, at Nauvoo. On these two days ten men were endowed with this "Patriarchal Authority" through the ordinances of the Holy Order. (*History of the Church* Vol 5: <4, 5 May 1842> 1–2). The following account of this is taken from the ***History of the Church***:

I spent the day in the upper part of the store … in council with [some of the Twelve and other brethren] . . . Instructing them in the Principles and Order of the Priesthood, attending to Washings, Anointings, Endowments and the communication of Keys Pertaining to the Aaronic Priesthood, and so on to the **Highest Order of the Melchizedek**

Priesthood, Setting Forth the Order Pertaining to the Ancient of Days (i.e. the **Eternal Family Order**, *or the* **Eternal Patriarchal/Matriarchal Family Order** of God the Father and God our Divine Mother), and *all those plans and principles* by which any one is enabled to Secure the Fullness of those Blessings which have been prepared for the **Church of the Firstborn**, and come up and abide in the presence of the Gods in the eternal worlds. In this Council was Instituted the **Ancient Order of Things** for the First Time in these Last Days. And . . . there was nothing made known to these men but what will be made known to all the Saints . . . so soon as . . . a proper place is prepared to communicate them . . . therefore *let the Saints be diligent* **in building the Temple** (*History of the Church* 5: <4 May 1842> 1–2; *Teachings of the Prophet Joseph Smith* 237)

It will be noticed that the above account refers to "**The Highest Order of the Melchizedek Priesthood**". This shows that there is more than one order of the Melchizedek Priesthood, and that one is higher than the other. Once again as the Prophet stated it:

I spent the day … in council . . . Instructing [certain brethren] . . . in the **Principles and Order of the Priesthood**, attending to Washings, Anointings, Endowments and the **communication of Keys** *Pertaining to the Aaronic Priesthood,* and so on to the **Highest Order of the Melchizedek Priesthood**, Setting Forth the **Order Pertaining to the Ancient of Days**, and all those plans and principles by which any one is enabled to Secure the Fullness of those Blessings which have been prepared for the **Church of the Firstborn**

The reference to "the Highest Order of the Melchizedek Priesthood" has to do with the 4th Token, or the 2nd Token of the Melchizedek Priesthood, as it is revealed in the Endowment Ceremony — and with out a doubt, in keeping with its very name, this 4th Token is associated with the Higher Order and Fulness of the Patriarchal Priesthood. Indeed all family sealings as done in the Temple are done in connection with the 4th Token or the 2nd Token of the Melchizedek Priesthood, which is the **Patriarchal Grip**! This is the Grip which Symbolizes the "2nd Priesthood", or the "Patriarchal Authority" or "Abraham's Patriarchal Powers," about which the Prophet speaks in the speech under discussion. In keeping with this, whien Joseph Fielding Smith prepared ***The Teachings of the Prophet Joseph Smith*** for publication, he placed the following subtitle above the Prophet's remarks:

Highest Order of Priesthood Revealed (*TPJS* 237)

It is strange is it not that the Prophet would wait until the late date of the 2nd May 1842, to reveal "the **Highest Order of the Melchizedek Priesthood** to the Church. Years after the Prophet had introduced the office of President of the Church, the Office of Church Patriarch, and years after he had introduced the office of Apostle to the Church — years after this, the Prophet finally gets around to introducing the "Highest Order of the Melchizedek Priesthood" to the Church — and it just so happens that it is the Patriarchal Authority of Abraham, and the precise Authority that all Temple family related Sealings are performed through.

But then, is this all that the Prophet did on the 4th of May 1842. Did he only reveal this Patriarchal Authority, or did he go even further and actually Confer this **Higher Order** of Priesthood upon those chosen brethren who were present? Bishop George Miller, who was one of the ten men who were Endowed at this time, has left us the following account of what took place:

Many of the Apostles and Elders having returned from England, Joseph washed and Anointed as **Kings and Priests** to God, and Over the House of Israel . . . as he said he was commanded of God . . . and [thereby] **Conferred on us Patriarchal Priesthood**. (***Doctrine of the Priesthood*** Vol 3: <Dec 1986> 22–23)

Heber C. Kimball is another who testified that he was ***anointed*** and ***ordained*** as a **King** and **Priest** on the 4th of May. Consider the following:

"Strange Events" — June [i.e. May] 1842. I was initiated into the **Ancient Order** was Washed and Anointed and Sealed and Ordained **a Priest and So Forth** [i.e. a King] in company with nine others (***Doctrine of the Priesthood*** Vol 3: <Dec 1986> 23)

In keeping with this, nearly a month and a half after giving his speech on the Three Grand Orders of Priesthood, the Prophet spoke at the Funeral of Judge James Adams, who was one of those who had been endowed on the 4th of May. In the Process of speaking the Prophet made the following statement:

I saw him first at Springfield, when on my way from Missouri to Washington. He sought me out when a stranger, took me to his home, encouraged and cheered me, and gave me money. He has been a most intimate friend. **I Anointed him to the Patriarchal Power**—*to receive the keys of* **Knowledge and Power**, *by revelation to himself.* (*TPJS* <9 Oct 1843> 326)

As we have already seen, we also have the witness of Frainklin D. Richards, who stated that the Prophet said that the "Patriarchal Power of Abraham" constituted "the Highest Priesthood the Church had yet known":

2 Abrahams Patriarchal power which is the greatest [Priesthood] yet experienced in this church

As can be seen, the Prophet's reference to "anointing" James Adams to the "the Patriarchal Power" is verbatim to what Frainklin D. Richards recorded the Prophet as saying a month and a half before, in the speech under discussion. No doubt in both cases, the "Patriarchal Powers" is a reference to the same Priesthood — namely the Priesthood which is given in the Endowment, when a man is anointed as a **King** and **Priest**, to **Reign** and **Rule** in the **House** of **Israel**. And what must the Prophet have alluded to, when he stated that "Abraham's Patriarchal Power" was "the Greatest Priesthood Yet Experienced in thia Church". No doubt he spoke of the same Priesthood which is named in the minutes of the May 4th meeting, and to which Joseph Fielding Smith referred, when he placed the following subtitle above the minutes:

Highest Order of Priesthood Revealed (*TPJS* 237)

There is another statement made by George Miller in a letter which he wrote to ***The Northern Islander*** on July 1st, 1855, wherein he correlated the "Patriarchal Authority" of Abraham with the Temple Endowment and the Annointing of Kings and Priests. Consider the following:

In the course of the winters of 1845 and 1846, at the instance of Brigham Young, H[eber] C. Kimball and Willard Richards, and others of the quorum of the Twelve, it was agreed upon by them in council that brethren who had been faithful in paying their tithing

and could produce the proper vouchers that they have paid a full tithe of all their property, should receive an **Endowment of Patriarchal Priesthood**, under the hands of the twelve Apostles so soon as the upper room of the Temple could be fitted therefore, and tithe gatherers were sent in every direction. Consequently there was an immense sum of money and property paid in, and the rooms in the Temple were fitted up and the promised endowment began in the latter part of December, or there abouts, and was continued from day to day until in February, 1846. (*Correspondence of Bishop George Miller With The Northern Islander From his first Acquaintance with Mormonism up to near the close of his life. Written by himself in the year 1855, July 1, 1855 letter*)

Speaking of the Holy Order and the Priesthood thereof, Joseph Fielding Smith quoted from Alma 13, which speaks of the Holy Order and its Ordinances thereof, and then stated that the Priesthood of the Holy Order was the Patriarchal Priesthood. Consider the following:

This high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things — Now they were ordained after this manner — being called with a **holy calling**, and ordained with a **Holy Ordinance**, and taking upon them **the High Priesthood of the Holy Order**, which calling, and *ordinance,* and high priesthood, is without beginning or end — Thus they became high priests forever, after the order of the Son, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus iot is. Amen. Now, as I said concerning the **Holy Order**, or this **High Priesthood**, there were many who were ordained and became high priests of God; and it was on account of ther exceeding faith and repentance, and their righteousness before god, they choosing to repent and work righteousness rather than to perish; (Alma 13:7–10)

After quoting the above passage from Alma, Joseph Fielding Smith made the following statement:

I glean these facts from Section 107 of the Doctrine and Covenants:

The first authority of Priesthood, in the earth was Patriarchal. Adam was a patriarch, so were those who succeeded him. Being patriarchs, of course they were, as stated by Alma, **High Priests After The Holy Order**. This Patriarchal (or Evangelical) order of Priesthood continued through the generations from Adam to Noah, and from Noah to Moses. (*The Way to Perfection, by Joseph Fielding Smith* p.72)

Perhaps one of the clearest distinctions between these two orders of the Patriarchal Priesthood, at least one of the clearest to see print before the turn of the century was written by Daniel Tyler, who was President of the Salt Lake Temple:

In a revelation given on the 19th of January, 1841, He says:

'For there is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, even **The Fullness of the Priesthood**.'

Perhaps some of my young readers may enquire if Joseph Smith previous to the giving of this revelation was not [already] an Apostle, which is the highest grade of priesthood *in the Church*, as well as Prophets, Seers and Revelators . . .

Yes, my young friends, all these authorities were in the Church: . . . While Joseph Smith was an Apostle he was also the Chief of the Apostles, and presided over the Apostles and over the whole Church, as is stated in the Doctrine and Covenants, Sec. 107:91–92. The question then arises, What is meant by the **Fullness of the Priesthood**?

It does not mean any special office above the Apostles [in the Chuirch], but that there were powers belonging to the different grades of priesthood which had not [yet] been conferred. . . . *As a faint illustration,* **I will speak of the Patriarchal Priesthood**, *and say that every faithful Elder in Israel who has received a patriarchal blessing by a legally authorized father in Israel, is, himself, by virtue of his blessing, a patriarch to his children . . . .*

But All Faithful Patriarchs have not **the Fullness of That Priesthood** [i.e. the Fulness of the Patriarchal Priesthood]. . .

In like manner men may be ordained to other grades of priesthood without obtaining a fullness thereof. The Lord informed the prophet that *the temples were the places* ***to receive*** "the **Fullness of the** [**Patriarchal**] **Priesthood**." . . . .

These additional powers include ***all of the keys*** *that belong to the holy priesthood* on the earth, or were ever revealed to man in any dispensation, and which admit men and women within the veil. They enable them to pass by the angels and the gods, until they get into the presence of the Father and the Son. *They make of them* **Kings and Priests**, **Queens and Priestesses** *to God,* ***to rule and reign*** *as such* **Over Their Posterity** *and [over] those* **who may be given to them by Adoption** . . . . It gives them the right to the Tree of Life, and the "seal of the living God in their foreheads," spoken of by John the revelator. No marvel then, that the Lord requires sacred places for such great and glorious things — "**the Fullness of the Holy Priesthood to be Restored**.

The Lord continued, and said: "But I command you, all ye my Saints, *to build a house unto me;* and I grant unto you a sufficient time to build a house unto me . . . But behold, at the end of this appointment . . . if you do not [build a house unto me] . . . ye shall be rejected as a church . . . **For therein are the Keys of the Holy Priesthood Ordained** *that you may receive honor and glory."* (***Juvenile Instructor*** 15:111)

President John Taylor: Then we read that:

"After this Elias appeared, and committed the dispensation of the Gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed."(D&C 110:12)

That was the promise made to Abraham some 3,500 years ago. It was not a promise made to Abraham alone, but through him to others. He and his seed were to be the instrumentality, the media through which mankind should be blessed; they were to be the special instruments in the hands of God for the accomplishment of these purposes.

* * * * * *

Joseph Smith before his death, was much exercised about the completion of the Temple in Nauvoo, and the administering of ordinances therein. In his anxiety and for fear he should not live to see the Temple completed, he prepared a place over what was known

as the brick-store — which many of you who lived in Nauvoo will recollect — where to a chosen few he administered those ordinances that we now have to-day associated with endowments, so that if anything should happen to him — which he evidently contemplated — he would feel that he had then fulfilled his mission, that he had conferred upon others all the keys given to him by the manifestations of the power of God.

* * * * * *

God has conferred upon us great, inestimable and eternal treasures, even the gift of eternal lives, and upon many of us are conferred these promises of thrones, principalities, powers and dominions in the eternal worlds. [There are many other interesting things in this discourse.] (***Journal of Discourses*** Vol. 25: <18 May 1884> 180, 183, 184)

President John Taylor: We find that after the days of Noah an order was introduced called the patriarchal order, in which every man managed his own family affairs, and prominent men among them were **Kings** and **Priests** unto God, and officiated in what is known among us as the Priesthood of the Son of God, or the Priesthood after the Order of Melchizedec. Man began again to multiply on the face of the earth, and the heads of families became their **Kings** and **Priests**, that is the fathers of their own people, and they were more or less under the influence and guidance of the Almighty." (***Journal of Discourses*** 17: <7 Oct 1874>207)

There are those who would have us believe that the Prophet did not actually ***Anoint*** and ***Ordain*** men **Kings** and **Priests** on the 4th and 5th of May 1842. They argue this point to shield the church from the Truth where it concerns matters of Priesthood and Succession. The argument is that those who were then Endowed were only *anointed* "**That They Might Become Such**", just as it is done today when people go through the temple. However we see from the record that this is not the way things were originally done.

Originally the Prophet had intended to divide the Endowment into four different segaments, with each segment being given one of the four Tokens as its own. Individuals could recieve the Endowment of the 1st Token, and then after proving faithful to the Covenants which they had made in this Endowment, they could move on and receive the Endowment of the 2nd Token, and so on to the Endowment of the 3rd and 4th Token — and then last of all the Second Anointing, However in the rush of things, that is not the way it worked out. In any case, the men whom the Prophet Endowed on the 4th of May in 1842 were all Seasoned and Tried men who had been faithful to their callings — and according to the record, and the testimony of witnesses, they were in fact **Anointed** and **Ordained Kings and Priests** after the order of Melchizedek.

From the beginning whenthe Prophet began to Endow men in the Holy Order on May 4th 1844, would Anoint and Ordain them Kings and Priests, to Rule and Reign in the House of Israel — and this he would do at the time they received their Endowment. They were by this means given the Patriarchal Authority of Abraham, and they were placed under Covenant to live and abide in the Law of the Fulness of the Priesthood. Yet this notwithstanding their anointings and ordinations were not sealed for *All Time and Eternity* until later. Hence they had the Patriarchal Authority of Abraham, but they did not yet have its fulness — they had been ordained **Kings** and **Priests** and placed under Covenant to live the **Law of the Fulness of the**

Priesthood, but they had not yet proven themselves faithful, and hence they had not yet been given the Sealing Keys of Elijah nor its blessings. According to the foreordained plan, they would not receive these blessings until after they had proven themselves faithful to the Covenants of their Probation — it would not be called in to receive their Second Anointings. Among other things they must prove that they would live the Law of the Fulness of the Priesthood — and this too be living it — hence the tests which the Prophet put upon men such as Heber C. Kimball, John Taylor and others. After proving themselves faithful, they would receive their 2nd Anointing, whereby their Blessings would be Eternally Sealed upon their heads. It wuld not be until then that the Sealing Keys of Elijah would be confered upon them.

*The Higher Order and Fulness of this Priesthood has been restored to us in our dispensation by Elias and Elijah in the Kirtland Temple (D&C 110:12; 27:6–7; Luke 1:11–19; TPJS 157; D&C 128:21) on April 3rd, 1836.

**[you will thereby be Anointed and Ordained a King and Priest and the Fulness of the Law will be given you. If after this you should prove yourself faithful to this Law, you will be called forth to receive a Second Anointing, wherein the Fulness of this Patriarchal Power will be conferred upon you. Through this Anointing the Sealing Keys of Elijah will be given and thereby, the Key and Power of Endless lives. It was not until after the offering of Isaac that Abraham received this Authority — nonetheless it should not be confused with the Highest Order of the Melchizedek's Priesthood, which, unlike the Sealing Keys, is "without Father, without Mother, and without descent" (Heb. 7:3).

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Higher Than The Apostleship — Abraham Obtained the Key and Power of Endless Lives — By the Offering of Isaac

[The] 3rd [Order of] Priesthood [which is referred to in this Chapter is] that of Melchizedek, who had still greater power. [The] Levitical [Priesthood consists of] Priests made without an Oath, but the [Highest Order of the] Priesthood of Melchizedek is [given] by [an] Oath and Covenant [directly from Jehovah].

[Inasmuch as . . . Jesus was **not** made a High Priest **without** an **oath**, by so much was he made the surety of a better testament. For those Priests of the Aaronic Priesthood were made Priests without an Oath; but this Jesus was made a High Priest with an Oath by Jehovah that said unto him . . . "Thou art a Priest forever after the order of Melchizedek" (JST Heb. 7:20–21; Psalms 110:4). Thus we behold the Keys of this Priesthood consisted in obtaining the voice of Jehovah, that He talked with him in a familiar and friendly manner, that He continued to him the Keys, the Covenants, the Power and the Glory with which he blessed Adam at the beginning.] (*WJS* 42; *TPJS* 171; Moses 8:19)

[The Priesthood of Melchizedek was after the] Power of an Endless Life (Heb. 7:16), of which was our Lord Jesus Christ, which also Abraham

obtained by the offering of his son Isaac, which was not the Power of a Prophet, nor Apostle, nor Patriarch only, but of [a] King and Priest to God, [who has received of His fulness and of His Glory (D & C 76:56) having Power] to open the windows of Heaven and pour out the Peace and Law of Endless Life to man. [It is for the ultimate purpose of receiving this Priesthood that the Lord has commanded us to build a Temple for the Most High to dwell therein. For there is not a place found on Earth that He [i.e. the Most High] may come to and restore again that which was lost unto you, or which He hath taken away, even the Fulness of the Priesthood.] (D&C 124:27–28)

As God is, Man May Become
— Heirs of God — Joint Heirs With Jesus —

What was the design of the Almighty in making man? It was to exalt him to be as God! The scripture says ye are gods and it cannot be broken (John 10:34–35; Psalms 82:6). [We are to become] heirs of God and Joint heirs [with Jesus Christ] (Romans 8:17) — one with Jesus Christ (John 17:21) — equal with him (Philippians 2:6; John 5:18) — possessing All Power [both in Heaven and in Earth] (Matt. 28:18; Gen. 1:28). And no man can attain to the Joint Heirship with Jesus Christ without being administered to by one having the same Power and Authority of Melchizedek [for if perfection were by the Levitical Priesthood (for under it the people received the law {of Moses}) what further need was there that another Priest should rise after the order of Melchizedek, and not be called after the order of Aaron? For the Priesthood being changed, there is made of necessity a change also of the law.] (Heb. 7:11–12)

— The Glory of the Priesthood —

The Mystery, Power and Glory of the Priesthood is so great and glorious that [without revelation, it is beyond the capacity of mortal man to comprehend. Even] the angels [have] desired to understand it and could not. [And] why? Because of the tradition of them and their fathers [— because of this, they] set . . . up stakes and . . . [refused to] com[e] . . . up to the mark [when] in their probationary state.

— The Holy Ghost in a Probationary State —

Joseph also said that the Holy Ghost is now in a state of probation* which if he should perform in righteousness he may [yet] pass through the same, or a similar course of things that the Son [of God] has.

Jesus Christ *is the heir of this kingdom, the Only Begotten of the Father according to the flesh, and holds the Keys over all this world.*

Men have to suffer that they might come up on Mount Zion (Obad. 17), *and be* exalted above the heavens.

I know a man that has been caught up to the 3rd heavens and *can say with Paul that* [I] *saw and heard things that are not lawful to utter*.

15 minutes past 1 o'clock.

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*For a treatment on this see "The Trinity and the Holy Spirits — the Doctrine as Joseph Taught it, published in ***Doctrine of the Priesthood*** Vol 5: <April 1888> No. 4

numbered note: it would seem that the "probation" of the Holy Ghost as referred to here is the same as that of the angels of which the Prophet spoke just prior to this statement.

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Introduction to the Prophets 10 March 1844 Speech on Elias, the Sealing Keys of Elijah and The Order of Messiah and The Kingdom of God or Council of Fifty

On the 10th of March 1844, the Kingdom of God or Council of Fifty
met for the first time

New Amalgamated Text of a Discourse Given by the Prophet Joseph Smith Celebrating the Restoration of the House of Israel The First Meeting of The Council of Fifty — the Kingdom of God or — The Tribe of Ephraim —

A Discourse delivered by the Prophet Joseph Smith, at the stand by the Temple in Nauvoo Illinois, on Sunday morning, March 10, 1844.

The following is a new amalgamation, composed by Fred C. Collier from six separate accounts, which were reported by Wilford Woodruff, James Burgess, Franklin D. Richards, Willard Richards, Thomas Bullock and John Solomon Fullmer. These separate accounts have all been published in The Words of Joseph Smith *327–336.*

Frost in the night, [a] most beautiful day. A large assembly of the Saints met [in the morning] at the stand by the Temple and were addressed by Joseph the Priest and [his brother] Hyrum. [The Prophet] spoke upon one of the most important and interesting subjects ever presented to the Saints, and the principles presented were of the greatest importance to be understood. [He] spoke concerning the Work and Calling, Spirit and Powers of Elias, Elijah and Messiah, clearly defining the

offices of the three personages [and] showing the difference between [them]. The following is a synopsis of the discourse.

Editor's Note: It is signifigant that the first preliminary meeting for the organization of the Council of Fifty was held on the same day that the Prophet gave this speech — indeed, there is more than a little pertaining to the council of Fifty and its Kingdom to be found in the pages that follow.

— Elias and Elijah —

The Power of Elias is not the Power of Elijah[1] — there is a difference between the Spirit and Office of Elias and Elijah. It is the Spirit of Elias I wish first to speak of, and in order to come at the subject, I will bring some of the testimony from the scripture[s] and give [some] of my own.

Restoration of the Aaronic Priesthood — The Spirit of Elias a Preparatory Work —

In the first place I must go back to the time of [my] ordin- ation to the Priesthood of Aaron on the [bank] of the Susquehannah River (JSH 1:68–72; D&C 13; 27:7–8; *UPR* 18:5 11; 24:14, 23–43; 70:10; *PWJS* 4; *HC* 2:52). Suffice it to say, I went into the woods to inquire of the Lord by Prayer [to learn] His will concerning me. [After] pouring out my soul in prayer to Almighty God an angel came down from Heaven and he laid his hands upon my head and ordained me to the Power of Elias, to be a Priest after the order of Aaron and to hold the Keys of this Priesthood. [This] Office authorized me to preach the Preparatory Gospel [of] repentance and baptism for the remission of sins and also to baptize with water unto repentance. This said the angel, is the Spirit of Elias, but *I* was informed that this Office is a Power [f]or a preparatory work, to prepare the way for something greater [yet to come]: "You have not Power to lay on hands for the gift of the Holy Ghost — that Office [pertains to] a greater work, but you shall have [that] Power given you hereafter." (JSH 1:70) My Ordination to the Aaronic Priesthood was a [calling to a] preparatory work, or [a] going before, which was the Spirit of Elias for the Spirit of Elias was a going before, a forerunner, the same as was John the Baptist.

— The Priesthood of John the Baptist —

This is the power with which John the Baptist was clothed when he came bounding out of the wilderness [of Judea] saying: "repent ye for the Kingdom of Heaven is come unto you, or is at hand, for I am he who was spoken of by the Prophet Esaias, saying, the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (JST Matt. 3:29; Matt. 3:3). Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins

(Matt. 3:2–6). They were informed if they could receive it, it was the Spirit of Elias and John was very particular to tell the people [that] he came for a witness, to bear witness of that Light. He was not that light but was sent to bear witness of that Light (John 1:7–8). He told the people that his mission was to preach repentance and baptize with water (Mark 1:7; John 1:26) "but there standeth one among you whom ye know not; He it is, of whom I bear record, who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose, or whose place I am not able to fill; for he has greater power than I have, He will baptize you with fire and with the Holy Ghost" (JST John 1:27–28; Matt. 3:11; Mark 1:7–8; Luke 3:16).

If [John] had been an imposter, he might have gone to work beyond his bounds and undertook to have performed ordinances that did not belong to that office and calling under the Spirit of Elias. The Spirit of Elias is to prepare the way for a greater revelation of God, [that] is [the function of] the Priesthood of Elias or the Priesthood that Aaron was ordained unto. When God sends a man into the world to prepare for a greater work, [who] holds the Keys of the Power of Elias, it was called the Doctrine of Elias, even from the early ages of the world. Jesus said of John: this is Elias which was for to come, if you will receive me, otherwise he cannot do the work of an Elias, for Elias is preparatory for something greater, to prepare my way before me. I have power to restore all things and establish my kingdom amongst you, but if you will not receive me and my doctrine, he is not that Elias which was for to come, for he cannot accomplish that [work] for which he was sent, "this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the Prophet Esaias" (John 1:19–23; JST John 1:20–24). [John] confessed that he was not Elias. Why? Because they would not receive him that was coming after him, namely Christ.

Power to Confer the Holy Ghost
— The Apostleship More Under Elijah Than Elias —

John's mission was limited to preaching and baptizing, but what he did was legal and when Jesus Christ came to any of John's deciples, he baptized them with fire and the Holy Ghost. We find the Apostles endowed with greater power than John — their Office was more under the Spirit and Power of Elijah[2] than Elias. Philip was clothed with the Power of Elias when he went down to [the city of] Samaria. [When they believed] he baptized both men

and women for the remission of sins, but [he] could not lay on hands for the gift of the Holy Ghost, but sent for Peter and John who had the Power of Elijah[3]. When Peter and John heard of it they went down and prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid [they their] hands on them, and they received the Holy Ghost (Acts 8:5–17). This shows the distinction between the two powers.

While Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus and finding certain disciples, he asked if they had received the Holy Ghost since they believed, and they said, we have not so much as heard of the Holy Ghost; and with what surprise says he unto them: unto what were you baptized? and they said, Unto John's baptism (Acts 19:1–7). Not so my friends, no John did not baptize you, for he did his work right, if you had [been baptized by John] you would have heard of the Holy Ghost, but you have been duped by some designing knave who has come in the name of John — an imposter. How do you know it Paul? Why John verily baptized with water unto repentance, always telling the people that they should believe on him that should come after him, that is, on Jesus Christ (Acts 19:4), [who] would baptize with fire and with the Holy Ghost. John's baptism stood good but these had been baptized by some imposter. So Paul went and baptized them, for he knew what the true doctrine was and he knew that John had not baptized them, and [understood] these principles. [It] is strange to me that men who have read the scriptures of the New Testament are so far from it.

Servants of God Do Not Transcend Their Bounds — It Is Necessary To Know Who Holds The Keys —

What I want to impress upon your minds is the Difference of Power in the Different parts of the Priesthood, so that when any man comes among you saying I have the Spirit of Elias, you can know whether he be true or false. Any man that comes having the Spirit and Power of Elias will not transend his bounds — John did not transend his bound[s], but faithfully performed that part belonging to his office. Every portion of the great building should be prepared right and assigned to its proper place, and it is necessary to know who holds the Keys of Power and who does not or we may be likely to be deceived[4]. That person who holds the Keys of Elias hath a preparatory work. But if I spend much more time in conversing about the Spirit of Elias I shall not have time to do justice to the Spirit and Power of Elijah — this is the Elias spoken of [who should come] in the last days (John 1:25; Mal. 4:5-6; Matt. 17:3–13; Mark 9:2–14; Luke 9:28-36; D&C 2:1–3; D&C 27:9; 110:13-16; JSH 1:38–39) and here is the rock upon which many split, thinking the time

was past in the days of John and Christ (Matt. 17:12) and no more to be. But the Spirit of Elias was revealed to me and I know it is true, therefore I speak with boldness for I know verily my doctrine is true.

The Sealing Power Of The Kingdom — Endowments of the Fulness of the Priesthood — Ordinances Belonging to the Kingdom of God

Now for Elijah — the Spirit, Power and Calling of Elijah is that ye have Power to hold the Keys of the Revelations, Ordinances, Oracles, Powers and Endowments of the Fulness of the Melchizedek Priesthood and of the Kingdom of God on the Earth, and to Receive, Obtain and Perform all the Ordinances Belonging to the Kingdom of God. The Spirit of Elijah is that degree of Power which holds the Sealing Power of the Kingdom, to Seal the hearts of the fathers unto the children and the hearts of the children unto the fathers, even those [fathers] who are in Heaven. Malachi says, I will send Elijah before the great and dreadful day of the Lord come, and He shall turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest I come and smite the Earth with a curse (Malachi 4:5–6).

Vicarious Work for the Dead — The Keys of the Kingdom of Jehovah —

Now what I am after is the Knowledge of God and I take my own course to obtain it. What are we to understand by this in the last days? In the days of Noah, God destroyed the world by a flood (Gen. chapt. 8) and *He* promised to destroy it by fire in the last days (Malachi 4:1). But before it took place, Elijah should first come and turn the hearts of the fathers to the children and etc. Now comes the point, what is this Office and Work of Elijah? It is one of the greatest and most important subjects that God has revealed! He should send Elijah to Seal the children to the fathers and *the* fathers to the children. Now was this merely confined to the living, to settle difficulties with families on Earth? By no means, it was a far greater work. The Spirit of Elijah is the Sealing Power to Seal the hearts of the fathers to the children and the children to the parents, not only on Earth but [also] in Heaven — both the living and the dead to each other. The [ordinance of] baptism for the dead and the [other Temple] Ordinances are to be administered by us for them. Elijah what would you do if you were here — would you confine your work to the living alone? No! I would refer you to the scriptures where the subject is manifest, for Paul says: God having provided some better thing for us, that they without us could not be made perfect (Heb. 11:40) nor can the Saints of the last days be made perfect without them — neither the fathers without the children nor the children without the fathers. I wish you to understand this

subject for it is important and if you will receive it, this is the Spirit of Elijah, that we redeem our dead and connect ourselves with our fathers which are in Heaven and Seal up our dead to come forth in the first resurrection. Here we want the Power of Elijah, to Seal those who dwell on Earth to those which dwell in Heaven. This is the Power of Elijah and the Keys of the Kingdom of Jehovah. [i.e. the Kingdom of God the Father][5]

Power to Seal on Earth and in Heaven — Sufficient to Make Our Calling and Election Sure —

Let us suppose a case — suppose the great God who dwells in Heaven, should reveal Himself to Father Cutler here by the opening of the heavens and tell him, I offer up a decree that whatsoever you Seal on Earth with your decree, I will Seal it in Heaven. You have Power then, can it be taken off? No! Then what you Seal on Earth by the Keys of Elijah is Sealed in Heaven. This is the Power of Elijah, and this is the difference between the Spirit and Power of Elias and Elijah, for while the Spirit of Elias is a forerunner, the Power of Elijah is sufficient to Make our Calling and Election Sure,[6] and the same doctrine where we are exhorted to [leave the principles of the doctrine of Christ, and] go on unto perfection; not laying again the foundation of repentance from dead works, [and of faith toward God, of the doctrine of baptisms, and] of laying on of hands, [and of] resurrection of the dead, [and of eternal judgement] (Heb. 6:1–2).

We cannot be [made] perfect without the fathers, neither can [our] father[s] be made perfect without us — we must have revelations then [from our fathers who are dead] and we can see that the doctrine of revelation as far transends the doctrine of no revelation, as knowledge is above ignorance — for one truth revealed from Heaven is worth all the Sectarian Notions in existence.

— The Doctrine of Election —

This Spirit of Elijah was manifest in the days of the Apostles in delivering certain ones to the buffetings of Satan that they may be saved in the day of the Lord Jesus. They were Sealed by the Spirit of Elijah unto the Damnation of Hell until the day of the Lord or [the] revelation of Jesus Christ (Matt. 23:33–35). We now come to the Doctrine of Election that the world have talked so much about. A great deal is said about it, one way or another, but they do not [understand] it. [It is] the doctrine that the Presbyterians and Methodists have quarreled so much about: once in grace, always in grace, or falling away from grace. I will say a word about [it, for] they are both wrong. *The* truth takes a road between them both, for while the Presbyterian says once in grace, always in grace [and] you cannot fall, the Methodist says, you can have grace today, fall from it tomorrow, next day be renewed [and] have grace again and so [forth]. There is some truth in both of these statements, but the Doctrine of the Scriptures and

the Spirit of Elijah would take a road between them and show them both false. Paul says in the 6th Chapter of Hebrews, that if a man has received the good word of God and tasted of the Powers of the world to come — after arriving at a certain knowledge — if they shall then fall away, it is impossible to renew them again. Well Paul, the Presbyterian says once in grace, always in grace, I say it is not so. The Methodist says once in grace [you] can fall from grace and be renewed again. I, Paul, say it is impossible, seeing that they crucify to themselves the Son of God afresh and put him to an open shame (Hebrews 6:4–6). So there is a possibility of falling away [in certain cases wherein] you could not be renewed again and the Power of Elijah cannot seal against this sin, for this is a reserve made in the Seals and Power of the Priesthood. I will make every doctrine plain that I present and it shall stand upon a firm basis and I am at the defiance of the world, for I will take shelter under the broad cover of the wings of the work in which I am engaged. It matters not to me if all hell boils over, I regard it only as I would the crackling of thorns under a pot.

The Holy Spirit of Promise
— Make Your Calling and Election Sure —

This Power of Elijah is to that of Elias what in the architecture of the Temple of God, those who seal or cement the stone to their places are to those who cut or hew the stones, the one preparing the way for the other to accomplish the work. By this we are Sealed with the Holy Spirit of Promise (D & C 124:124; 132:7, 18–20) that is [the Sealing Power of] Elijah[7]. To obtain this Sealing is to Make our Calling and Election Sure[8] (2 Peter 1:10) which we ought to give all diligence to accomplish. [I admonish all the Saints to] Make your Calling and Election Sure. Go on from grace to grace (John 1:16) until you obtain a Promise from God for yourselves that you shall have Eternal Life (D & C 131:5). [The scriptures teach that] this is eternal life to know God and His son Jesus Christ (John 17:3). It is to be Sealed up unto Eternal Life, [to dwell in the presence of God forever] and [to] obtain a promise for our posterity [after us]. Whatever you shall Bind on Earth shall be Bound in Heaven. This is the Power of Elijah, to Seal or Bind or Turn the hearts of the fathers to their children [and to be] Sealed [up unto Eternal Life] against all sin but the Sin of Shedding Innocent Blood and the Sin against the Holy Ghost[9] (D & C 132:19, 26–27).

— The Unpardonable Sin —

There are two sins against which this [Sealing] Power does not secure or prevail. They are "the Sin against the Holy Ghost and the Shedding of Innocent Blood" which is equivalant to crucifying th Son of God afresh and putting him to an open shame (Heb. 6:4–6). Those who [commit] these [sins] it is

impossible to renew unto repentance for they are delivered to the buffetings of Satan until the day of redemptions. A murderer for instance, one that sheds innocent blood, cannot have forgiveness. David was one of the Promised Seed, yet he was guilty of murder [and] could not obtain Celestial Glory. David sought repentance at the hand of God carefully with tears (2 Samuel 12:16–19), but he could only get it through Hell, he got a promise that his soul should not be left in Hell: "For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell" (Acts 2:25–27).

— The Throne of David Given to Another —

Although David was a King he never did obtain the Spirit and Power of Elijah and the Fulness of the Priesthood and the Priesthood that he received and the Throne and Kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage. The reason why he had any hope or obtained a promise that of his seed one should be raised up to reign over Israel forever was because that he had not spoken against the spirit. Because he had not done this he obtained *a* promise that God would not leave his soul in hell.

— The Fate of the Murderers of Christ —

Peter referred to the same subject on the day of Pentecost [when he lifted up his voice and said: Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain . . . . therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the Apostles, men and brethren what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2:14, 22–23, 36–38). Several days after the [day of Pentecost certain] rulers of the Jews [came to Peter and] asked what shall we do? Says Peter: I wish that through ignorance ye did it (speaking of crucifying the Lord) as did those over whom ye ruled (Acts 3:17). Peter did not say to them, repent and be baptized for the remission of your sins, but he said, "repent *ye* therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). This is the case with murderers, they

could not be baptized for the remission of sins for they had shed innocent blood. [All] other sins will go to judgment before [murder].

The Doctrine of the Sealing Power
— I Will Claim all Those That Follow Me —

Again the Doctrine or Sealing Power of Elijah is as follows: if you have Power to Seal on Earth and in Heaven, then we should be crafty. The first thing you do — go and Seal on Earth your sons and your daughters unto yourself, and yourself unto your fathers in eternal glory, and go ahead and not go back. Use a little craftiness and Seal all you can and when you get to Heaven tell your father that what you Seal on Earth should be Sealed in Heaven. I will walk through the gate of Heaven and claim what I Seal and those that follow me and my council.[10]

Ask and It Shall Be Given You
— The Governor of Missouri Shot Himself —

The Lord once told me that what I asked for I should have — I have been afraid to ask God to kill my enemies lest some should peradventure repent. I asked a short time since for the Lord to deliver me out of the hands of the Governor of Missouri and if it must needs be to accomplish it, to take him away, and the next news that came pouring down from there was Governor Reynolds had shot himself. I would now say, beware oh Earth, how you fight against the Saints of God, and shed innocent blood, for in the days of Elijah his enemies came upon him and fire was called down from Heaven and destroyed them.[11]

— Elias is First, Elijah Second, Messiah Last —

The Spirit of Elias is first, Elijah second and Messiah last. Elias is a forerunner to prepare the way, and the Spirit and Power of Elijah is to come after, holding the Keys of Power, building the Temple to the cap stone, placing the Seals of the Melchizedek Priesthood upon the House of Israel and making all things ready. Then Messiah comes to his Temple which is last of all.[12]

The Order of Messiah
— All Power In Heaven and Earth —

Messiah is Above the Spirit and Power of Elijah, for he made the world and was that spiritual rock unto Moses in the wilderness. The Spirit of Messiah is all Power in Heaven and Earth[13] (Matt. 28:18) — enthroned in the Heavens as King of Kings and Lord of Lords. Elijah was to come and prepare the way and build up the Kingdom before the coming of the great day of the Lord, although the Spirit of Elias might begin it.

— A Revelation on the Coming of Christ —

I have asked of the Lord concerning his coming, and while asking, the Lord gave me a sign and said: if you live until you are 85 years of age, you shall see the face of the Son of Man. So long as you see the rainbow stretching across the heavens, there will be seed time and harvest, and the Son of Man will not come that year, for to that was Noah referred as a surety on this subject. In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen, the Lord would not come, but there should be seed time *and* harvest during that year. In the year when the rainbow is not to be seen, it is a sign of the commencement of famine and pestilence, desolation, calamity, wars, an distress among the nations, without seed time or harvest, after which the Sign of the Son of Man shall be seen in heaven.

I take the responsibility upon myself to prophecy in the name of the Lord, that the revelation of the Son of Man from Heaven, will not come this year, as [William] Miller has prophesied, for we have seen the bow. [This will no doubt] upset [the] Millerites. I will say [further] to my Millerite friends, and I also prophesy [this] in the name of the Lord, that Christ will not come in forty years, and if God ever spoke by my mouth he will not come in that length of time.

[Now] go home and write it *down that it may be remembered*.

Jesus Christ never did reveal to any man the precise time that he would come (Acts 1:6–7). Go and read the scriptures and you cannot find anything that specified the exact [time] he would come and all that say so are false teachers.

— The Office of Messiah —

There are some important things concerning the Office [and] Spirit of Messiah in the organization of the worlds, which I will speak of [at] some future time. May God Almighty bless you and pour out His spirit upon you, is the prayer of your unworthy servant, Amen.

A very large and attentive congregation.

Joseph Smith was born in the year 1805 + 85 = 1890[14]

The Prophets 8 April 1844 Conference Address

Discourse given by the Prophet Joseph Smith, in General Conference, at Nauvoo, Illinois, on April 8, 1844.

*What follows is a new amalgamation composed by Fred C. Collier, from four separate accounts which were reported by William Clayton, Wilford Woodruff, Thomas Bullock and Willard Richards. These separate accounts have been printed in full in "**The Words of Joseph Smith**" p. 362–365.*

Conference met [on] Monday morning at 9:45 a. m.

President Joseph Smith took his seat on the stand, and requested [the] choir to sing a hymn. His lungs having failed, he would call upon Elder Brigham Young to read 1 Corinthians 15th chapter.

Elder Brigham Young said [he wished] to continue the subject of President Smith's discourse [of] yesterday. [I] shall continue by read[ing] 18 Corinthians from an old Bible. William W. Phelps read. Prayer by President Brigham Young, after which [the] choir sung an Hymn.

— The Weakness of My Lungs —

President Joseph Smith arose and said: [I] must give up the subject of yesterday - it is just as impossible for me to continue the subject that I spoke upon yesterday as [it is] to raise the dead — [this is] in consequence of the weakness of my lungs. My lungs are worn out. There is a time to do things, [but we] must wait [and] give it up [for the present] and leave the time to those who can make you hear. I will [speak again upon the Godhead] some other time.

— The Whole of America is Zion —

I have now a great proclamation for the Elders to teach the Church hereafter — *I* wanted you to stay in order [that] I might make this Proclamation. You know the Lord has led this Church by revelation until the present time. I have another revelation in relation to [the] economy in the Church — a great, grand and glorious revelation, which is in relation to Zion, and this is what I am going to declare. *I* shall not be able *to dwell* as largely *upon it now* as *at* some other time, *but I* will give *the* first principles [of it and then leave the rest] for the Elders to teach the Church hereafter. You know there has been great discussion in relation to where Zion is, and where the Gathering of the Dispensation [will be], which I am [now going] *to tell you. The* Prophets *have written upon it* [and] *I will* make a proclamation that will cover a broad ground. The whole of North and South America is the land [of] Zion itself, from north to south — that is the Zion where the Mountain of the Lords House shall be. [It] is described by the Prophets that it should be in the centre of the land — in the center of North and South America. When [the] Elders *shall* take up *and examine the old* [scriptures] *the* brethren will see it.

The Worthy Elders of Israel
— To Be Anointed Kings and Priests —

The declaration this morning is, that *we* are calculating (as soon as the Temple and baptismal font is prepared) [that] the worthy Elders of Israel are [to be] Washed, Anointed, Endowed and Ordained [as] Kings and Priests, which [ordinance] must be done in this life. [The] Lord hath ordained where these last and most important ordinances can be done — there must be a house prepared for that purpose [and] when the place is prepared, you must go through all the ordinances of the House of the Lord. Provisions [were] made during *the* time of laying *the* foundation *of the Temple* (until the work is completed) (D & C 124:30–33) where [by] men may receive *their* endowment*s* to be [anointed and ordained] as Kings and Priests unto the Most High God — having nothing to do with temporal things, but [it] has all to do *with the* ***Temple*** [and] ***Kingdom of God***. But there must be an express place built for that purpose — [this is]

where we can get a House built first [and] this is the central place, where we can be baptized for [our] dead.

— Ordinance Work For the Dead —

It is necessary for every man who wishes to save *his* father and mother, brothers, sisters and friends — he must go through all the ordinances for them, the same as for himself, from Baptism to Ordination, Washings, Anointings and Endowments. [We must be] Sealed and [receive] all the protection of the [Sealing] Powers of the Priesthood for [and in behalf of] the dead, the same as for ourselves.

— Stakes Build Throughout North and South America —

I have received instructions from *the* Lord that from henceforth, the Elders of Israel shall build churches unto the Lord throughout the states. Wherever the people receive the gospel sufficient[ly to] raise [up] Branches, then build [up] Stakes to th[ese] place[s]. In the great cities [of] Boston and etc., there shall be Stakes of Zion. The Elders are to go through all America and build up churches until all Zion is built up. It is a glorious proclamation and I reserved it to the last. [I] design it to be understood that this work shall commence *after the Temple is built up here*, [and] *after the* ***Washing*** *and* ***Anointing*** *and* ***Endowment*** *has been performed* here. [When] the Elders [have been] Endowed, then [they may] go forth and accomplish the Work and *build up Stakes in all North and South America*. The Lord has an established law in relation to the matter. Here is the place that the Lord has established for the Salvation of the Dead. There must be a particular place — I verily believe this to be the place — so there will be [a] gathering fast enough here. Hence men who want to save their dead can come here. Those who do not wish to come here to live, can bring their families, do their work *by* be*ing* baptized *and* attend*ing to* the *other* ordinances for their dead and then [they] may go back again to live and wait till they go to receive their reward.

President Smith's lungs failed him.

— Joseph to Be a King and God Unto Israel —

I shall leave the rest for my Brethren to enlarge [upon]. It is my duty to teach the doctrine, [and] to teach those who err in doctrine — [I would teach it more fully] — the spirit is willing but the flesh is weak (Matt. 26:41; Mark 14:38). God is not willing to let me gratify you, but I must teach the Elders and they should teach you. If God made Aaron to be *the* mouth piece *for* [Moses unto] *the Children of Israel and* [Moses to be their God] (Exodus 4:16), He will make me to be *their* ***King*** and *their* ***God*** in *His* stead, and they *the Elders* [of] Israel *to* be mouth for me, and if you don't like it, you must lump it.

I have been giving some instructions to Elder Adams in [relation to] some principles to speak to you [upon] and if he makes a mistake I will get up and correct him. [President Smith then] appointed Elder George James Adams to occupy the time during the forenoon. He however remarked that his proclamation just made, was the greatest ever made, as all could not come here, but it was necessary that enough should come to build up the Temple and get an endowment so that the work could spread abroad. (New Amalgamated Text of the Prophet Joseph Smith's, April 8th, 1844 Conference Address, to be published in a forth coming issue of *Doctrine of the Priesthood*; see also *WJS* 362–365; *HC* 6:318–320; *TPJS* 362–363)

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 691 –

Section Fourteen

The Trial of Sidney Rigdon

Introduction to the Trial of Sidney Rigdon

Today, ater nearly a hundred and fifty years of development and practice, the mechanisms and questions of succession in the Priesthood have been worked out and policies established. However, as of June 27th, 1844, when the Prophet Joseph Smith was unexpectedly murdered, there was no such smooth transition. The Prophet did in fact leave instructions on succession regarding his brothers Hyrum and Samuel, and his sons, but as it turned out, Hyrum died before the Prophet, and Samuel died only a few weeks after, and his sons were too young — indeed, one of them was not yet even born. This left the Church without a head, and no policy established through experience or practice by which one might be appointed. In this vacuum, several oppurtunists arose and tried their hand, including James J. Strang and John C. Bennett.

As of this time there had been no direction or policy established regarding the dissolving of the First Presidency at the death of the President. Nor had the Prophet given any direction regarding the ascendency of the quorum of the Twelve to the Presidency of the Church in the event of his death. consequently, President Rigdon (who at the time was in good standing) endeavored to have himself established as a guardian to the Church, until the Prophet's children became of age. When this failed, he began to strive for a division among the Saints, in hopes that some of his friends would escept him as their leader and leave the main body of the Church. In doing this Rigdon implemented the principle of Adoption and Kingdom building, as it had been taught by the Prophet in the Council of Fifty. Of necessity, this involved the creation of Rigdon's own private Holy Order and the ordination of his disciples as Kings and Priests. More than anything else, it was this last action that brought on Rigdon's trial and excommunication, for he had violated the law of unioin, which was the prime objective of the Holy Order. It was for this reason that the Holy Order, Kings and Priests and the Fulness of the Priesthood, together with their natural connection to the question of succession, became the principle focus of Rigdon's trial. And it for this very reason that the Rigdon trial is so important, for it is the most comprehensive document partaining to the Fulness of the Priesthhood, which survived the Nauvoo period. Hence its publication here — that the reader might be made acquainted on a frst hand basis with the Priesthood developments which took place in the Holy Order and Council of Fifty; and that the real issues of the succession crisis of 1844 might be understood in their whole context.

Preface

On September 8th, 1844, William Clayton wrote the following in his Journal:

> Sunday 8. At the meeting all day and acted as clerk. E[lde]r Rigdon, Samuel Bennett, Leonard Soby, George Morey, Joseph H. Newton and John A. Forgens were cut off from the church & Samuel James and Jared Carter disfellowshipped. There was a good feeling among the people and bad feeling among the Rigdonites.

It is evident from this as well as from diary entries that follow that Clayton reported the Rigdon Trial — and not only Clayton, but in all probability Thomas Bullock also reported it, for the published account in the ***Times & Seasons*** appears to be verbatim, which was beyond the reporting capabilities of any of these men. Clayton's diary states that he worked on the trial minutes for several days afterwards in order to get them ready for publication.

> [9th, 10th, 12th] P.M. at Phelp's office comparing minutes.
>
> Friday 13. [Clayton continued to work on the minutes of Rigdon's Excommunication trial.]. . . At 3 went to see Alice Hardman who is sick and was united in the E[verlasting] C[ovenant].

Probably Clayton amalgamated all the reports into one account. In any case, the final draft, or the first half which still exists, is written in Clayton's handwriting. In comparing this manuscript to the text of the trial as it was finally published in the ***Times and Seasons***, aside from a few minor omissions and a couple of missing lines, they are identical. These omissions and lines have been added back into the text, and except for these and most of the emphasis in bold and italics, to gether with some minor punctuation, the trial as printed in this publication is identical to that which was published in the ***Times and Seasons***. In places where punctuation was added in controversial material, the punctuation which was added is placed in brackets.

The Trial of Sidney Rigdon
First Counselor
to the
Prophet Joseph Smith

– 695 –

Edited
by
Fred C. Collier

Minutes of a meeting of the Church of Jesus Christ of Latter Day Saints, held on the meeting ground in the city of Nauvoo, on Sunday, September 8th, 1844.

Present, of the Quorum of the Twelve, President Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, George A. Smith, John Taylor and Amasa Lyman.

The High Council organized themselves with Bishop Newel K. Whitney at their head, as follows: William Marks, President of the Stake, and Charles C. Rich, Councillor; Samuel Bent, James Allred, Lewis D. Wilson, Alpheus Cutler, David Fullmer, George W. Harris, Thomas Grover, Aaron Johnson, Henry G. Sherwood, also Reynolds Cahoon, Asael Smith and Ezra T. Benson, in the place of three absent members. At 10 minutes after 10 o'clock, President Young requested the choir to sing a hymn, which was done; and the services opened by prayer from Elder Orson Hyde, after which the choir sung another hymn.

President Young then arose and addressed the people in substance as follows:

I will call the attention of the congregation to the subject which is designed to be laid before you today. But I will first make a request that the police will attend to the instructions given them by the Mayor this morning, and that is, to see that there is perfect order on the outside of the congregation. We are not afraid of disturbance here, but there is generally some disposed to talk on the outside, which prevents those from hearing who are near them, and we wish all to hear what is said from the stand.

I have frequently thought lately of Paul's words when he said "much every way," (Rom. 3:2) "some for Paul, some for Apollos, some for Cephas and some for Christ"[1] (1 Cor. 1:12) and I believe there are a great many here for Christ. I will make the application of Paul's words to us: "Much every way," Some for Joseph and Hyrum, the Book of Mormon and Doctrine and Covenants, the Temple and Joseph's measures;[2] and some for Lyman Wight, some for James Emmett[3] and some for Sidney Rigdon, and I suppose some for the Twelve.

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[1] In all probability this New Testament passage was directed at the clanish spirit which is sometimes created through the Law of Adoption. For more on this see, "Adoption, Law of the Kingdom, Forgotten Doctrine of Mormonism", *Doctrine of the Priesthood*, Vol. 8, No. 4, (April 1991) pp. 13 # 38, also pp. 74–78.

[2] See notes 5, 19, 23. The "measures of Joseph" and those who were for and against them became the principle focus of Rigdon's trial — in other words, the Temple and the laws and ordinances and organizations associated therewith, which included the Holy Order, Council of Fifty, and Plural-Celestial marriage — together with the ordaining of Kings and Priests in the context of a perfect union and Celestial Theocracy.

[3] See note 4.

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The business of the day will result in this thing: all those who are for Joseph and Hyrum, the Book of Mormon, book of Doctrine and Covenants, the Temple and Joseph's measures, and for the Twelve; they being one party; will be called upon to manifest their principles openly and boldly. Then we wish all who are of the opposite parties to enjoy the same liberty, and to be as decided and bold, and to show their principles as boldly, and be as decided as they are in their secret meetings and private councils. If they are for Sidney Rigdon; and believe he is the man to be the First President and the leader of this people, we wish them to manifest it as freely as they do in other places; because this will form another party.

We want all those who are for Lyman Wight and his measures,[4] to show themselves openly and boldly; and all those for James Emmett and his measures, to show themselves. We wish them to withdraw to day without fear and to be as bold here as they are in other places. They may as well show themselves

boldly, for I know where they live, and I know their names: I can point them out if necessary. Those who wish to tarry and build up the city and build the Temple, and carry out the measures and revelations of our martyred Prophet,[5] we wish to know who they are. Now all those who decline going either way, but secretly slander the character of Joseph Smith and the Twelve, my fellowship will be withdrawn from them without any further ceremony. If there are not more than ten men who hang on to the truth, and to Joseph and the Temple, and are willing to do right in all things, let me be one of that number. If there should be but ten left, and their lives should be threatened; threatened with destruction by mobs, the Temple not be built, & etc., because they are determined to do right, let me be one that is martyred for the truth. I have travelled these many years in the midst of poverty and tribulation, and that too with blood in my shoes, month after month, to sustain and to preach this gospel and build up this Kingdom; and God forbid that I should now turn round and seek to destroy that which I have been laboring to build up.

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[4]Lyman Wight and James Emmett were both members of the Council of Fifty during the Prophet's life time, and wanted to gather around them a Family Kingdom by the Law of Adoption and leave the city. Through a directive which was given by the Prophet Joseph Smith while in council with the Fifty Princes of the Kingdom, Wight had been commissioned to establish a kingdom in Texas and notwithstanding the Prophet's death, Wight still wanted to follow through with his calling. Hence, the problem with Wight and Emmett was not so much that they were against Joseph's measures, but that they were out of step with President Young. For more on this, see "Adoption, Law of the Kingdom, Forgotten Doctrine of Mormonism", *Doctrine of the Priesthood*, Vol. 8, No. 4 (April 1991) pp. 16–25; see also "The Diaries and Writings of Bishop George Miller", footnotes 32–42, to be published in a forthcoming issue of *Doctrine of the Priesthood*.

[5]See note 2.

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It is written in the book of Doctrine and Covenants, that the President can be tried before a Bishop and twelve High Priests, or the High Council of the Church (D & C 107:72–84). There are many present this morning who were present at the organization of that quorum in Kirtland (D & C 102). We have here before us this morning, the High Council, and Bishop Whitney at their head, and we will try Sidney Rigdon before this council and let them take an action on his case this morning; and then we will present it to the Church, and let the Church also take an action upon it. I am willing that you should know that my feelings for Sidney Rigdon as a man, as a private citizen, are of the best kind. I have loved that man and always had the very best feelings for him; I have stood in defence of his life and his house in Kirtland, and have lain on the floor, night after night, and

week after week, to defend him. There are those who are following Sidney for whom my heart is grieved, I esteem them as good citizens. But when it touches the salvation of the people, I am the man that walks to the line (Exodus 32:25–28).

I am informed that Elder Rigdon is sick; I am also informed that he and his party have had a council this morning, and have concluded not to say anything in their own defense, thinking that would be best for them. I have no idea that Elder Rigdon is any more sick than I am: any how, we have a right to try his case, for he had sufficient notice to prepare himself if he had been disposed. We gave him notice last Tuesday evening, and had it published in the *Neighbor*, and was he sick he could have sent us word to have the case deferred. I heard Elder Rigdon's discourse last Sunday, myself; I heard him pour blessings upon this people in an unbounded degree; I heard him encourage the building up of this city and the Temple; he said he was one with us, and left his blessing upon the congregation. The congregation says to him: "go in peace." I said upon the back of his statements, you *see* that Brother Rigdon is with us. I have not seen that Brother Rigdon has been with us since he returned from Pittsburgh; I have known that he was not with us in spirit, but I took him at his word. The spirit reveals many things which it would not do to tell the public, until it can be proved. But to come to the point. On Tuesday last, I heard that Elder Rigdon had a meeting the night previous, and had ordained men to be *Prophets, Priests and Kings*. I concluded to go and see Elder Rigdon, and asked Elder Hyde to go with me. We went into his house, and after the usual compliments, I set down directly opposite him, and took hold of his hand. I looked him right in the face and asked him if he had a meeting last night, here, in which men were ordained to be *Prophets, Priests and Kings*? He replied, "no, we had no meeting here; had we Brother Soby?"

"Well, did you have a meeting anywhere, Brother Rigdon, in which men were ordained to be *Prophets, Priests and Kings* ?"

"Well, I don't know; did we have a meeting last night, Brother Soby? Yes, I believe there was one last night; wasn't there Brother Soby, up at your house?"

I saw the disposition of Elder Rigdon to conceal the truth and equivocate, and I determined to know the whole secret. I said to him again, "Elder Rigdon, *did you not ordain those men at that meeting last night* ?"

He replied, "*yes, I suppose I did.*"

I then asked Brother Rigdon, *by what authority he ordained Prophets, Priests and Kings?*[6]

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[6]See notes 20, 21, 34, 35, 36, 37, 43, 44, 45, 57, 63.

With a very significant air he replied "*Oh, I know about that!*"

I will not attempt to describe the feelings I had, nor the look of his countenance, but he equivocated very much. He said there was no meeting *here* last night, and then finally said, I believe there was a meeting at Brother Soby's. I questioned him till he acknowledged that they ordained men to be *Prophets, Priests and Kings* .

I then asked Brother Rigdon; "*do you not think, really, that you hold Keys and Authority above any man, or set of men in this Church even the Twelve*?"

Says he, "I never taught any such doctrine, did I, Brother Soby?"

Says I, "Brother Rigdon, tell me the truth, do you not think so?"

He replied, "*yes I do*."

Says I, "that tells the whole story. *Brother Joseph never undertook such important business as you are engaged in, without consulting his brethren*,[7] and especially the Twelve, if they were present." I felt delicate in asking Elder Rigdon these questions, but I knew it was my duty to find out the secret of the whole matter. To evade answering the questions I put to him, he finally said, "don't crowd upon my feelings too much; my feelings are tender, and I don't wish to be crowded". I then proposed to him, that myself and the brethren of the Twelve would call in the evening and converse with him further on the subject, to which he agreed. In the evening eight of the Twelve together with Bishop Whitney, went to Elder Rigdon's and conversed awhile; and finding matters as before stated, we concluded we would go over to Dr. Richards' and there council together what was best to do on the subject. In our council we deemed it necessary to demand his license, and say to him he could not hold it any longer, unless he retracted from his present course and repent of his wickedness. A committee of three was chosen, who went over and demanded his license, but he refused to give it up, at the same time saying, "I did not receive it from you, neither shall I give it up to you." On the strength of this, we published a notice in the *Neighbor* that there would be an action on his case before the Church today.

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[7] The brethren referred to here were the members of the Holy Order and Council of Fifty, to which organizations the Twelve belonged.

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We have now the quorum before us, before which he will be tried, with the oldest Bishop at their head; and I shall leave the subject for the brethren to take it up, and it is left for us to decide whether we are Latter-day Saints or not.

President Young said further that the Twelve are to be regarded as witnesses in this trial, and not judges: We present ourselves before the High Council as witnesses, and we are prepared to bring other testimony forward if necessary. There may be some who will say that this is not a fair trial, because the op-

posite party are not here. They have had sufficient notice and time to make their objections, and if they don't appear to make their defence it will prove to me that they are guilty. Elder Rigdon has not conducted himself like a man of God, he has not conducted [himself] like a prophet of God, nor a counsellor to the First President, since he came here. We prefer these charges against him, and the High Council will be obliged to act.

Elder Orson Hyde arose and said as follows: I thought I would present to your view, some things which have transpired since the death of our beloved Prophet and Patriarch, Joseph and Hyrum Smith, who were murdered by the mob. I was in New Haven when I first heard the news, but hardly crediting the report; I went from thence to New York, where I learned the same things, I then concluded I would start to Boston. When I arrived at Boston I met with President Young and one or two others of the Twelve. We held a council together and it was decided to write to Elder Rigdon at Pittsburgh. I was appointed to write the letter. I informed Elder Rigdon of our conclusions, and stated to him that we had decided to return immediately to Nauvoo, and that we should go by the lakes, inasmuch as we deemed it safer and quicker to go that way, than to go through Pittsburgh. I stated also that it was the desire of the Twelve, that Elder Rigdon and Elder Page should meet us at Nauvoo, and after we had rested and mourned for our martyred brethren, we would sit down together and hold a council on the very ground where sleeps the ashes of our deceased friends. This letter was received by Elder Rigdon as we have since learned. Well, what does he do? He comes directly to Nauvoo — he arrived before the Twelve could get there. He immediately entered into measures to call the Church together to appoint a Guardian, and was very anxious to crowd an action before the Twelve arrived, when he knew that it was the request of the Twelve to sit in council together with him before any action was taken before the public. He represented to the congregation that it was necessary that he should return home immediately on account of the situation of his family. Providentially the Twelve came before he had accomplished his design and an action was then taken before the public, and he was defeated. The Church unanimously voted to sustain the Twelve in their office as appointed by President Joseph Smith and the Church — since that action was taken Elder Rigdon has shown no more anxiety to return to Pittsburgh. Now I would ask this congregation, if Elder Rigdon had known that he was commanded to take the lead of this people, would he have had any reason to fear his success, if he had been sure God had appointed him? Were the Twelve jealous that they should not stand in their place? I heard no such thing. We wanted to sit in council together, and felt that whatever the spirit dictated that should be our course.

There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then says he, it wants enquiring into: you must see to it. *It is known to some who are present that* ***there is a quorum*** *organized where revelation can be tested. Brother Joseph said, let no revelation go to the people until it has been tested here.*[8] *Now I would ask, did Elder Rigdon call the quorum together and there lay his revelation before it, to have it tested? No, he did not wait to call the quorum;* neither did he call the authorities together that were here. He endeavored to ensnare the people and allure their minds by his flowery eloquence; but the plan was defeated. The voice of the people was in favor of sustaining the Twelve to be their leaders. I tell you it is no enviable place for one of that quorum to stand in, to stand as the leaders of this people. The shafts of the enemy are always aimed at the head first. Brother Joseph said some time before he was murdered. "*If I am taken away, upon you, Twelve,*[9] *will rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty though you walk into death. If you will be bold and maintain your ground the Great God will sustain you*." And now inasmuch as a charge has been laid upon us, it will be inquired in a day to come if we have been faithful to the charge, and we are responsible for what has been laid upon us.

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[8]Hyde here refers to the Holy Order. For more on this idea, see *Unpublished Revelations*, v. See also notes 56, 57, 67.

[9]See notes 15, 68. Probably Hyde is here referring to the "Last Charge". Evidence would indicate that the Last Charge was actually given to the Kingdom of God or Council of Fifty, to which organization the Twelve apostles belonged, and not exclusively to the quorum of the Twelve. Benjamin F. Johnson was a member of this Council and was present when the "Last Charge" was given. The following is his testimony concerning what the Prophet actually said:

At one of the last meetings of the Council of Fifty after all had been completed and the Keys of Power committed, and in the presence of the Quorum of the Twelve and others who were encircled around him, he arose, gave a review of his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing off this kingdom, and turning to those around him, **including the 12**, he said "And in the name of the Lord Jesus Christ I now place it ***upon you my brethren of this Council***, and I shake my skirts clear of all responsibility from this time forth," springing from the floor and shaking his skirt at the same time. (A Life Review, by Benjamin F. Johnson, Mss. p. 96, Church Historian's Office; For more on this subject see "The Apostleship — Apostolic

Succession — and the Authority of the Quorum of the Twelve", *Doctrine of the Priesthood*, Vol. 7, No. 10 (Oct 1990) pp. 27–30.

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After the Twelve returned I went to see Elder Rigdon and requested him to meet with us in council; I invited him to attend but he said he was sick; well, I don't know but he was sick, but I am informed that he went the same day and held a meeting somewhere outside the city. Today, there is an excuse. He says he is sick, perhaps it is so. In our conversation on Tuesday evening, when he said he had the Keys and Power he said he did not claim jurisdiction over the Twelve, he claimed jurisdiction over no man. Says I, "Elder Rigdon, if the Twelve were to transgress would you call them to account?" He replied, "No, I have no jurisdiction over them." But was Brother Joseph here and he was to see the Twelve do wrong, we would not have time to wink more than twice, before he would be upon us with a rod and drive us back to the path of duty again. Elder Rigdon says he claims no jurisdiction over the Twelve, nor the Twelve over him. Says I, "Elder Rigdon such a course as this will lead to a division of the Church." He replied, "There will be a good many churches built up all over the world."[10] I asked if all these churches would be subject to one common head. He answered, "They would not."[11] Elder Young replied, "Then there will be many bodies." He replied, "Oh no!" I then said, "Where there are many heads there is no head at all; and a thing that has got many heads must be a hydra — a monster: a house divided against itself cannot stand." (Matt. 12:25) Elder Rigdon is now going to work to make a division, and yet he said on the stand, he did not want to make a division. When any man comes here with a revelation purporting to be from God, we feel in duty bound to question its validity. This is a kind of furnace (Isaiah 48:10) to prove all things (1 Thes. 5:21), and Elder Rigdon don't like to come into the furnace.

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[10]Rigdon here speaks of Kingdom building via the Law of Adoption. For more on this see note 29.

[11]See note 12 and text below note 65, also the remarks of Orson Hyde above note 25. See also "Adoption — Law of the Kingdom — Forgotten Doctrine of Mormonism", *Doctrine of the Priesthood*, April 1991, Vol. 8, No. 4, pp. 16–25.

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I will now give some testimony which has been handed to me concerning what Elder Rigdon has said. Those who have testified here are ready to testify to the same before the congregation if it is necessary.

I shall omit names unless called upon, and then they shall be forthcoming. One of Mr. Rigdon's party said to this brother, "you are a pretty strong Twelve man I believe: are you not?" He answered: "I am no party man — but

I am desirous to obtain the truth." Mr. Rigdon's friend then said, "if you will not tell it to the Twelve, I will tell you our plans." "He then communicated unto me their designs. The substance of which was as follows: that Elder Rigdon was going to feel of the minds of the branches, and then the people of Nauvoo, until he got strong enough to make a party, and if he found that he could raise influence to divide the people he would do so, and let the remainder follow the Twelve."[12]

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[12] See note 11. For more on this see "Adoption, Law of the Kingdom, Forgotten Doctrine of Mormonism", *Doctrine of the Priesthood*, Vol. 8, No. 4 (April 1991) pp. 16–25.

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Elder Hyde continued and said: this was said previous to his discourse at La Harpe; then, he comes here, and says, "I have no authority, I have no jurisdiction over this people whatever." We knew by the spirit that this was in Elder Rigdon's heart before, and we wanted to bring it out. This shows that the whole plan was matured at the time he said he did not want to divide the Church — he had no jurisdiction, & etc., and he let out the roots of it on Tuesday evening, when we conversed with him. When we demanded his license, he said, "I did not receive it from you, neither shall I give it up to you." He then threatened to turn traitor. His own language was, "inasmuch as you have demanded my license, I shall feel it my duty to publish all your secret meetings, and all the history of the secret works of this Church, in the public journals." He intimated that it would bring a mob upon us, says he, "I know what effect it will have; there is a rod and a scourge awaits this people." Says I, "Elder Rigdon if you want the honor of bringing distress upon this people, you may have it, you may have the honor of it here, and you may have the honor of it in eternity; and every effort you make to bring distress upon this people, will recoil back upon your own head." I have been told since, that he was angry and did not mean to do as he said; but I would ask this congregation, can a man say what is not in his heart? I say he cannot, for "out of the abundance of the heart the mouth speaketh" (Matt. 12:34; Luke 6:45). (*Elder Young says he can prove that Elder Rigdon made use of the same expression previous to our visiting him last Tuesday.*) I replied to him and said, "We have counted the cost and it can't cost us more than our lives, and we have got them ready to pay" (Matt. 10:39). Now what was the idea conveyed by Elder Rigdon's expressions? It was this: If you will let me alone, and not oppose me in my measures, although you are a wicked and iniquitous people, we will be hail fellows well met, and all fellowship together; but if you oppose me, I will expose all your secret wickedness, I will expose all your iniquity. Now I don't know of any man in this Church that has gone deeper into matters than he did in Far West in his oration on

the 4th of July.[13] He was the cause of our troubles in Missouri, and although Brother Joseph tried to restrain him, he would take his own course, and if he goes to exposing the secrets of this Church, as he says, the world will throw him down and trample him under their feet.

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[13]See note 66. The oration to which Hyde refers is known as the "Salt Sermon" which Rigdon gave in celebration of American Independence day, on the 4th of July 1838, at Far West Missouri. Ebenezer Robinson has left us the following information on this subject:

"It will be remembered with what assurance the declaration of Independence, was made on the 4th of July, in which it is declared:

'That mob that comes on us to disturb us, it shall be between us and them a war of extermination, for we will follow them, till the last drop of their blood is spilled, or else they will have to exterminate us; for we will carry the seat of war to their own houses, and their own families, and one party or the other shall be utterly destroyed. Remember it all MEN.' — S. Rigdon's oration.

"Let it be distinctly understood that president Rigdon was not alone responsible for the sentiment expressed in his oration, as that was a carefully prepared document, previously written, and well understood by the First Presidency, but Elder Rigdon was the mouth piece to deliver it, as he was a natural orator, and his delivery was powerful and effective.

"Several Missouri gentlemen of note, from other counties, were present on the speaker's stand at its delivery, with Joseph Smith, Jr., President, and Hyrum Smith Vice President of the day, and at the conclusion of the oration, when the President of the day led off with the shout of Hosanna, Hosanna, Hosanna, and joined in the shout by the vast multitude, these Missouri gentlemen began to shout hurrah, but they soon saw that did not time with the other, and they ceased shouting.

"A copy of the oration was furnished the editor, and printed in "*The Far West*," a weekly newspaper printed in Liberty, the county seat of Clay county. It was also printed in pamphlet form, by the writer of this, in the printing office of the *Elders' Journal*, in the city of Far West, a copy of which we have preserved.

"This oration, and the stand taken by the church in endorsing it, and its publication, undoubtedly exerted a powerful influence in arousing the people of the whole upper Missouri country." *The Return*, Vol 1: (November 1889) 170–71.

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Before I went east on the 4th of April last, we were in council with Brother Joseph almost every day for weeks. Says Brother Joseph in one of those councils, "There is something going to happen; I don't know what it is, but *the Lord bids me* to hasten and give you your Endowment before the temple is finished." He *conducted us through every ordinance of the Holy Priesthood*, and when he had gone thro*ugh with all the ordinances* he rejoiced very much, and says, "Now if they kill me *you have got all the Keys*[14], and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down this Kingdom as fast as you will be able to build it up"; and now says he, "On your shoulders will the responsibility of leading this people rest, for the Lord is going to let me rest a while." Now why did he say *to the Twelve*,[15] "On *your*

shoulders will this responsibility rest", *why did he not mention Brother Hyrum?*[16] *The spirit knew that Hyrum would be taken with him, and hence he did not mention his name*. Elder Rigdon's name was not mentioned, although he was here all the time, *but he did not attend our councils*.[17]

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[14]This is a clear statement to the effect that the Keys of the Priesthood are conferred in the Temple Ordinances, and not particularly by being ordained an Apostle. It is in the Endowment and Second Anointing that a man is ordained a King and Priest and given the Sealing Keys of Elijah. For more on this see "The Nauvoo Doctrine on Priesthood in Light of Alma Chapter 13", *Doctrine of the Priesthood* Vol. 3, No. 2 (December 1986); see also "The Apostleship — Apostolic Succession — and the Authority of the Quorum of the Twelve", *Doctrine of the Priesthood*, Vol. 7. No. 10 (Oct 1990); See also "The Diaries and Writings of Bishop George Miller", to be published in a forthcoming issue of *Doctrine of the Priesthood*).

[15]See note 9. There is no known document which was written before the Prophet's death which would show that the Prophet made a statement as given above explicitly to the Quorum of the Twelve. In all probability, Hyde is here referring to the "Last Charge" which was given to the Council of Fifty, and to which body the Twelve belonged. Since the Council of Fifty or Kingdom of God was a secret organization, they could not come forward and testify regarding these things. However the situation with the Quorum of the Twelve was different — they were known to the public, and it was therefore convenient for them to take all the credits. For more on this see "The Apostleship — Apostolic Succession — and the Authority of the Quorum of the Twelve", *Doctrine of the Priesthood*, Vol. 7 No. 10, October 1990.

[16]See note 47. The above is a tactful admission that the Prophet had intended for Hyrum to stand in his place in the event of his untimely death. It was for this reason among others, that the Prophet did not want Hyrum to accompany him to Carthage. For more on this see: "The Prophet's Nauvoo Teaching on the Office of the Church Patriarch and the Fulness of the Patriarchal Priesthood", *Doctrine of the Priesthood*, Vol. 8, No. 8, Aug 1991. See also "New Amalgamated Texts of Discourses Given by the Prophet Joseph Smith, Part 1: The Prophet's Nauvoo Teaching on the Office of Church Patriarch, *Doctrine of the Priesthood*, Vol. 8, No. 9, Sept. 1991; "The Matriarchal Priestesshood and Emma's Right to Succession as Presiding High Priestess and Queen", *Doctrine of the Priesthood*, Vol. 8, No. 3, March 1991, pp. 10–11)

[17]See Appendix A and B. See also notes 44, 46, 57, 64. Rigdon did attend some of the meetings of the Council of Fifty and Holy Order and as such was involved in their councils. It is possible that Hyde is here referring to meetings between the First Presidency and the quorum of the Twelve, wherein Rigdon did not attend.

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When we were coming away last Tuesday evening, Elder Rigdon said, "You are not led by the Lord, and I have known it for a long time that you were not led by the Lord."[18] In his discourse before the people the first Sunday after he came here, he stated that Joseph Smith yet holds the Keys of this

Kingdom, for he had seen it since he was dead. When Elder Rigdon made this remark, says I to him, "I defy any man to show that we have adopted any measure, only what Joseph has directed us." We have all the while sought to carry out those measures which he has labored at such pains to establish.[19] Now if Brother Joseph yet holds the Keys of this Kingdom, I would ask how is any man going to get by Joseph into the Celestial Kingdom of God, if they oppose and seek to destroy the principles laid down by Brother Joseph. They can't get over it, neither can they get by him. I will now leave the subject with Brother Parley for he is a witness in the matter.

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[18]See note 32. If this is true, it can only be said that Rigdon waxed eloquent in defense of the Prophet at the April 1844 conference. See appendix D. But this notwithstanding, we do well to remember that even as early as the Kirtland period, Rigdon proved himself to be unstable and unreliable in the Prophet's absence. For more on this see Appendix A and B.

[19]See note 2..

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Elder Parley P. Pratt arose to give his testimony concerning this case. He said: In the first place I will say that there is no man present, save one, who has been acquainted with Elder Rigdon longer than I have. Elder Hyde knew him before I did. I have been in church fellowship with him for 15 or 16 years. I was a member of the same church with him before we heard this gospel; I was the first man who presented the Book of Mormon to him, and bore testimony to him concerning the gospel. I witnessed his coming into this Church — I have feelings for him as a friend of the strongest kind, and ever have felt an interest for him — I would be amongst the first to rejoice to see him walk up as a counsellor with us. I have no feelings but in his favor. But the salvation of this Church is of far more importance than anything else, and we are determined to walk up to our duty, let it come against whom it may. After Brother Rigdon came from Pittsburgh, I waited on him to bid him welcome, but he was so crowded with friends shaking hands and welcoming him back that I said to him, Elder Rigdon, you are busy today, we will not interrupt you today, but tomorrow morning the few of the Twelve who are here will want to meet with you, and sit down in council together. We expect to hear you preach. In the morning I called upon him to go with me to Brother Taylor's, as we had to hold our councils at Elder Taylor's, he being confined to his bed, by the wounds he received from the mob. He made an excuse, saying, that he was engaged with a strange gentleman, and could not leave him then, but would come when he got through. We waited until it was almost meeting time, and instead of coming to meet with us, he went directly to the meeting. He came here and preached, and related his vision or

revelation to appoint a guardian. We still deferred and waited to meet with him in council, until, to our astonishment, without our knowledge, he caused an appointment to be made for the next Thursday for the Church to choose their guardian; and this to in the absence of the more part of the Quorum of the Twelve, and even without consulting the High Council of the Church. I knew such a course would divide the Church, and I protested against it, and determined to come to the stand if the motion was to proceed and dismiss the meeting. It fortunately happened that the Twelve came in time to attend the meeting which was changed by them into a special conference. We made another effort to get Elder Rigdon to sit in council with the Quorum of the Twelve. We met at the time appointed and waited something like three hours before he came. He finally came and we then asked him to give us the relation of his vision or revelation, which he did. He said it was shown to him that there were no authorities left in the Church who could act. "When Joseph was alive the people had confidence in the quorums, but now they had not that confidence; the people must choose some man they can have confidence in, to act." Said I to him, "Elder Rigdon, there never was a time when the people were more willing to hearken to council and be agreed, than they are now." Said I, "Has not the Almighty God established authorities in this Church by Joseph Smith, such as the Quorum of the Twelve, the High Council and other quorums, and have they not power to act, and will they not be damned if they do not act; and will not the people be damned if they do not give heed to these authorities?" He answered, "Yes"; when not twenty minutes before he said there was no authorities in the Church! Said I, "Elder Rigdon, I object to that meeting you got up, in the name of the Twelve. It is got up without the consent or advice of those of the Twelve who are here, at present we don't need to adopt any new measures, we only need to carry out the measures which God has revealed, and when we have done this, God will give us more; and on these grounds, I object to the meeting." Says he, "There is no need to appoint another officer. We have only to sustain the officers, as they are already organized; and I pledge myself there shall be no other business brought up on Thursday, only the regular prayer meeting." When I had got this pledge from him I told the people that Thursday's meeting would only be a prayer meeting. But after this, some of the people went to him and he turned round again, and said it was a business meeting. I know that he said no business should be done at that meeting, and afterwards said it should be a business meeting. I then saw that this was a deep and cunning plan laid to divide the best people that ever lived.

On last Sunday we heard preaching all day about things along way ahead — terrible battles to be fought somewhere by the brook Kedron. Their preaching gave me a text which I want to preach from, it is somewhere in Webster's

Spelling Book, and I suppose the little boys can tell me where. However it is a story of a "country maid and her milk pail," & etc. The moral was that when men suffer their imaginations to be amused with things along way ahead, they suffer loss by neglecting those things which immediately concern them. The Great God said through Joseph — "Build this temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a people with your dead." I thought we were concerned in building up this place and defending it, and while we were immediately concerned in all these important matters, the day was spent in talking about Queen Victoria, battles, & etc., and things which were calculated to draw our minds away from those things wherein our eternal interest is at stake. When he blessed the people I said amen, and when he said our persecutions were about over, and cried peace, peace, I hoped it would be so, if we could get it. He did, by hard straining get it out that we might go on and build the temple and build up the city.

On Tuesday, as has been stated, we went to Elder Rigdon's house, when I had heard that he had been ordaining men *to unheard of offices.*[20] *These men were in no quorum,*[21] *and under nobody's direction, nor authority*, but Elder Rigdon's own revelations. We protested against it. *He claimed he had Authority and Keys over any one else*. By and bye we had more of his revelations. Says he, "I saw all this before I left Pittsburgh." I then charged him with endeavoring to palm upon the people false revelations and lies in the name of the Lord. He then gave us another slice of his revelation, in addition to what he had already told us. It was that he was to help to fight a bloody battle in some appointed place, the particulars of which had been revealed to him. This battle was not to be a war of words, not a battle with the tongue, but says he, "with the *'sword'* and it will be a bloody battle; the Great God has revealed it to me, and no one shall beat me out of it!" Says I to him, "If you build up churches and ordain men to preach who are not subject to the Twelve, how are they to be governed. Suppose the Twelve, having authority to regulate all the churches in all the world[22] according to the Book of Doctrine and Covenants, should publish an epistle to the churches, they will say, who are the Twelve? We are not under the authority of the Twelve. Will this not be the result?"

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[20]Pratt is not here being altogether forthright in his testimony. As will be seen John Taylor and others were more frank and open in their discussion of the issues. The whole trial proceeding witnesses that the Prophet Joseph Smith did in fact anoint men Kings and Priests. But this was done secretly, and in this sense as far as the general public was concerned, they were "unheard of offices".

[21]See note 6. Pratt here speaks of the Holy Order which was first organized by the Prophet on May 4th, 1842. It was through this organization that worthy recipients

were initiated into the Kingdom through the Endowment and sealing ordinances. Thus the Holy Order was a Priesthood body which had jurisdiction in the administration of Temple Ordinances. In his free style ordinations of Kings and Priests, Rigdon had unlawfully bypassed the authority of this important "Quorum".

[22]See notes 38, 48, 68. Pratt here refers to the Prophet's 1835 revelation on Priesthood (see D&C 107:23, 25, 90). When this revelation was given, and up until the time of the Prophet's death, these passages were interpreted as having reference exclusively to the mission field, where there was no organized Stake of Zion. In other words, the jurisdiction of the Twelve was everywhere, except in Zion. However, after the Prophets's death, and contrary to his teachings, the quorum of the Twelve began to interpret these verses as giving them universal jurisdiction over all the earth, including Zion. For more on this see "The Apostleship — Apostolic Succession — and the Authority of the Quorum of the Twelve", *Doctrine of the Priesthood*, Vol. 7, No. 10, October 1990.

The truth is, according to the Prophet's teachings, as well as those of President Young, it was those who had been ordained "Kings and Priests" who held jurisdiction "in all the world" including Zion. The following remarks were made by President Young in the Nauvoo Temple, on Friday, December 26th, 1845:

"Every man that gets his Endowment whether he is [a] High Priest or Seventy may go into any part of the world and build up the Kingdom *if he has the Keys* — or onto any Island. We have been ordained to the Melchizedek Priesthood which is the highest order of Priesthood and it has many branches or offices — And those who have come in here and have received their washing and anointing will be ordained *Kings and Priests* and will then have received the *Fullness of the Priesthood*, all that can be given on Earth, for Brother Joseph said he had given us all that could be given to man on the Earth. (*TPBY* 1:12/26/45; see also "The Nauvoo Diaries and Writings of William Clayton", December 26th, 1845, to be published in a future issue of *Doctrine of the Priesthood*).

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I asked the question to one of his new prophets, "Do you consider yourself under the direction of the Twelve?" He hesitated a while and replied, "I hope Elder Rigdon and the Twelve will be united and walk together, if not I shall not be under the direction of the Twelve, only so far as they agree with Elder Rigdon. I shall be under the direction of the revelations as given to Elder Rigdon, I regard him as my Prophet, Seer, and Revelator." Now the old revelations require us to build this temple, that we may receive our Endowment, and all the ordinances and Priesthood,[23] whereby we may save ourselves and our dead. The new revelation is to draw the people to Pittsburgh, and scatter them abroad; and do anything and everything but that which the old revelations bid us do. Some of the brethren, Elders Young, and Orson Pratt, and others then said to him that the matter must be settled before he went away to Pittsburgh, either one way or the other. We labored with him till near twelve o'clock, but the split seemed only to grow wider and wider. Says I, "Elder Rigdon, if the God of Heaven has sent me to tell what will be, you will never

fulfill your revelation; I have no more confidence in your revelations than I have in Gladden Bishop's. One said he would marry the Queen of England, and the other said he would take her by the nose." *Now brethren it was for this ordaining men to unheard of offices in an illegal manner, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from Elder Rigdon*. I was one of the committee who went to demand his license, and acted as spokesman. I made the demand in a respectful manner, taking care not to do anything intentionally to wound his feelings. When I demanded his license he refused to give it up as has already been observed, and says he, "I shall now take the liberty to publish to the world, all the secret works of this Church, and stir up the world against you", and says he, "I know the result both on you and the Church, and myself" — this was letting out a little more of his revelation. He then said, "I have sat and laughed in my sleeve at the proceedings of the Twelve this evening, for they have been fulfilling in this last act, the vision I had at Pittsburgh. I knew you would withdraw fellowship from me, I knew you would oppose me, in all my movements. It was all shown to me in the vision before I left Pittsburgh." Thought I to myself, "Oh consistency, where hast thou fled? Here are revelations manufactured as fast as they are needed to suit the circumstances."

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[23]D&C 124:27–39. See also note 2.

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Last Sunday Elder Rigdon said we were a blessed people. Now he says he has known ever since before he left Pittsburgh, that this same blessed people would cut him off before he left them.

He further said, "I am not going to injure this people; I don't want to make a division," and soon after said, "I know this people have not been led by the Lord for a long time." He was talking about exposing our secrets;[24] Elder Hyde then said he was glad he had got at the roots of his feelings; Elder Rigdon replied "I don't do it with a design to injure this people, as before stated."

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[24] See note 50. No doubt, the secrets to which Rigdon referred are Plural Marriage, the Holy Order and Kingdom or Council of Fifty and associated activities. For more on this see Appendix D.

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Now the Quorum of the Twelve have not offered a new revelation from the time of the massacre of our beloved brethren, Joseph and Hyrum, but we have spent all our time, early and late, to do the things the God of Heaven commanded us to do through Brother Joseph. Here are the principles of Brother Joseph, our Prophet, who laid the foundation of this work, and the Twelve have labored to carry them out. We have not said, go to Black River, nor to Prairie

du Chien, nor to Pittsburgh, but we have said take the sword of the spirit (Eph. 6:17), and do the things commanded and enjoined by Brother Joseph. Only think of the idea, after blessing the congregation in the manner he did last Sabbath, in two days after he says, "This people have not been led by the Lord for a long time, and I have known it": And why? Because we fulfilled his own revelation by cutting him off from the Church; but if we had not cut him off nor opposed him in his secret corner of treachery and apostasy, we should have been a very good people, and we would all fellowship together.

I will here read from the book of Doctrine and Covenants, page 102, new edition, paragraph 11, to show concerning the legal authorities of this Church:

> ["Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body [of the Priesthood], appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church. The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ ***in all the world*** — thus differing from other officers in the church in the duties of their calling. And they form a quorum, equal in authority and power to the three presidents previously mentioned."] (See D & C 107:22–24)

Now you ask, "Where is the proper Authority and Power for us to look to?" We answer, "Here is a Power and Authority equal to the First Presidency; equal and nothing more." But suppose you uphold Elder Rigdon's theory, what have you got? You have got one of the quorum which does not even form a majority, and consequently has no power to act (D & C 107:27–29). But it would make no odds who you look to for your leaders, if they are not chosen and upheld by the faith and prayer of the Church, and then they must walk according to the revelations, or there is no power in their appointment. I say and bear testimony that the things revealed to Sidney Rigdon touching the great battles to be fought somewhere; the secret meetings; the ordination of officers, and the government of this Church, is a revelation of falsehood and delusion, calculated to lead the people astray. It will result in open apostasy, and is designed to bring destruction upon us, or else it will result in speedy repentance and a turning round to the principles and revelations laid down by our martyred prophet.

Elder Orson Hyde arose again and said he wanted to relate a little story: It is only about two minutes long, and I think it will serve to illustrate the present position of this Church. Elder Rigdon's remarks not only authorized, but courted a division of the Church, and at the same time he acknowledged that he had no jurisdiction over the Church whatever. The story is this, "in the days of King Solomon there were two women who lived in the same house, and had each a child. One night one of the women overlay her child, and when she awoke her child was dead. As soon as she discovered this, she took her own dead child and placed it by the side of the mother of the living

child, and took the living child to herself. When the mother of the living child awoke in the morning to give her child suck, behold it was dead; but when she had considered it, she found it was not her child; and the other woman said nay: but the living is my son, and the dead is thy son. And this said no; but the dead is thy son, and the living is my son. They then referred the matter to King Solomon, who said, the one saith this is my son that liveth, and thy son is dead. And the other saith, nay; but thy son is the dead, and my son is the living. And the King said, "bring me a sword,' and they brought a sword before the King, and the King said; 'divide the living child in two, and give half to the one and half to the other.' But the woman whose the living child was, said to the King, 'Oh my lord the King, give her the living child, and in no wise slay it;' for her bowels yearned over her son. But the other said, "let it be neither mine nor thine, but divide it." (1 Kings 3:16–28) Now brethren the Twelve say let not the child be divided; but Elder Rigdon says let the child be divided, for I profess to have no claim or jurisdiction over it; and I believe if the Great God would speak from heaven this morning, he would say to the Twelve, ye are the mother, (or rather the father) of the living child, and the Church shall not be divided, for I say it in the name of the Great God. I say let not the child be divided; let it live; and all the congregation said amen.

Elder Amasa Lyman said: So far as I am acquainted with what has been said, it is correct, and the most of it has been under my own observation. It would therefore be useless to recapitulate. But there are some things connected with the history of this event that should speak to the understanding of the individuals to whom this case is to be submitted. The Twelve have already told their mind on the subject and have acted on it. There is a curiosity connected with the revelation of this individual, who is so favored of heaven as to have gathered the rays of light from the upper world; intelligence and wonderful things, that other men never thought of. Even Gladden Bishop never thought of such wonderful things. Now where has this individual been for these years past? Has he been laboring to support and uphold the man whom God has appointed to bring forth His work? Has he been endeavoring for the last four or five years to build up the principles taught and laid down by the man of God? There are men here present who have travelled through the length and breadth of these United States, and to Europe, and some who have travelled as far as Palestine to carry out and establish the principles which have been laid down by our deceased prophet, and yet the Great God has not made known to any of these men the wonderful things made known in this revelation. Neither has Elder Marks nor the Twelve received any such wonderful revelation. But this man who has been asleep all the while, when he was not too sick, to sleep and smoke his pipe, and take his drink; correspond with

John C. Bennett,[25] and other mean, corrupt men. This is the character of the man on whom shines the light of revelation; this is the man who says the Twelve have gone astray and this Church is not led by the Lord. This man is made generalissimo of all the armies of the Gentiles, on both sides I suppose; this is the man who is to fight these wonderful battles till the blood of the slain flow as high as the horse's bridles in the brook Kedron. Elder Brigham, nor any of the Twelve did not get this wonderful power; they have not got the same spirit. But these men who obtain these great revelations carry the spirit about with them; you can smell it as soon as you come near enough to feel their breath.[26] Elder Rigdon's plan is to divide the Church, although he claims no jurisdiction.

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[25]See text below note 65. Suspicions of Rigdon being guilty of treachery in corresponding with John C. Bennett, commenced in August of 1842, when John C. Bennett published a letter which the Prophet wrote to Rigdon's daughter Nancy, in hopes of persuading her to become his plural wife. For more on this see Appendix A, note 69.

[26]It would seem that Lyman here speaks of alcohol. The adoption of the "Word of Wisdom" as a mandatory Law and the policy of its rigid enforcement was not practiced in the Church until the administration of President Heber J. Grant.

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This wonderful spirit of revelation has fallen on a great many. Here is a revelation come away from Michigan, which points out a Mr. Strang, as the one to take the lead of this people.[27] So Brother Sidney is not the only man who professes to have been appointed to lead this Church. *The Devil seems to have set a good many hooks and baited them very nice, that some may be sure to catch*. Here is another revelation come from the wonderful town of Appanooce,[28] yes God has seen fit to send a revelation from Appanooce; but the Twelve are so wicked they cannot get it. The great John C. Bennett said at the conference when he first came here, that he sustained the same position in [the] First Presidency, as the Holy Ghost does to the Father and Son. He now says that Elder Rigdon is to take the Presidency, and he is appointed to Elder Rigdon's place. Now you see it is impossible for this people to go after them all. When Elder Rigdon was in Pittsburgh he saw a great many things, and I dare venture to say, that when the news reaches him of your action today, it will bring another slice of his revelation; he no doubt saw it all before he left Pittsburgh. It is plain beyond a doubt that Elder Rigdon came here with a spirit as corrupt as hell; because the effects produced by all his movements are as corrupt as can be. He first told the people he came here to do one thing, afterwards he said he would do another quite opposite. He said God had sent him here to see that the Church was built up to Joseph,[29] and the least departure from this, he said, was sure to result in the destruction of the Church. He said, wo, wo, wo unto this people if they

do not make a right choice. And again he says he saw that the people would reject him. He said there was an important passage in the scriptures which had to be fulfilled. He did not tell us what it was, but we learned that it was that part of Isaiah's prophecy where he says, "the stone which the builders rejected is become the head of the corner." (Psalms 118:22; Matt 21:42; Mark 10:12; Luke 20:17; Acts 4:11; 1 Peter 2:7) Now it appears that Isaiah's prophecy *must* be proved true, if it has to ruin the whole Church to do it. The Temple must be forsaken and not be finished, and all that Joseph has done must be rejected, to carry out his notion that he (Sidney) was some great one. For the last four or five years we have never heard of Sidney's getting a revelation, but as soon as Brother Joseph is out of the way, he can manufacture one to allure the people and destroy them. Now after he has given his testimony to the world; after finding fault with God because he happened to get into jail in Missouri; and because he was poor: yet this is the man that can get such wonderful revelations. Brother Parley and Brigham suffered in Missouri, but did not find fault with God; they don't get such wonderful things — Now this is the man who has got the Keys of Conquest; *the Keys of David*,[30] (Isaiah 22:22; Rev. 3:7) Keys which the Twelve never heard was to be given to [a] man, who had, in a manner, curse[d] God to His face. It may be plead that Sidney Rigdon may be mistaken. If he should, it is not the first time he has been mistaken in his revelations. But Joseph Smith never was mistaken in his revelations. He never commenced to do a thing and when he had got it half done, turn round and quit it.

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[27]Strang produced a letter which was supposedly written by the Prophet, wherein Strang was appointed his successor. The letter has since been proven to be a fraud.

[28]Lyman here speaks of a revelation produced by John C. Bennett which appointed himself and Rigdon at the head of the Church.

[29]See notes 10, 33, 40, 65. Rigdon here speaks of the Church being built up to Joseph through the Saints being adopted to the Prophet as sons and daughters. For more on this see "Adoption — Law of the Kingdom — Forgotten Doctrine of Mormonism, Doctrine of the Priesthood" Vol. 8, No. 4, April 1991, pp. 16–25.

[30] See notes 42, 51, 66. Probably Rigdon received his first ideas about the "Keys of David" from the Prophet Joseph Smith in the meetings of the Council of Fifty. On March 10th, 1844, which was the day that the first preliminary meeting of the Kingdom was held, the Prophet made the following statement:

"Although David was a king, he never did obtain the spirit and power of Elijah and the fullness of the Priesthood; and the Priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage." (*HC* 6:253; *TPJS* 339; *WJS* 331)

That the Prophet discussed the "Keys of David" in the Council of Fifty is evident from the following statement which was made by President Young on October 7th, 1863:

"Joseph Smith [the third] that now is living in the State of Illinois, the son of Joseph the Prophet, will never lead the Latter-day Saints; he may lead apostates.

"I am a witness that Joseph Smith the Prophet had a son born to him after his death. He received his death wound about twenty-four minutes past five in the afternoon of the 27th of June, 1844; and in the following fall he had a son born to him. Long before his death Joseph said to me, "I shall have a son born to me, and his name shall be called David; and on him, *in some future time*, will rest the responsibility that now rests upon me." This is Joseph's declaration to me and others, some time before his death. I can produce plenty of witnesses to the truth of this, if necessary.

"If Joseph Smith was a prophet, we will take his words for what they are worth; if he was not a prophet, then are we deceived, and our professions and testimonies relating to the kingdom of God are void. . . . . .

"It has been told you what Joseph the prophet said with regard to the keys of the priesthood. Here are men, sitting around me, that sat in the Prophet Joseph's secret counsels year after year; I refer to the Twelve Apostles and some others; they heard Joseph say thousands of things that the people have never yet heard" (TPBY 5:10/7/63; See also "Four Unpublished Sermons Given By President Brigham Young, Regarding The Prophet Joseph Smith's Family And Patriarchal Succession to the Keys of the Kingdom", to be published in *Doctrine of the Priesthood* Vol 9, No. 1, Jan 1992; for more on this subject see "The Matriarchal Priesthesshood and Emma's Right to Succession as Presiding High Priestess and Queen", Doctrine of the Priesthood, Vol. 8, No. 3, March 1991, pp. 10, 12)

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Sidney's first revelation in Kirtland was telling the people that the Kingdom was rent from them, and they might as well all go home for they were rejected.[31] The Saints felt very bad and were almost distracted. When Brother Joseph came home, (who was absent at the time) he called Sidney into council and there told him he had lied in the name of the Lord; and says he, "you had better give up your license and divest yourself of all the authority you can, for you will go into the hands of Satan, and he will handle you as one man handleth another, and the less authority you have the better for you." Sidney gave up two licenses to Brother Whitney, (who has got them at this day) and according to his own testimony, he was handled by Satan just as Brother Joseph said, and weltered in the most extreme agony for about two or three months, and then Brother Joseph seeing that he had repented, said that he had suffered enough and restored him again. He made a tremendous blunder at the first revelation, but we would hardly suppose that a man who has been in the Church so long as Sidney has, would make such a monstrous blunder as he has made this time. The object of Sidney's revelation was to divide the Church and scatter it. Brother Joseph has said at different times, that if Elder Rigdon was to lead the Church twelve months, he would lead them to the Devil. When he attempted to lead the people in Kirtland, it was to lead them to the Devil, and when he made the attempt this time, it was for the same purpose. When he was making his flowery sermon and endeavoring to captivate the people by his eloquence, they looked, and when he had got through, behold

they had seen nothing; and when he found that there were those who were on the alert, and that there were men in whose ears the God of Heaven would whisper, and they would discover his principles, he could not stand it; he was going to run; he was in a wonderful hurry to get back to Pittsburgh. He was determined not to let Brother Young pull the things out of him. I presume the atmosphere did not feel very congenial to his spirit. After we had been [to see him] and spent the evening with him last Tuesday and had concluded to demand his license, he then said he was going to publish the history of all the secrets of this Church. I think if he don't give a straighter history than he has given in his revelation, we shall not need to be at the trouble to go abroad and contradict it, for he will contradict himself. He took a position when he first came here, but since that he has left the ground entirely. If he talks with one of Brother Joseph's friends, he will say, "I admit that Joseph held the Keys of the Kingdom at his death," but if he talks with those who are not Joseph's friends, he will say, "I knew he was not led of God for a long time."[32] In our council in the Seventy's Hall, he said that this vision was a continuation of the vision recorded in the book of Doctrine and Covenants (D & C 76). There was however this difference, the one in the Doctrine and Covenants was an open vision, but the vision he received in Pittsburgh was a mental vision, a vision presented to the mind. Now it seems very likely that while Brother Sidney was maturing his plans in Pittsburgh, and laying his schemes as to what course he would pursue, it was very natural to see that the Church would cut him off. There are many who seem to be in difficulty concerning Sidney Rigdon's standing in the Church during the time he has been wallowing in his filth and corruption for four or five years past. I know how he has stood, but I rather some one else would tell it, I shall therefore leave the subject.

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[31] This or a similar incident is described by the Prophet Joseph Smith in the following letter which he wrote to William W. Phelps on July 31st, 1832:

"Sidney learned the feelings of the Brethren in whom he had placed so much confidence for whom he had endured so much fatigue & suffering & whom he loved with so much love his heart was grieved his spirits failed & for a moment he became frantic & the adversary taking the advantage, he spake unadvisedly with his lips after receiving a severe chastisement resigned his commission and became a private member in the church, but has since repented like Peter of old and after a little suffering by the buffeting of Satan has been restored to his high standing in the church of God" (*The Personal Writings of Joseph Smith* 247; see also *History of the Church* 2:51)

[32] See note 18. It would appear from this that Rigdon was for Rigdon, more than he was either for or against the "measures of Joseph".

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Elder John Taylor arose and said: I wish to make a few remarks, and to give in my testimony in this case. There has already been much said, sufficient

to criminate Elder Rigdon, and to prove satisfactorily to the minds of every unprejudiced person, that he is unworthy of the confidence we have reposed in him; that he has dishonored his high and holy calling, and has in every way disqualified himself to act in that relationship to the Church, which he has heretofore sustained. We did not investigate his conduct or character previous to the conference before alluded to, in order to prove this; his own acts and deeds since his return from Pittsburgh, as they have been set forth before this conference, are sufficient to establish that fact. It may be supposed by some that the Twelve are enemies to Elder Rigdon. So far from this, they have courted his company. They invited him frequently to their councils and have shown every mark of esteem, deference and respect, which his long standing in the Church, his years, his talent and his calling would entitle him to. They have been extremely solicitous to cultivate a friendly feeling, and not till they were forced with overwhelming testimony, have they taken steps in the matter; but they have a duty to God and to this Church to perform; and whatever may be their personal predilections, prejudices or feelings; they feel bound by the relationship they sustain to this Church and to God, to lay aside all private feelings and secondary considerations in the fulfillment of the great work that they are called upon to perform.

Elder Rigdon was appointed by President Smith to go to Pittsburgh and build up a Church; but he was expressly forbid to take anyone with him.[33] Now I would ask, has Elder Rigdon accomplished his mission? Has he sought to build up the Church according to President Smith's order? No. *He has been holding secret meetings; he has* ***ordained men illegally****, and* ***contrary to the order of the priesthood;***[34] *he has been ordaining men to the offices of* ***Prophets, Priests*** *and* ***Kings****; whereas* ***he does not hold that office himself;***[35] *who does not know that this is wrong? There is not an officer belonging to the Church but what is acquainted with this fact. Can a Teacher ordain a Priest? Can a Priest ordain an Elder? Can an Elder ordain a High Priest, or any of the former ordain an Apostle?*[36] [Or can a member of the First Presidency such as President Rigdon, ordain a King and Priest who has not already himself been anointed and ordained and sealed as such?] *You all know they could not,* ***it is contrary to the order of God****;* and yet we find that President Rigdon, a man who ought to know better — who does know better — *has been ordaining men to office[s] that he does not hold himself:*[37] *and yet he has come to us with a revelation to lead this Church to the Celestial Kingdom of God; and even if he had the authority to ordain these men, he could not do it in and of himself* ***without the accompanying ordinances****, and under the circumstances which he did. There are numbers here who can bear witness to the truth of what I now say.* These things go plainly to show that his mind is enveloped in darkness, that he is ignorant and blinded by the Devil, and incompetent to fulfill the work which he has undertaken.

[33]See note 29.

[34]See note 6. In accordance with the Law of the Priesthood, such ordinations were to take place by means of an anointing in the Endowment and under the direction of him who holds and presides in the Sealing Keys of the Priesthood.

[35]See note 6. Rigdon had received his endowment, but he never did receive the Second Anointing.

[36]See note 60. In this statement we find an open admission that the Priesthood office of Kings and Priests is above that of the First Presidency. This is precisely what the Prophet Joseph Smith taught on July 23rd, 1843, when he made the following remarks:

"Last Monday morning, certain men came to me [and said:] "Brother Joseph, Hyrum is no Prophet — he can't lead the Church — you must lead the Church! If you resign, [all things will go wrong; you must not resign; if you do the Church will be scattered."]

I felt [to make them] curious and said — "Have we [not] learned in [the scriptures about] a Priesthood after the Order of Melchizedek, [which includes the offices of] Prophet, Priest and King (Gen. 14:18; Psalms 110:4; Heb. 7:1; 1 Peter 2:9; Rev. 1:6; D & C 76:56; 110:11–16).

[I never said I was going to resign — I simply proclaimed that I had bequeathed to my brother Hyrum the prophetic power and authority that rightly belongs to the Patriarchal Office which he holds by birthright. Hyrum now stands as Prophet to the Church] — and I [in turn, when the Temple is completed] will [be] advance[d in the Priesthood] from [the office of a] Prophet to [that of] Priest, and then to [the office of] King — not to the kingdoms of this Earth, but [to the Kingdom] of the Most High God. If I should [live to establish the Kingdom of God on the Earth] would there [not] be a great many [of my enemies] disappointed in Missouri? (New Amalgamated Texts of Discourses Given by the Prophet Joseph Smith, Part 1, July 23rd, 1843 discourse; see also *The Words Of Joseph Smith* 234; *TPJS* 318; Most information in brackets is taken from the Prophet's July 16th, 1843 speech, a new amalgamated text of which is also found in the above source)

[37]See note 35.

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There are some who would insinuate that we should be merciful; we have been as merciful as we could be in the fulfillment of our official duties. *But if we pass over such gross violations of the ordinances of God's house,* and such departures from the revelations of God; *if such ordinations and organizations are suffered to proceed, we shall, as a people, soon be destroyed.* I see men in this congregation *who have received illegal ordinations, ordinations imparted through a perversion of the Priesthood, and through the influence of an improper spirit*. Who wants to see their friends destroyed in this way? A man may receive a spirit in a few minutes, the which it will take him years to get entirely rid of. *I don't want any man with such a spirit to put his hands on my head, or on the head of any of my brethren.*

Some people talk as though they considered these things very little matters; *but it was for a transgression of this kind that Satan and his angels was cast out*

of heaven, and it is those very principles that have destroyed the Church in every age of the world. It was not for drunkenness, theft nor any other act of immorality that Satan was hurled from heaven, but for resisting authority, and trying to subvert the order of God. And this is the thing that Elder Rigdon is guilty of; which is calculated to lead men to destruction. I consider that this conference has had evidence enough before it in relation to the matter. We have tried him who said he was a prophet, and sent of God with revelations to this Church, and found him a liar. I feel sorry for him as a man, but I also feel sorry for others whom he is leading astray. What has been the cause of all our difficulties? Why, a little difference of feeling, a little difference of opinion, a little difference of spirit, and this *little* difference has finally ended in bloodshed and murder. I do not blame those men who shot our beloved brethren, Joseph and Hyrum Smith, one hundredth part as much as William and Wilson Law, the Fosters and the Higbees: it is true they are murderers, but I consider that those men who pointed their guns at me, are not so steeped in crime, nor half so guilty before God, as those men who were their instigators, their aiders and abettors. They are the men who are the most guilty before God, and of them will their blood be required.

Elder William W. Phelps said: It becomes necessary on this occasion that you should be acquainted with all the facts in the case. I am knowing myself to most of the facts. Perhaps I have taken a greater interest, and have been better disposed towards Sidney Rigdon than many would suppose under existing circumstances. I have endeavored to be his friend in every situation I could. When I learned he had arrived from Pittsburgh I went to see him, and tried to find out his views and calculations on the subject, but in all his conduct there appeared to be something wrong, a reluctance to communicate. I have had as good a privilege of knowing the whole of Joseph Smith's revelations as any other man, and I know that the Twelve are the first in authority after the First Presidency. Secondly, the Twelve are the Travelling High Council, to regulate all the affairs of all the churches in all the world[38] (D & C 107:23, 33). Now I would ask this congregation, are you willing to throw away this authority for one man? What have you gathered here for? You have gathered here to build up a city; to build up a kingdom, and shall we come up to this time, and then throw away the revelations and all the measures laid down by Brother Joseph? No! Verily no!

[38]See note 22.

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There are a few in authority in this place who have been sustaining Sidney Rigdon although the Church voted to sustain the Twelve. I would give them all the advice I am able, to save them; and will read a revelation which was given November 19, 1833.

"Kirtland, November 19, 1833

"And again, blessed be Brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen that learneth his master's will by the stroke of the rod, thus saith the Lord. Yet the Lord will have mercy on him, and he shall bring forth much fruit; even as the vine of the choice grape, when her clusters are ripe, before the time of the gleaning of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand, and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbles, and humbleth him in his pride. Blessed are his generations: nevertheless one shall hunt after them as a man hunteth after an ass that hath strayed in the wilderness, and straightway findeth him and bringeth him into the fold. Thus shall the Lord watch over his generation, that they may be saved; even so, Amen."[39]

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[39] *Unpublished Revelations* 19:4–8.

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Now I want he should be dealt with in justice, but yet with mercy, for I know that what you do here this day, will be sealed in heaven, until the day of redemption (D & C 124:124; 132:26) and it will be impossible to get it off. You will perceive by this prophecy, that all this has to come upon him. He will stumble and be cast into the mire; his family will stray away, & etc. I think enough has been said to make the matter plain to the minds of the people. He has come and lied in the name of the Lord. He has told me two stories. He said he wanted to form an intimacy with the Twelve, but he has never taken one step to do it, but has in every instance endeavored to shun them. The Devil has blinded his eyes, and he has endeavored to blind the minds of the people against those revelations that have been our guide since we came into this Church. Those revelations that said we should build the temple, in order to save ourselves and our dead, and bring to pass those Keys and blessings which will secure to ourselves and our posterity the blessings which all, since the days of Adam, had lived and died for. The Lord has said that the Church would be able to judge those who were prophets and those who were not. The first thing Elder Rigdon endeavored to press upon the minds of the people, was the idea that it belonged to some person to rise up and build up the Church to Joseph Smith, but there is no such thing written[40] in the Bible, or the Book of Mormon, or the book of Doctrine and Covenants (3 Nephi 27:2–9). This Church has been built up to Jesus Christ, and Joseph Smith always taught us that there is no other name whereby we can be saved but in and through the name of Jesus Christ (Acts 4:12; 2 Nephi 25:20; 31:21; D & C 18:23).

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[40] See note 29. Phelps is playing upon the ignorance of the people. Rigdon is addressing the Prophet's doctrine that the faithful Saints would be adopted to him

as sons and daughters. For more on this see "Adoption — Law of the Kingdom — Forgotten Doctrine of Mormonism", *Doctrine of the Priesthood*, Vol. 8, No. 4, April 1991, pp. 16–25.

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It is one part of the portion of this people to be tried to the centre, and you will learn to judge men when they come before you. There will be men who cannot endure a celestial law, and consequently, they cannot obtain a celestial glory[41] (D & C 88:22–24; *Unpublished Revelations* 80:14–16). Brother Sidney is endeavoring to draw off a party, and he will be like those who are spoken of in the vision: some for Paul, some for Apollos, some for Cephas, & etc. (1 Cor. 1:12; D & C 76:98–101) and many will have to go to outer darkness and there tarry till they have paid the uttermost farthing. Is there one person here who wishes to barter away a certainty for an uncertainty and go to perdition? *If any man comes to you to lay on hands suddenly (1 Tim. 5:22), don't suffer them to do it, lest ye be deceived. Recollect this — "an Apostle is an Elder" and he has authority to ordain Elders, Priests, & etc. Be wise and lay hands suddenly on no man; neither suffer any one to lay hands suddenly on you*. It takes a majority of any quorum, according to *the order of God*, as declared in the Doctrine and Covenants, (D & C 107:27–29) which I hold in my hand, and the common consent of the whole Church, to make any act valid; every ordination, therefore made by Sidney Rigdon, he being one only out of a quorum of three, even if he had not otherwise transgressed, is illegal. I therefore in the authority of the Holy Priesthood, and as one who cannot look upon sin with any degree of allowance, declare his late revelations, and *his extraordinary ordinations of Prophets, Priests and Kings among the Gentiles, holding the Keys of David*[42] — of the Devil; and let all the people say: Amen.

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[41]For more on this see: "So You Want Celestial Glory", *Doctrine of the Priesthood*, Vol. 5, No. 3, March, 1988; "Adoption — Law of the Kingdom — Forgotten Doctrine of Mormonism", *Doctrine of the Priesthood*, Vol. 8, No. 4, April 1991, pp. 2–9.

[42]See note 30.

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Elder Heber C. Kimball arose and said he was sick and could scarcely speak, but he could not forbear to offer his testimony on this subject: You have already had the testimony of my brethren, and I feel disposed to offer my testimony. I have been in all their councils since they returned home. I was with the brethren at Elder Rigdon's last Tuesday, but I don't know that I can do anything more than confirm what they have said. They have related things as they transpired as near as I can recollect, and I cannot do more than confirm their testimony. As to Elder Rigdon's course there is scarce anyone

that can give a relation of it. Elder Rigdon is a man I have always respected as a man, but I have not respected his course for more than five years past. Brethren, I have known his course and was aware of it all the while. When I have gone abroad to preach and have returned again, I would not have the privilege of sleeping, before Brother Joseph would call us to council; and there is not a thing of importance which was ever done, but Brother Joseph counselled with us. *Elder Rigdon after he came from Pittsburgh never attended council only when he could not avoid it. He has no authority only what he receives from the Church.*[43] *If he was one with us, why was he not in our councils? He was not in the council pertaining to the High Priesthood* until just before he started for Pittsburgh.[44] Brother Phelps was the means of bringing him in, but he has not got the same authority as others; *there are more than thirty men who have got higher authority than he has*.[45] Elder Rigdon has intimated that if we opposed him we should have a mob on us — Brethren, if I have to be martyred for the truth, amen to it! If I have to go as Joseph and Hyrum did, it will be a short work. Elder Rigdon has not been in good standing as a counsellor to Brother Joseph for some years. Brother Joseph shook him off at the conference a year ago, he said he would carry him no more; if the Church wanted to carry him they might, but he should not. Joseph said, he had no more authority in his office as counselor. Elder Amasa Lyman was appointed in his stead, and all the power and authority and blessings which Elder Rigdon ever had, was put on the head of Brother Amasa. Brother Hyrum plead to have Elder Rigdon restored, he said try him a little longer, try him another year; Brother Joseph would not receive him again but shook him off. The Church voted to try him again, and *it was the Church that received him and not Brother Joseph*. If Elder Rigdon was in good standing, why has he not been with Brother Joseph in all his councils. He has not acted as a councillor in Brother Joseph's councils for five years,[46] but the Twelve have, they have never forsaken him. *Now when Brother Joseph is gone, he comes and sets us aside*. I have handled with my hands, and have heard with my ears, the things of eternal reality, but I never betrayed Brother Joseph.

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[43]See note 6. Heber C. Kimball is here pointing out that it was within the power of the Saints to elect Rigdon as the President of the Church, but this in itself would not prove that Rigdon either held or presided in the Keys of the Priesthood. In other words, the office of President of the Church is not the presiding office in the Priesthood. President Young explained this doctrine in certain terms at the General Conference of the Church which was held on April 6th, 1853:

"Perhaps it may make some of you stumble, were I to ask you a question — Does a man's being a *Prophet* in this Church prove that he shall be the *President* of it? I answer, no! A man may be a Prophet, Seer, and Revelator, and it may have nothing

to do with his being the President of the Church. Suffice it to say, that Joseph was the President of the Church, as long as he lived: the people chose to have it so. He always filled that responsible station, by the voice of the people. Can you find any revelation *appointing him* the *President* of the Church? The *keys* of the *Priesthood* were committed to Joseph, to build up the *Kingdom of God* on the *earth*, and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, it was by the voice of the people; though he held the keys of the *Priesthood*, *independent* of their voice." (*JD* 1:133-134; emphasis in original)

[44]See note 17. Kimball here speaks of Rigdon being brought into the Holy Order on May 11th, 1844.

[45]See note 6. Kimball here refers to the fact that Ridgon did not receive his Second Anointing, as did others.

[46]See Appendix A and D. See also note 17.

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Brethren, as it was in the days of Moses, so it is now. When Moses went into the Holy of Holies, he pulled off his shoes; (Exodus 3:5; Joshua 5:15; Acts 7:33) *Brother Joseph has* passed behind the veil and he pulled off his shoes, and some one else puts them on, until he passes the veil to Brother Joseph. President Young is our president, and our head, and he puts the shoes on first. If Brother Hyrum had remained here, he would have put them on[47] — Hyrum is gone with Joseph and is still his counsellor. The Twelve have received the Keys of the Kingdom and **as long as there is one of them left**, *he will hold them in preference to any one else.*[48] I wish the people would hear and be wise, and those who have been upholding Brother Sidney, would turn about before they go into everlasting despair (Alma 26:19). Here is John C. Bennett, and William and Wilson Law. Robert D. Foster and the Higbees, [they] are all the while seeking to come back and if they cannot accomplish their purposes they will seek to take our lives. We stand forth as the shepherds of the sheep, and we want to lead you into green pastures, that you may be healthy and strong. *There are men here brethren who have got authority, but we don't want to mention their names, for the enemy will try to kill them.*[49]

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[47] This clearly shows that it was the Prophet's intent for his brother Hyrum to stand in his place at his death and not the quorum of the Twelve. For more on this see note 16.

[48]See note 22. Over the years, this statement has been interpreted in different ways. Generally speaking, it has been understood to mean that any Apostle on Earth would hold the Keys in preference to anyone else, regardless of whether he were one of the Twelve in Joseph's day or not. However, it is obvious that this is not in keeping with the idea that Kimball intended to convey. There were during the Prophet's life time, certain faithful individuals who stood next to him, and these are those of whom

Kimball spoke, who stood in line for succession. The Twelve were among these, but certainly they were not the only ones — though it is true, that as of the time of the Prophet's death, the Twelve as a quorum had seniority in service and sacrifice over most all others. It should nevertheless be understood, that the members of the Council of Fifty and Holy Order (among whom the Twelve were only a few) also stood next to the Prophet. As Kimball said, there were more than thirty men who held higher authority than Rigdon (see note 45) but he did not want to mention their names, for the enemy would try to kill them. According to Kimball's statement as given above, these other individuals would have to wait until after the original Twelve who had lived in the Prophet's day were all dead before it would be their time and turn to preside. Wilford Woodruff was the last of the Twelve to die.

[49]See notes 45, 9, 38. See also "Priesthood and the Law of Succession, A Secret Priesthood, Part 1", *Doctrine of the Priesthood*, Vol. 1 No. 5, 1978 — 2nd edition Sept 1991.

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President Young arose again and said he wanted to read some testimony which had been presented to him relative to this case, but did not wish to mention the names of the individuals at the present time, if it could be dispensed with. He continued: honest men may be deceived for a time, but they will generally see their error and turn about. There are some who are trolling off and wanting to make divisions amongst us. Brother Sidney says, "if we go to opposing him he will tell all of our secrets!"[50] but I would say, "Oh don't, Brother Sidney! Don't tell our secrets, Oh don't!" But if he tells of our secrets, we will tell of his — tit for tat. He has had long visions in Pittsburgh revealing to him wonderful iniquity amongst the Saints. Now, if he knows of so much iniquity, and has got such wonderful power, why don't he purge it out? He professes to have got "*the Keys of David*"[51] — Wonderful power, and revelations, and he will publish our iniquity! Oh dear, Brother Sidney, don't publish our iniquity! Now don't! John C. Bennett said in his exposure, he knew all of Brother Joseph's secrets, and he would publish them. Joseph H. Jackson, says he has published all Joseph's secrets, but nobody believes their tales, because they lie! And if Sidney Rigdon undertakes to publish all of our secrets, as he says, he will lie the first jump he takes. If Sidney Rigdon knew of all this iniquity why did he not publish it sooner? If there is so much iniquity in this Church, as you talk of, Elder Rigdon, and you have known of it so long, you are a black hearted wretch because you have not published it sooner. If there is not this iniquity you talk of, you are a black hearted wretch, for endeavoring to bring a mob upon us and murder innocent men, women and children! Any man that says the Twelve are bogus makers, or adulterers, or wicked men, is a liar; and all who say such things shall have the fate of liars, where there is weeping and gnashing of teeth. Who is there that has seen us do such things? No man. The spirit that I am of tramples such slanderous wickedness under my feet. And if they take my life I will go where they cannot hurt me.

Brother Joseph did cast off Sidney, and his power and authority was taken from him, and put upon Amasa Lyman. We told Brother Sidney to come along with us and if he will do this we will build him up. Let him do as Elder Amasa Lyman has done. Now we don't expect ever to move without revelation and they that have the Keys of the Kingdom can get revelation. If anything would make me fight it would be to hear anyone heap charges on Brother Joseph who is dead. They cannot let the dead alone so great is their corruption and wickedness.

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[50]See note 24.

[51]See note 30.

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Here is another secret leaked out of their secret meetings. They say the man of sin spoken of in the revelations, is the Twelve. (2 Thes 2:3) A pretty large man I should say. Now this is the testimony we present before this council to know if we are to fellowship Elder Rigdon any longer.

I shall now wait and see if there is anyone to produce testimony in favor of the opposite side of the question.

President William Marks arose and said he felt disposed to say a few words in defence of Elder Rigdon. There has been a strong team against him. They all seem to speak against him and there is nothing said in his favor. I feel to take up the opposite side of the question and say something in his defence, for I have always been a friend to Elder Rigdon. It has always been the case before this High Council, that there are two sides to the question (D & C 102:15); there are some to speak in favor of the accused, but there seems to be only one side to this subject. There has been many things said which I know nothing about.[52] But as it has always been the case before the High Council that some should speak in the defence of the accused, I feel to volunteer to speak in his behalf. It is no more than right that both sides should be represented — I don't wish to justify any man in an error, but there is a trial before this Church and Council. In regard to his character there has been many things said which appear to be objectionable, but I can do *some of them* away. I hear objections to his authority, and to his conduct for four or five years past. There were charges brought before the conference, last fall, and one or two days spent in hearing of them, and it seemed to me, that every exertion was made that could be made, to criminate him and cut him off. There was time given to bring all the charges that could be got at, but there was not a single particle of the charges sustained, if I recollect right, as to proving him guilty of committing any of the acts specified in the charges.[53] Now I think if Brother Rigdon was restored at that time we ought not to go beyond the conference to fetch up charges today; but here are charges fetched up for years back. It is

known that he was restored to full faith and fellowship last fall. I have heard Brother Joseph say repeatedly since that time, that all things was right between them.[54] Just before Elder Rigdon left here I heard Brother Joseph say that all things were right between them. Sister Emma had a good many feelings against Elder Rigdon, but they are all done away. She has said within a few months, and in fact within one week, that she was on as good terms with Elder Rigdon as she had ever been since he was a member of the Church.[55]

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[52]In his diary entry for August 7th, 1844, William Clayton wrote that "Brother [Alpheus] Cutler said that in the council yesterday he drew out from Marks that Sidney Rigdon was to be president and Marks patriarch." ("The Nauvoo Diaries and Writings of William Clayton", to be published in forthcoming issue of *Doctrine of the Priesthood*) This being the case, surely at least to some degree, Marks was aware of Rigdon's intentions and doings.

[53]See Appendix A. See also note 54 and text between notes 61–65.

[54]See Appendix A. See also note 63.

[55]For a concise treatment on this subject, see "The Matriarchal Priestesshood and Emma's Right to Succession as Presiding High Priestess and Queen", *Doctrine of the Priesthood* Vol. 8, No. 3, March 1991.

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As respects his not presenting his vision or revelation before the *First Quorum*,[56] I can say, that Elder Rigdon *did not know that this order was introduced. Brother Joseph told us that he, for the future whenever there was a revelation to be presented to the Church he should first present it to that quorum, and then if it passed the First Quorum, it should be presented to the Church. But Brother Rigdon did not know this, for he was only just brought into the Quorum before he left to go to Pittsburgh*.[57]

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[56]See note 8.

[57]See notes 8, 17. Rigdon was brought into the Council of Fifty on March 19th, 1844 ("The Nauvoo Diaries and Writings of William Clayton", March 19th, 1844, to be published in a future issue of *Doctrine of the Priesthood*) and into the Holy Order on May 11th, 1844 (Joseph Smith Diary, May 11th, 1844).

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There have been many things said of his course since he came from Pittsburgh which I know nothing of, as to his wishing to lead this people, I don't know anything about it. And as to his revelations being from the Devil, I am sure I don't know whether they are from God or the Devil. The Twelve and the High Council both know that my mind differs from theirs respecting the organization. I had always been taught that the First Presidency would remain and always be with the Church. I had always understood that the

Church would be imperfect without a quorum of three to stand as a First Presidency, and I cannot find any law to say that this quorum should ever be dropped[58] (D & C 107:2–22, 65–66). *I laid my hands on Brother Sidney with Brother Joseph and he ordained him to be a "Prophet and a Seer and Revelator," and to be equal with him in holding the Keys and Authority of this Kingdom* (D&C 90:6). I have known this for two years, and according to my understanding he has not lost it through transgression. I still feel that he is a member of the quorum of the First Presidency, and I always expected that the quorum would be filled up the same as at the commencement. I always felt that there was a power and responsibility in that quorum which did not exist anywhere else. I will read an extract from the 84th section of the book of Doctrine and Covenants: "Verily I say unto you, the Keys of this Kingdom shall never be taken from you, while thou art in the world, neither in the world to come: nevertheless, through you shall the oracles be given to another" (D & C 90:3–4). This is what I ever supposed would be the case that through him the oracles should be given to another who should be a Prophet, and a Seer and Revelator, and through him to the Church. I have always felt since last special conference that the order was not according to this pattern. Sidney Rigdon and Frederick G. Williams were appointed to stand equal with Joseph in this Kingdom (D & C 90:6); and I always supposed that one would receive the oracles from Joseph and give them to the Church. Now brethren, I have searched diligently to get at the right of the matter, and I know I am honest and wish to know how it should be.

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[56]See note 8.

[57]See notes 8, 17. Rigdon was brought into the Council of Fifty on March 19th, 1844 ("The Nauvoo Diaries and Writings of William Clayton", March 19th, 1844, to be published in a future issue of *Doctrine of the Priesthood*) and into the Holy Order on May 11th, 1844 (Joseph Smith Diary, May 11th, 1844).

[58]Years later President Young made a similar statement, but not before it became timely and feasible for him to reorganize the First Presidency with himself as the President. For more on this see Appendix C. See also note 67.

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I will read another extract from the Doctrine and Covenants, which you will find on the ninety-sixth page. I never supposed that this quorum could be disorganized while their was one or two left. I have ever felt that Elder Rigdon sustains his authority; I never believed he had lost it through transgression; I believe he is the man to receive the oracles from Brother Joseph and give them to the Church (D&C 90:3–6); all I want is to have the thing right, and when I believe it is right, I am as ready to confess it as any other man. (Read several extracts from D & C 102:9–11):

["The president of the church, who is also the president of the council [i.e. the High Council of the Church], is appointed by revelation, and acknowledged in his administration by the voice of the church. And it is according to the dignity of his office that he should preside over the council of the church [i.e. the High Council of the Church, see D&C 102] ; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed. And in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; *and in case he himself is absent, the other presidents have power to preside in his stead,* ***both or either of them***. (D&C 102:9–11)]

When this organization is broken up there is a quorum broken up which is of great power and authority, and I always thought it ought to have been continued. The Church has always supposed that the Twelve were to bear the gospel to all the world (107:23, 33), and when they are absent, who will preside over the Church? (D & C 126:1–3) We know that it is necessary for individuals to preside over the whole Church. Now, we are losing this office and power and authority, but I feel as though we don't want to lose anything. I feel that we ought to keep up the organization, if it is right to do so.

When Elder Rigdon first came from Pittsburgh he said it was his place to receive the oracles, but there was a delicacy in Brother Rigdon in presenting his claims to the people; he supposed there would have been some individuals who would have taken up the case. It appears from what has been stated this morning, that questions have been put which seems to bring a contradiction. If Elder Rigdon has done anything worthy of being severed from the Church, I feel to go with the Church, and to be satisfied with what they do. I don't know that I can see anything worthy of cutting him off at the present time.[59] Probably I am prejudiced in his favor; if it is wrong I hope the brethren will forgive me. When I have set with the High Council I have always tried to divest myself of prejudice. I am willing that the High Council and Church should act on his case, if they think best. I felt as though there was a great many men here who were saying hard things against him and nobody to speak a word for him, and I have volunteered to say a few words in his defense.

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[59]Marks is not being altogether honest in his remarks. Having been a member of the Holy Order from its beginning in 1842, he well knew that Rigdon had not yet received all the ordinances and Keys of the Priesthood; that he was not by any means the presiding head of the Holy Order after the Prophet's death; and that the performing of the ordinances of the Temple required authority in order for them to be valid.

————) (————

I have had a conversation with Elder Rigdon and I cannot find that he has committed a crime. The Church has never cut off any person without a crime was proven against him. Now is there a man in the Church who has received the ordination of a *Prophet, Seer and Revelator?* If there is I want to see

him. *There has men been ordained Prophets, Priests and Kings,* but I have never heard of anyone being ordained a *Seer and Revelator.*[60] *I think I am knowing to all the ordinations,* but I don't know of a man who has been ordained to the office and calling Brother Sidney has; and if he is cut off, *who will we have to obtain revelations?*[61] A man must be in possession of this power to be able to ordain a Prophet, and a Seer and a Revelator. If there is a man ordained to lead this people, I do not know it. I don't believe there are sufficient revelations given to lead this people, and I am fully of the belief that this people cannot build up the Kingdom except it is done by revelation.

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[60]See notes 36, 62. Marks would have the Saints believe that the Apostles were not Prophets, Seers and Revelators, but this is not in accordance with the Prophet's doctrine. At the Dedication of the Kirtland Temple, which commenced on March 27th, 1836, both the First Presidency and the Quorum of the Twelve were sustained by the assembled Saints as "Prophets and Seers":

"I [Joseph Smith] then made a short address, and called upon the several quorums, and all the congregation of saints to acknowledge the Presidency as ***Prophets and Seers***, and uphold them by their prayers, they all covenanted to do so by rising; I then called upon the quorums and congregation of saints to acknowledge the **12 Apostles** who were present as ***Prophets and Seers*** and special witnesses ***to all the nations of the earth***, *holding* ***the keys of the kingdom***, to unlock it or cause it to be done among ~~all nations~~ them; and uphold them by their prayers, which they assented to by rising." (*The Personal Writings of Joseph Smith*, 1st ed. 173)

When the *History of the Church* was finally published, during the administration of President Young, the above statement was embellished, so that it said that the Twelve were sustained as "Prophets, Seers" and "Revelators" (*History of the Church* 2:417; *TPJS* 109). However, the statement regarding the First Presidency being sustained only as "Prophets and Seers" remains unchanged, which gives the impression that the Twelve were sustained in more dignity by being designated as "Revelators" while the First Presidency were not. In all probability, the word "Revelators" as it relates to the Twelve was added to the *History* after the Prophet's death, under the direction of President Young.

From all the facts, it is evident that Marks is here playing upon the ignorance of the People. He had himself been a member of the Holy Order from the beginning, and was among the first to receive his Second Anointing. This being the case, no doubt, he was well aware of the Prophet's doctrine — namely that the Priesthood authority given in the Second Anointing is the highest authority that one mortal can confer upon another, and that it stood as God to give laws to the People (*TPJS* 322). As of July 23rd, 1843, the Prophet himself had already for years been the President of the Church as well as a Prophet, Seer, and Revelator, and yet on this day he spoke to the Saints of himself being "advanced" in the Priesthood, from the office of President of the Church to that of Priest and King over the Kingdom (See note 36; *TPJS* 318; *WJS* 234). On may 4th, 1842, when the Prophet first revealed the Endowment, and ordained men "Kings and Priests", thereby conferring on them "Patriarchal Priesthood" (see the Diaries and Writings of Bishop George Miller, footnotes 16–21, to be published in forthcoming issue of *Doctrine of the Priesthood*), he referred to this

Priesthood as the "Highest Order of the Melchizedek Priesthood" (*History of the Church*, 5:1; *TPJS* 237). Again on September 28th, 1843, when the Prophet received his Second Anointing, Willard Richards wrote the following in the Prophet's diary:

"Baurak Ale [i.e. Joseph Smith] was by common consent & unanimous voice chosen president of the Quorum and anointed and ordained to the ***highest & holiest order of the priesthood*** (& companion [i.e. Emma])" (Joseph Smith Diary, Church Historian's Office)

Willard Richards recorded the events of the day somewhat differently in his personal diary:

"The council met over the store also at 7 o Clock in the Evening met in an upper room in the mansion. . . . . Joseph Smith led in prayer he prayed that his days might be lengthened & all the _____ Then by common consent Joseph Smith the Prophet Received his second Anointing of the Highest & Holiest order" (Willard Richards Diary, September 28th, 1843, Church Historian's Office)

[61] Evidently, there were those among the Saints who would be influenced by the above statement of William Marks for years yet to come. That this is so is indicated by the fact that even as late as August 15th, 1847, we find President Young taking great pains to refute it:

"When Brother Joseph received the Priesthood he did not receive all at once but he was a Prophet, Seer and Revelator before he received the Fulness of the Priesthood and Keys of the Kingdom. . . . .

Some have had fears that we had not power to get revelations since the death of Joseph. But I want this subject from this time forth to be forever set at rest and I want this Church to understand from this day henceforth and forever that an Apostle is the highest office and authority that there is in the Church and Kingdom of God on the Earth. From whom did Joseph receive his authority? From just such men as sit around me here (pointing to the Twelve Apostles that sat with him). Peter, James and John were Apostles and there was no noise about their being seers and revelators though those gifts were among them. Joseph Smith gave unto me and my brethren, the Twelve, all the Priesthood, Keys, Power and Authority which he had and those are powers which belong to the apostleship." (TPBY 2:8/15/47; For another similar statement, see President Young's October 6th, 1844 discourse, published in *Times and Seasons* Vol. 5: (Oct. 15, 1844) 683)

————) (————

President Young arose and replied: I feel it a duty to make some remarks in reply to what Brother Marks has said with regard to Brother Rigdon's character. I have not been beyond the last fall conference to fetch evidence. There was enough brought forward at the conference, and abundance more could have been presented, but Brother Hyrum plead so hard it was kept back. Brother Rigdon did enough when he came from Missouri, to cut him off from the Priesthood. He said he never would follow Brother Joseph's revelations any more, contrary to his own convenience. He said Jesus Christ was a fool to him in sufferings; was this not enough to cut him off? There was enough to cut him off long ago, but Brother Marks has endeavored to

soft soap the people. I have known that Brother Marks "had no evidence but the written word;" But if this people have no evidence but the written word, it is quite time to go to the river and be baptised for the remission of their sins. Who cannot see that Elder Rigdon would sacrifice this people? *Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he don't know it. He don't know all the ordinations, nor he won't till he knows something more than the written word.*[62]

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[62]See notes 66, 60. No doubt, President Young is referring to the secret ordinances and Priesthood which were introduced by the Prophet Joseph Smith to the members of the Holy Order and Council of Fifty. On one occasion the Prophet Joseph Smith made a similar statement to that given above:

"There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times." (*History of the Church* 4:209–210)

For more on this subject see "Priesthood and the Law of Succession, Part 1, a Secret Priesthood", *Doctrine of the Priesthood*, Vol. 1 No. 5, 1978 — 2nd edition Sept 1991.

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I know the reason why Brother Joseph said all was right between him and Elder Rigdon; he (Rigdon) was whining all the while because of his sufferings. He wanted to go back to Kirtland. Brother Hyrum went to Brother Joseph and plead with him again, and begged of Joseph to "bless him — hold on to him, for I believe he will yet straighten out," *and he finally got him ordained.*[63] But did he help Brother Joseph after this? No. There was then another revelation given for him to move his family near to Brother Joseph (D & C 124:105). He finally did, but did he then go to Brother Joseph and assist him in his councils? He did not.

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[63]See appendix A and B. See also notes 44, 45, 57, 6, 54. Probably President Young here refers to the ordination which Rigdon received when he was brought into the Holy Order and received his Endowment. For more on this see "The Nauvoo Doctrine on Priesthood in Light of Alma Chapter 13", *Doctrine of the Priesthood*, Vol. 3 No. 2 Dec 1986; see also "The Diaries and Writings of Bishop George Miller", footnotes 16–21, to be published in a forthcoming issue of *Doctrine of the Priesthood*. What ever Priesthood Rigdon may have obtained when he received his Endowment, his anointing as a King and Priest was not sealed for Eternity, nor did he receive the Sealing Keys of Elijah. In other words, Rigdon received his Endowment, but he never did receive his Second Anointing.

————) (————

If I had the same feelings towards this people that Elder Rigdon and some others have I should hope you would cast us off today. Elder Rigdon is now preaching secretly to the people, to have them go back to Pittsburgh — go

back to the "leeks and onions." He has prophesied in the name of God that we won't build this temple. As has been previously stated, *Elder Rigdon was not in our councils before he went away.*[64] But, Brother Hyrum used to go and see him, and labor with him, and Sidney would make great promises, which would cause Hyrum to come and plead with Joseph again, and say, "Brother Joseph bless him, he will come back" & etc. He is going contrary to Joseph's instructions, and he shall not lead the innocent to destruction; I say it in the name of Israel's God. His orders were to go to Pittsburgh and build up a Kingdom, but he was positively prohibited from taking anyone with him from this place,[65] but, now he wants to divide the people and take them somewhere, to the mountains near Pittsburgh. Elder Rigdon can go to Carthage, and to Warsaw, and he is in no danger from the mob; but can a prophet of God go there with safety? No, he cannot. If I was to lay down my authority in this Church, they would soon say, Mr. Young how do you do, *I approve of your course.* As to Elder Rigdon's revelations, they are from the same source as Oliver Olney's, Gladden Bishop, Mr. Strang's, & etc. They are from the Devil. John C. Bennett passed up the river last Tuesday, and called at the upper landing. He sent a messenger to Elder Rigdon and wished to see him, and Elder Rigdon would have gone had not a Mr. Lawrence, (who professes no kind of religion) rebuked him. If you make Sidney Rigdon your President and leader, you will soon have John C. Bennett here, with the Laws and Fosters and all the murderous clan. Elder Rigdon was the prime cause of our troubles in Missouri, by his fourth of July oration. He is liable to be deceived and has already been deceived. *As to a person not knowing more than the written word, let me tell you that there are Keys that the written word never spoke of, nor never will.*[66]

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[64]See note 17.

[65]See notes 29, 11.

[66]See notes 30, 13.

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All I ask of men or women to do, is if they believe in Sidney Rigdon and want him to lead them, I want they should be bold enough to go with him, and not say they want to tarry with the Church. They say they believe in Joseph Smith, and at the same time all their operations are to destroy and tear down what he has built up.

Elder Parley P. Pratt briefly referred the people to the plea of Elder Marks: "that he did not know anything to cut Elder Rigdon off." He referred the people to the testimony before them concerning his revelation to destroy this people and yet he has not done enough for Elder Marks.

Elder William W. Phelps read from the same revelation which was first read by Elder Marks, he read the same Elder Marks did, and added, "*even to the Church*" (D & C 90:4; 107:65) which Elder Marks omitted to read.

[Therefore, thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time. Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; Nevertheless, through shall the oracles be given to another, yea, even unto the church. (D&C 90:2–4)]

He [Phelps] also referred to the other quotations by Elder Marks, plainly showing that they were not to the point. He read from new edition, page 414. He said Brother Marks apologized for Elder Rigdon, inasmuch as he did not know where to present his revelation, but Elder Marks knew and he could have told Elder Rigdon; it looks a little like "nimble practice." As to the instructions pertaining to the First Presidency, they will be explained hereafter.[67]

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[67]See notes 58, 8.

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Elder Marks arose to reply to the charge of his having given out the appointment to choose a guardian at Elder Rigdon's request. He said he did not understand the object of the meeting when he gave out the appointment.

Elder Hyde stated that a short time before the difficulties, President Joseph Smith in one of their councils, told the Twelve that *he had given them all the Keys and ordinances which had been committed to him*.[68]

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[68]See notes 9, 22.

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At this stage of the business there was a call for the question, from many parts of the congregation, whereupon, President Young without further ceremony submitted the case to Bishop Whitney and the High Council.

The Bishop gave a privilege to the High Council to offer any remarks they thought proper; but, no one attempting to speak, he said he might give a relation of Elder Rigdon's history for near twenty years past, but I deem it unnecessary. I have had some conversation with Elder Rigdon since he returned from Pittsburgh. I have also been present when others conversed with him; but, I am to decide on the testimony as it has been presented. I was well acquainted with Elder Rigdon a number of years before he came into this Church. I never had any confidence in Brother Sidney as a Revelator, and why? Because I have so repeatedly heard Brother Joseph rebuke him for speaking in the name of the Lord, what was not so. He was always either in the bottom of the cellar or up in the garret window. At the time his license was taken in Kirtland he

was more sanguine than he is now. The people were excited very much at that time, Brother Joseph was away, and when he returned and learned what Sidney had been doing, he took him into council, told him to give up his license to the Bishop, and divest himself of all the authority he could, for, said he, the less authority you have the better it will be for you. It has been repeatedly the case when he has been speaking to the Church that Joseph has rebuked him for it. The Bishop then briefly referred to Elder Mark's objection to our fetching testimony beyond the conference, & etc., and then continued: I feel that Brother Rigdon came here with a bad spirit, and has delivered a revelation. If such things as are contained in his revelation, have been revealed to him, it is from a source with which we want nothing to do. When he first came here I thought he was deceived, but since last Tuesday evening, I have been convinced that he is dishonest. He made many evasive replies to the interrogatories of the Twelve, and I think his calculation is to scatter this people, because his theory comes in opposition to President Joseph Smith's revelations. It has been proved that he prophesied that we should not build this Temple, I believe he is an evil designing man. He is dishonest, and he has lied to carry out his theory. He preached one thing one day and the contrary another. He did not reconcile his preaching to me. I asked him to reconcile it, but he did not do it. I feel to sustain the Twelve in withdrawing their fellowship, and I think the High Council and the Church ought to sustain the decision of the Twelve. He concluded by calling upon the High Council to manifest if they were satisfied with his decision, and the vote was unanimous in the affirmative.

Elder Hyde arose and said he was not satisfied with the motion; it is not explicit enough.

Elder William W. Phelps arose and offered a motion, that Elder Sidney Rigdon be cut off from the Church, and delivered over to the buffetings of Satan until he repents (D & C 78:12; 82:21; 104:9–10; 132:26; 1 Cor. 12:7).

Bishop Whitney then presented the motion to the High Council, and the vote was unanimous in the affirmative.

Elder William W. Phelps then offered the same motion to the Church, upon which President Young arose and requested the congregation to place themselves so that they could see all who voted. We want to know who goes for Sidney and who are for the Twelve. He then called upon the Church to signify whether they were in favor of the motion. *The vote was unanimous, excepting a few of Elder Rigdon's party, numbering about ten.*

He then requested those who were for Sidney Rigdon to manifest it, and as before stated there were about ten.

Elder Phelps then motioned, that all who have voted to follow Elder Rigdon should be suspended until they can have a trial before the High Council.

An amendment was offered, as follows: "or shall hereafter be found advocating his principles."

The vote was unanimous in the affirmative.

Elder Young arose and delivered Sidney Rigdon over to the buffetings of Satan, in the name of the Lord, and all the people said, amen.

Elder Hyde motioned that James Emmett and Zachariah Wilson, and those who go with them, shall be disfellowshipped, until they repent, but at the request of Elder Young the motion was withdrawn.

Elder Hyde again rose and stated that Elder Samuel James had promised to preach a funeral sermon at the request of President Young. He came at the time appointed and preached anything but a funeral sermon, and after he got through he said, if Brigham Young wanted a funeral sermon preached, he might preach it himself. He considered that this was unchristian like conduct, and he moved that Samuel James be disfellowshipped from the Church. The vote was unanimous.

He further said, whereas Jared Carter has gone on some mission, contrary to council, under the new revelation, I move that fellowship be withdrawn from him, and that it be published in the next *Neighbor* and *Times and Seasons*. The vote was unanimous.

Elder Amasa Lyman motioned that Samuel Bennett be cut off from the Church, *for having received a false ordination.* The vote was unanimous.

Elder Lyman motioned that Leonard Soby be cut off *for the same cause*, with Samuel Bennett. The vote was unanimous.

It was motioned and seconded, that Joseph H. Newton, be cut off from the church. The vote was unanimous.

It was motioned and seconded that John A. Forgeus be cut off from the Church. The vote was unanimous.

It was motioned and seconded, that *President Marks*, express his feelings at the proceedings of this meeting.

He arose and said he was willing to be satisfied with the action of the Church on the case.

Resolved, that these minutes be published in the *Neighbor* and *Times and Seasons*.

At 4 o'clock P. M. the meeting dismissed with a blessing from Elder William W. Phelps. (*Times and Seasons* Vol. 5:(Sept 15, 1844) 647–655: (Oct 1st, 1844) 660–667: (Oct 15th, 1844) 685–687)

Appendix A

The following is a concise documented summation of the relationship which existed between Rigdon and the Prophet during the last year of the Prophet's life:

William Clayton Diary, Sunday, August 13th, 1843:

> [. . .] Went to meeting heard J[oseph] preach on 2 Peter 3. 10 & 11 — being a funeral sermon on the death of E[lias] Higbee. . . . . He then showed that Sidney Rigdon had bound himself by an oath to Governor Carlin to deliver J[oseph] into the hands of the Missourians if he could & finally in the name of the Lord withdrew the hand of fellowship from him & put it to the vote of the people. He was cut off by an unanimous vote & orders to demand his license. . . . ("The Nauvoo Diaries And Writings of William Clayton", August 13th, 1843, to be published in a forthcoming issue of *Doctrine of the Priesthood*)

The Prophet's diary which was kept by Willard Richards, gives a more complete account of the remarks which the Prophet made on this occasion. The

following is a typescript of Richards account. The words in braces were added years later when it was finally published in the *History of the Church*:

closed 20 mi.— 3—
returned and said he had forgotten one thing. we have had certain traders in this city who have been writing falsehoods to Missouri.. there is a certain man in this city who has made a covenant to betray and give me up {to the Missourians}. and that too before Gov{.} Carlin commenced his persecution{s}. {That man is no other than Sidney Rigdon.} this testimony I have from gentlemen from a broad— and I do not wish to give their names. Sidney Rigdon. I most solemnly proclaim the withdrawal of my fellowship from this man—^/that the judging be true on the condition/ and let the Saints proclaim it abroad. that he may no longer be acknowledged as my counselor and that all who feel to sanction my proceedings—& views will manifest it by uplifted hands. & it was a unanimous vote that Sidney Rigdon be disfellow{shipp}ed and his license demanded.— (Joseph Smith Diary, August 13, 1843; see also *The Diaries and Journals of Joseph Smith* 406; *The History of the Church* 5:531–532)

On the 16th of August Willard Richards again mentions Sidney Rigdon in the Prophet's diary. Writing in the first person on behalf of the Prophet he stated:

I gave Esqur Adams S. Rigdons affidavit to carry to Gov Ford

The *History of the Church* again mentions the Rigdon problem the following Sunday on August 20th:

Sunday. 20 — I was at home all day. My brother Hyrum preached at the stand, and Sidney Rigdon read a copy of a letter to show the people that he was not guilty of treachery. (*HC* 5:538)

The following Sunday, on August 27th, the Rigdon affair was again discussed by the Prophet in the fore part of his discourse on Priesthood:

[At] 10 A.M. [a] meeting [commenced] at the Temple Grove, President Marks prayed — Joseph said 2 weeks ago today something was said about Elder Sidney Rigdon, and a vote was taken to take away his license, on account of a report brought by elder Hyde from Quincy — [A letter has since been produced by Governor Carlin in an effort to deny these charges.] The letter is one of the most evasive things — and carries with it a design to hide the truth. [The Prophet] then read [the] letter from Thomas Carlin to Sidney Rigdon as follows:

Quincy Ill. Aug. 18, 1843.

DEAR SIR: — Yours of the 15th instant was received, but not in time to answer it by return mail. You say that a Mr. Orson Hyde, on board of the steamboat Anawan a short time since, was told by an officer of the boat that a Mr. Prentice, in the vicinity of Quincy, said that some person in high standing in the Church of Latter-day Saints in this place (Quincy) had an interview with you (me [i.e. Thomas Carlin]) said he

would use all the influence that his circumstances would admit of to have Joseph Smith arrested and delivered into the hands of the Missourians, & c. This interview is said to have taken place at the time the first warrant was issued against Smith, and since the last warrant was issued, that the same person had written to you, (me [i.e. Thomas Carlin]) or had an interview with you [i.e. Thomas Carlin], giving the same assurances. It has been publicly said in this town that I (Sidney Rigdon) was the person who had this interview or interviews and correspondence with you [i.e. Thomas Carlin]. Now sir, it gives me [i.e. Thomas Carlin] pleasure to be perfectly able to disabuse you, I have not seen you to my recollection, nor had any correspondence with you, until the present, since 1839; and in all the intercourse I have had with you I have always looked upon you as one of the most devoted followers of Joseph Smith and one of the pillars of the Church of Latter-day Saints. I never sought through the aid of any person to entrap Joseph Smith. A faithful discharge of my official duties was all that I attempted or desired.

Very respectfully

Your obedient servant
THOMAS CARLIN.

[This letter was sent] in answer to Sidney Rigdon's [letter] of the 15th Inst. — Thomas Carlin [asks] "Has any man been concerned in a conspiracy to deliver Joseph Smith to Missouri? — If so who? —"

After reading [the] letter from Thomas Carlin to Sidney Rigdon and making some remarks about it, President Joseph [Smith] read [and then] preached [from] the 7th Chapter of Hebrews" (New Amalgamated Text of Joseph Smith's August 27th, 1843 Discourse, see forthcoming issue of *Doctrine of the Priesthood*; also *History of the Church* 5:554–556; *WJS* 243–248)

It would appear that immediately after the Prophet's speech Sidney Rigdon either approached the Prophet in private or came to the stand to deny the charges which had been made against him, for Willard Richards continued with the following entry in the Prophet's diary:

Sidney Rigdon never see gov. Carlin but 3 times. never exchanged a word with any man living on this subject. I ask pardon for having done any thing which should give a reason to make you think so.— (Diary of Joseph Smith August 27th, 1843)

Following this the Prophet's activities for the evening are recorded, at the end of which is a copy of the above quoted letter which was written into the Prophet's diary. But after this, the Rigdon affair is not mentioned again until October 6th, which was the day when the special conference was to convene. However due to bad weather it was postponed until a better day. The following is recorded in the Prophet's diary:

Friday October 6."

To special conference 11 1/2 [A.M.] — so cold & windy [only a] few people [came] out [for meeting. I] gave notice President Rigdons case would be considered. — — &c adjourned [until] to morrow [at] 10 or 1st pleasant day. . . . . .

Saturday Oct. 6 7th 1843

attended conference see minutes on case of S[idney] Rigdon. [The remainder of the page is blank] (Diary of Joseph Smith, October 6th and 7th, 1843; see also *The Diaries and Journals of Joseph Smith* 417–418)

The minutes of the Conference were Published in a back dated issue of the Times and Seasons, under date of September 15th, 1843:

MINUTES OF A SPECIAL CONFERENCE
Of the Church of Jesus Christ of Latter Day
Saints, held in the City of Nauvoo, commencing
on the 6th of October, 1843

Friday, October 6th, 10 o'clock A.M.

The weather proving unfavorable, the organization of the conference was postponed until the next day at 10 o'clock A.M.

Saturday, 10 o'clock A.M.

Conference assembled and proceeded to business.

President Joseph Smith was called to the chair, and Gustavus Hills chosen clerk.

Opened with singing by the choir, and prayer by elder Almon Babbitt.

The president stated the items of business to be brought before the Conference, to be,

1st. The case and standing of elder Sidney Rigdon, counsellor to the First Presidency.

2nd. The further progress of the Temple; after which, any miscellaneous business.

Elder Sidney Rigdon addressed the conference on the subject of his situation and circumstances among the saints.

President Joseph Smith addressed the conference, inviting an expression of any charges or complaints which the Conference had to make. He stated his dissatisfaction with elder Sidney Rigdon as a counsellor, not having received any material benefit from his labors or counsels since their escape from Missouri. Several complaints were then brought forward in reference to his management in the Post Office; a supposed correspondence and connection with John C. Bennett, with Ex-Governor Carlin, and with the Missourians, of a treacherous character; also his leaguing with dishonest persons in endeavoring to defraud the innocent.

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[69]See note 25.

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It is likely that at least part of the Prophet's suspicion of Rigdon corresponding with John C. Bennett[69] is founded in the fact that Bennett ended up in possession of a letter which the Prophet wrote to Rigdon's daughter Nancy, in the spring of 1842. The letter was written in the hopes of persuading Nancy to become the Prophet's plural wife. Rigdons daughter rejected both the Prophet's proposal and the principle of plural marriage, and the whole affair commenced a cold war between Rigdon and the Prophet. Ultimately the letter ended up in the hands of John C. Bennett, who first had it published in

the *Sangamo Journal* at Springfield, Illinois, on August 19th, 1842, and then again later that year in Bennett's book: *The History of the Saints: An Expose of Joe Smith and Mormonism* (Boston, 1842), pp. 243, 244). Under the circumstances, it would be difficult for the Prophet not to suspect that Sidney Rigdon had given the letter to Bennett, with the intent of defaming his character.

[Conference minutes continue:] President Joseph Smith related to the Conference the detention of documents from J. Butterfield, Esq., which were designed for the benefit of himself, (President Smith,) but was not handed over for some three or four weeks, greatly to his disadvantage. Also, an indirect testimony from Missouri, through the mother of Orin P. Rockwell, that said Rigdon and others had given information, by letter, of President Smiths' visit to Dixon, advising them to proceed to that place and arrest him there. He stated that in consequence of those, and other circumstances, and his unprofitableness to him as a counsellor, he did not wish to retain him in that station, *unless those difficulties could be removed*; but desired his salvation, and expressed his willingness that he should retain a place among the saints.

Elder Almon Babbitt suggested the propriety of limiting the complaints and proofs to circumstances that had transpired since the last Conference.

President Joseph Smith replied, and showed the legality and propriety of a thorough investigation, without such limitation.

Elder Sidney Rigdon plead, concerning the documents from J. Butterfield, Esq., that he received it in answer to some inquiries which he had transmitted to him — that he received it at a time when he was sick, and unable to examine it — did not know that it was designed for the perusal and benefit of President Joseph Smith — that he had, consequently, ordered it to be laid aside, where it remained until inquired for by Joseph Smith. He had never written to Missouri concerning the visit of Joseph Smith to Dixon, and knew of no other person having done so. That, concerning certain rumors of belligerent operations under Governor Carlin's administration, he had related them, not to alarm or disturb any one, but that he had the rumors from good authorities, and supposed them well founded. That he had never received but one communication from John C. Bennett, and that of a business character, except one addressed to him conjointly with Elder Orson Pratt, which he handed over to President Smith — that he had never written any letters to John C. Bennett.

The weather becoming inclement, Conference adjourned until Sunday 10 o'clock A.M.

Sunday, 8th inst., 10 o'clock, A.M.

Conference assembled agreeably to adjournment, and opened with singing by the choir, and prayer by Elder William W. Phelps.

Elder Sidney Rigdon resumed his plea of defence. He related the circumstances of his reception in the city of Quincy, after his escape from Missouri — the cause of his delay in not going to the city of Washington, on an express to which he had been appointed — and closed with a moving appeal to President Joseph Smith concerning their former friendship, associations and sufferings, and expressed his willingness to resign his place, though with sorrowful and indescribable feelings. *During this address, the sympathies of the congregation were highly excited.*

Elder Almon Babbitt related a conversation he had had with Esq. Johnson, in which he exonerated elder Sidney Rigdon from the charge or suspicion of having had a treacherous correspondence with Ex-Governor Carlin.

President Joseph Smith arose and satisfactorily explained to the congregation the supposed treacherous correspondence with Ex-Governor Carlin, which wholly removed suspicion from elder Sidney Rigdon, and from every other person. He expressed entire willingness to have elder Sidney Rigdon retain his station, *provided he would magnify his office*, and walk and conduct himself in all honesty, righteousness, and integrity; *but signified his lack of confidence in his integrity and steadfastness, judging from their past intercourse.*

Years later when these minutes were finally published in the *History of the Church*, the above paragraph was substantially altered to be more negative where it concerned Rigdon's future standing as the Prophet's councillor. The following is the way it was finally published in the *History of the Church*:

President Joseph Smith arose and explained to the congregation the supposed treacherous correspondence with ex-Governor Carlin, and expressed entire lack of confidence in his integrity and steadfastness, judging from their past intercourse. (*HC* 6:49)

[Conference minutes continue:] President Hyrum Smith followed with appropriate and expressive remarks on the attribute of mercy in God, as that by which He influences, controls, and conquers — and the propriety and importance of the saint's exercising the same attribute towards their fellows; and especially towards their aged companion and fellow servant in the cause of truth and righteousness.

Elder Almon Babbitt and pres't Wm. Law followed with remarks in defence of elder Sidney Rigdon.

On motion by President William Marks, and seconded by President Hyrum Smith, conference voted that elder Sidney Rigdon be permitted to retain his station as Counsellor to the First Presidency.

Singing by the choir — prayer by pres't. Wm. Law.

Conference adjourned for one hour. (*Times and Seasons* Vol. 4 (No. 21, September 15, 1843) 329–330)

Years later when these minutes were finally included in the Manuscript History, (preparatory to their being published in the *History of the Church*) there was another paragraph which was added at this point as a footnote. However, when B. H. Roberts finally published the annotated *History of the Church*, this footnote was added into the text directly below the above asterisk. The following short paragraph is the added statement:

President Joseph Smith arose and said, 'I have thrown him off my shoulders, and you have again put him on me. You may carry him, but I will not. (*HC* 6:49)

This added paragraph seems out of character with the Prophet's statement as originally published in the *Times and Seasons:*

President Joseph Smith arose and . . . wholly removed suspicion from elder Sidney Rigdon . . . He expressed entire willingness to have elder Sidney Rigdon retain his station, provided he would magnify his office . . . but signified his lack of confidence in his integrity and steadfastness, judging from their past intercourse.

Perhaps we arrive at understanding when we realize that even though the added paragraph is out of character with the Prophet's original statement as published in the *Times and Seasons*, yet it is completely in keeping with the edited account of the Prophet's statement which was finally published in the *History of the Church*, and which no doubt, B. H. Roberts presumed was accurate.

Considering all the circumstances, it is not at all unlikely that the Prophet would make such a statement, but probably not before the Conference after he had just agreed to give Rigdon another chance. In all fairness, however, we do well to remember that the minutes were not a stenographic account of what was said at the conference.

On the other hand, it is significant that the Prophet chose Rigdon as his running mate for Vice President in the presidential election, and that in this capacity he was brought into the Council of Fifty and finally on May 11th, into the Holy Order, when he received his Endowment. At the General Conference of the Church held in April, Rigdon spoke valiantly in defense of the Prophet. Not only so, but at the same Conference, the Prophet also spoke kindly of Rigdon: "I rejoice in hearing the testimony of my aged friend" the Prophet said in his now famous King Follett sermon. ("The King Follett Discourse Given By The Prophet Joseph Smith — A New Amalgamation and Doctrinal Commentary", to be published in a forthcoming issue of *Doctrine of the Priesthood*)

Yet all this notwithstanding, this in itself does not go to say that the Prophet had sufficient confidence in Rigdon to appoint him as his successor. The Prophet was willing to forgive, but that does not mean that he had confidence in Rigdon's stability, when without proper guidance coming from those higher in the Priesthood. Rigdon's willingness to cater to Emma and to play both ends against the middle after the Prophet's death would prove that the Prophet's judgment was correct. As it is stated in the published minutes of the October 1843 conference, the Prophet "expressed entire willingness to have elder Sidney Rigdon retain his station, provided he would magnify his office, and walk and conduct himself in all honesty, righteousness, and integrity; but signified his lack of confidence in his integrity and steadfastness, judging from their past intercourse."

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Appendix B

The following statement is an extract from a pamphlet which was written by Jedediah M. Grant, and published in Philadelphia, in 1844:

"Last Spring, Elder W. W. Phelps, prevailed on Elder Rigdon, to go with him and attend the councils of Elder J. Smith, he went, and after listening to the instructions and viewing the order of the council, and the manifestations of the power of God through Elder J. Smith, he leaped for joy, and walked the room as sprightly as a boy in his gayest frolics. Exclaiming, "Joseph! Joseph! Thou servant of the most High God, I will never leave nor forsake thee, for mine eyes now see what Kings and Prophets desired to see and hear. But they fell asleep to rest in hope of what mine ears hear and mine eyes see. Brother Joseph you have tried to shake me off for several years, but you cannot do it, I will hold on to the skirts of your garment, I am now determined never to let you go." His visits to the councils revived him up so much, that he spoke at the April Conference, several times, with considerable spirit and energy." (*J. M. Grant's Rigdon, Number One, A Collection of Facts Relative to the Course Taken by Elder*

Sidney Rigdon, in the States of Ohio, Missouri, Illinois and Pennsylvania, by Jedediah M. Grant, one of the Quorum of Seventies. p. 16)

The following remarks were made by Apostle Orson Hyde before the High Priests Quorum, in Nauvoo, on April 27th, 1845:

"In the month of March, 1844, Mr. Rigdon appeared in council, and Joseph Smith was present. It was in the upper room in the brick building situated in Water-street, commonly known as Joseph's Store. Mr. Rigdon there received an explanation of many important matters connected with the kingdom of God: after which, he began to speak, then to shout, then to dance, and threw his feet so high that he lost his balance, and came well nigh falling over backwards upon the stove. His language was something like the following: — "Glory to God and the Lamb! Hallelujah to Jesus! that mine eyes have seen this day; and thanks to my brethren that I have been permitted to enter here; for I perceive that God is here with you in power and glory!" He expressed to me at his own house, but a day or two after, his entire satisfaction with Joseph as a man of God, and also his approbation of the course of the church and council. He was so extravagant in his shoutings in that council, that most of the members hung their heads. I also thought to myself that he shouted too loud to shout long. When a tune reaches the highest notes it very soon turns. (*Speech of Elder Orson Hyde, Delivered before the High Priests' Quorum, in Nauvoo, April 27th, 1845, Upon the Course and Conduct of Mr. Sydney Rigdon, and Upon the Merits of His Claims to the Presidency of the Church of Jesus Christ of Latter-day Saints*, printed in Liverpool, 1845, pp. 8–9)

Appendix C

The following is an extract of a new amalgamated text of a Discourse given by President Young at the General Conference of the Church held on the 6th of April 1848. The original reports were made by Thomas Bullock and Wilford Woodruff.

What is significant in what follows is President Young's consistent acknowledgement of the rights of the Prophet's children to succession.

"At our conference last winter something was said about the re-organization of the Church — a first Presidency and a Patriarch was selected, and Father John Smith was acknowledged Patriarch to the whole Church. It was a clear vote; we should sustain him; he has not received his ordination, but we can acknowledge him in the right thereof. This is a matter that has not been discussed before the people.

Resolved that we sustain Father John Smith as the Patriarch over the whole church. President Young made some remarks concerning appointing the first

Presidency. Perhaps there are some who feel that *the rising generation* ***will be robbed*** *in reorganizing the Church*, that it would limit their privileges, and some have thought we were not able to do it, but take the Church here and abroad and *the minds of the people generally are ripe for the subject*, tho' there may be a few who do not see the necessity. If any have feelings that *the* ***rising generation will be deprived of their rights*** *or curtailed in their privileges*, I beg of such to dismiss their fears. The Lord God Omnipotent has reared up this kingdom thus far, and overruled and controlled all things to its advancement on the earth, and [He] will sustain it until all things are consummated and the Church becomes triumphant. If He does not lead and dictate the affairs of the people, I would like the man on the walls of Jerusalem, after crying wo to the city 7 years and now he said: wo to myself". I say wo to the Church: Wo to myself. It is for the people to live so that they can discern between the good and the evil, between the spirit of the Lord and opposite spirits, and if they do not, it is their privilege to humble themselves and to know that God is with us and for us, and not have to ask other people, or give heed to what this or that man may say. So, Brethren, you may dismiss all your fears pertaining to the organization of the Church. The spirit of the Lord had been with us and we know what is right. *It is our right and privilege, and was at the first conference after Joseph's death, to reorganize the Church, but we were not obliged to do it*. ***It was not wisdom to do it then***. I'll tell you how I felt, and how I feel now. To all apostates, I say: Go it and all hell go it; we can whip you; Yes, with one hand tied behind our backs. I told the boys: Come home, build up the Temple. Let uncle Sidney alone, and let him go it, and gather what he can. Go it; what can you do? Pretty soon James J. Strang stretches out his neck, and I said to Strang: Go it; Strangle away and see what you can do. I did not want to say anything about them, but let them alone. If men don't know the things of God from the things of men, let them go. They are occupying seats that don't belong to them; they ain't worth their room. I want every apostate to go, every man and woman that can't put his neck right to it and bear up with patience. Go, I say, as I said going to the mountains, if you don't do righteously, I'll withdraw from the camp. I would rather go into the wilderness with 6 men, than a host who won't act right and be overthrown. I said to Sidney and Strang: Go it; draw out all the filth you can. We have now whipped all of our enemies with one hand tied behind us and now it is time to organize the church. I'll tell you what it takes to make an honest man; it takes a man to be honest and upright from this time till he goes to judgment. You won't catch an honest man becoming a dishonest man, and I don't know that Scriptures that say: My sheep hear my voice, but they don't know it. I want you to produce such Scripture, if you can. It must be in Sidney's or Strang's Bible, and for me to say a righteous good man has been

deceived by such characters, I don't believe it; they are naturally dishonest in their feelings and sloppering in their deal; if they had been honest, they would have stuck by us, (even if the shepherd was dead) and kept by the fold and fought the Devils. An honest man would not be dishonest neither would they follow such men as Rigdon and Strange. The Bible I read, the Bible we get from the Christians, and the Latter-day Saints Bible, all say that the sheep hear the voice of the good shepherd, and a stranger's voice they will not follow. The sheep would follow such [men] as God sent even the Shepherds while dishonest men would follow the wolves. And where are the apostates now; it is rumored that Sidney had to swear to his son-in-law, Geo. W. Robinson, that he would never open his mouth about religion again, before he would take him in and give him a morsel of bread. I would have been killed a thousand time[s] in Carthage Jail rather than deny my religion, or swear any such thing. I would have told my son-in-law: I'll do as I please.

It is our privilege to re-organize, and if you do not know where the keys of this kingdom are, it is your privilege to repent and have revelations. Many repent and get so holy that they receive revelations to lead every body but themselves. They get so holy that they leak out all good sense like my stocking. They are so holy that I had to put on one white and one blue stocking. I had not time to wait to get them mended. Those remarks pertain to the organization of the Church. You know what has been said and what others have done. They have written letters saying it was this and that one to lead the Church, and ***this child they have robbed***. They don't know any thing about it; let them know ever so much, *they do not know enough to hold their tongues. If they had good sense,* ***they would know to hold their tongues***. The Lord will rule in his Kingdom. I know how it was and is and how it will be, and it will be as the Lord says. *Some suppose that by appointing a presidency it is* ***robing some of the rising generation*** *or taking away some ones rights but* ***it is not so***, and when we get back to our places, we'll find it's all right. A great deal is said about covetousness; that is idolatry; to covet that which does not belong to you, whether about your families, your field, or in the Priesthood. Don't you see it here almost in everything you do, and some are handling things and others know not what they are. I am for the Lord, as I told my brethren. I am a friend to the Almighty, if I suffer persecution, the Lord will yet rule and overrule and sanctify it for my good and he will reign until he puts all his enemies under his feet, and then he will deliver up the kingdom to his father." (TPBY 2:4/6/48)

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 751 –

Section Fifteen

To Whom It May Concern
An Open Letter
Regarding the Need for
Legitimacy in the Priesthood

Joseph Smith: It is necessary to know who holds the keys of power, and who does not, or we may be likely to be deceived (*TPJS* 336)

Joseph Smith: The best men bring forth the best works. The man who tells you the words of life is the man who can save you. (*TPJS* 358)

President Brigham Young: No person can Reveal *the things of God*, but by the Revelations of Jesus Christ. When we hear a man that can speak of *Heavenly things*, and present them to the people in a way that they can be Understood, you may know that to that man *the avenue is open*, and that he, by some power, has Communication with *Heavenly Beings*; and when the Highest Intelligence is *Exhibited*, he, perhaps, has Communication with the *Highest Intelligence* that exists. (*Journal of Discourses* Vol 8: <14 Oct 1860> 206)

Apathy is Sure Damnation to the Spirit
and
Death to the Soul!

To Whom It May Concern

An Open Letter

Regarding the Need for

Legitimacy in the Priesthood

The following is an extract of a letter written, on the 23rd of July 1984, regarding the need for Legitimacy in the Priesthood. I invite you to read it, as you will find its contents informing and it may be relevant to your own personal Plight and Status in the Priesthood. If the remarks in this letter apply to you, then it is a warning which you stand in need of — if not, very well, but in either case, no Offence intended. What is intended is an honest up front discussion of an issue of Vital Importance to all those who would hope to Inherit an Eternal Family Kingdom in the next life:

Dear Bill . . . . . As for Loyd's assertion that Benjamin F. Johnson never made any claim to authority, I will here quote from a letter which Johnson wrote to George Gibbs (secretary to President Joseph F. Smith) in 1903:

> And now returning to the Council and the "Last charge" — let us remember that by revelation he [i.e. the Prophet Joseph Smith] had Reorganized the Holy Priesthood and by command of the Lord (D&C 124:124) had taken from the first presidency his

brother Hyrum to hold as Patriarch the Sealing Power, the First and ***Highest Honor due to Priesthood***. That he had turned the Keys of Endowments to the last Anointing [i.e. the Second Anointing] and sealing together with the Keys of Salvation for the dead, with the eternity of the Marriage Covenant and the power of Endless Lives — All these Keys he held and under these then Existing conditions, he stood before that association of his Select Friends ***including all the Twelve*** [this association was the Council of Fifty] . . . . And he then said with great vehemence "And in the name of the Lord I now shake from my shoulders the responsibilities of bearing off the Kingdom of God to all the world — And here and now I place that responsibility with all the Keys, powers and privilege pertaining thereto upon the shoulders of you the Twelve Apostles ***in connection with this council*** [i.e. the council of Fifty]" (*Unpublished Revelations* 61: 32–38)

Benjamin wrote another more complete account of the Last Charge in his autobiography which he commenced in 1885. However in 1947, when it was finally published, at the behest of Church Historian Joseph Fielding Smith, all reference to the Council of Fifty was deleted, thus shrouding the context. The following is the unedited account:

About this time [the spring of 1844 on March 10th and 11th] was organized his private council of 50, the embryo kingdom of God upon the earth — an organization distinct from the church. . . . . a government of God for the people and by the people, in which man will be taught *to know his origin* and *to govern himself* . . . .

By the Prophet, Br. Babbitt and I were called to Nauvoo, and made members of this Council at its organization; *but of its full object, keys and by-laws* ***I am not fully at liberty now to write***, *but* ***the future will write up the past***, *when all will be made plain*. . . . . .

At one of the last meetings of the Council of Fifty after all had been completed and the keys of power committed, and in the presence of the Quorum of the Twelve and others who were encircled around him, he arose, gave a review of his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing off this kingdom, and *turning to those around him,* ***including*** *the twelve*, he said, "And in the name of the Lord Jesus Christ I now place it upon you my brethren ***of this Council*** [i.e. the Council of Fifty]," (A Life Review, pp. 94, 96, Church Historian's Office)

There are many things which might be said about these documents. For one, it is evident that the Apostles were only 12 among 38 others who received the Last Charge — In other words, the Last Charge was given to the Council of Fifty, and while the Apostles were included in that body, still they were not the only members of it. Speaking of the Council of Fifty, Johnson states:

but of its full object, Keys, and by-laws, I am not now fully at liberty to write.

What "Keys" did the Council of Fifty possess? Johnson said that he was not then at full liberty to say, but years later in 1903, he defined those "Keys" to be:

The Keys of Endowments to the last Anointing and Sealing together with Keys of Salvation for the dead, with the eternity of the Marriage Covenant and the power of Endless Lives (*Unpublished Revelations* 61:33)

These are the Keys to the Temple ordinances — they are the Keys to the Kingdom of God — the Order of the Ancient of Days, and this Kingdom was dubbed by the Prophet as the Council of Fifty. There are many statements coming from the Prophet Joseph Smith and President Young which would affirm that this is so. The Keys which the Prophet committed in the "Last Charge", did not pertain to the Presidency of the Church of Jesus Christ, but instead to the Kingdom of God which is the Celestial Family of Adam all, tied together in Everlasting Family related Temple Covenants — they are the Sealing Keys of Elijah, together with the other Keys which were Restored by Elias or Noah, and Moses (D&C 110:11–16). It is easy to prove that the Council of Fifty was made the Custodian of the Keys of the Kingdom of God by the Deeds and Words of the Prophet Joseph Smith. Even the formal name which was given the Council by Revelation would show this to be so:

> Verily thus saith the Lord, this is the name by which you shall be called — the Kingdom of God and His Laws ***with the Keys and Power thereof*** (*Unpublished Revelations*, Part 57a.)

It is just as easy to prove that Benjamin F. Johnson was a member of the Council, as it is to prove that the Council was Established with the intent that it would Preside in the Keys. It is also easy to prove from history that Benjamin F. Johnson out lived all the other original members of that Council. He died in 1905, and at the time of his death he Presided over the Keys of the Kingdom of God on Earth, and in 1904, he gave those Keys to his Grandson who was Alma Dayer LeBaron. In the 1903 letter which is cited above, Johnson told of private teachings which he received from the Prophet, and of a prophecy which was made upon his head:

> And now my dear brother after 60 years have passed at 85 in age I bear to you and to all the world a solemn testimony of the truth and verity of what I have written above; for although so many years have intervened, they are still in my mind as fresh as when they occurred; no doubt as *a part fulfillment* of a prediction by the Prophet, relating to "Testimonies I should bear of his teachings after I had become Hoary with age".
>
> There were, dear brother, other teachings to that Council of which *I am not at full liberty to write*; but *if I had your ear* [as he did his grandson Dayer LeBaron] I would remember that the Prophet once said to me "Benjamin, in regard to those things I have taught you privately *that are not yet for the public,* ***I give you the right****, when you are so led* ***to commit them to others****, for you will not be led wrong in discerning those worthy of your confidence*." (*Unpublished Revelations* 61:42–45)

What did the Prophet impart to Benjamin Privately, with the Commission to give to others "when he was so led by the Spirit", that he (Johnson) would not even write in a letter to the 1st Presidency of the Church — and to whom did Johnson impart this important information. There is only one claim made

which comes from Benjamin F. Johnson, and that is the claim made by Alma Dayer LeBaron, who testified that his Grandfather, Benjamin F. Johnson appointed him to be the Birthright Heir of the Prophet Joseph Smith, and that Johnson had given him his mantle, together with the Keys of the Kingdom. These claims were made by Alma Dayer LeBaron, and the fact that this is so has been traced back through the testimony of his acquaintances (both friend and foe) to the time of Benjamin F. Johnson. It would take a book to quote all the documents and tell the whole story right, and now is not the time. However in the good time of the Lord the fulfillment of Johnson's Prophecy will be realized through the publications of *Doctrine of the Priesthood.* As Johnson expressed it: "the future will write up the past when all will be made plain." (A Life Review, 97, Church Historian's Office)

Loyd has made very little effort to learn the Truth concerning these things, and what little effort he has made, was done with a negative spirit. It is in individuals such as Loyd that we find fulfillment in Paul's prophecy when he said that:

> Those who receive not the love of the truth, to them God shall send strong delusion, that they should believe a lie (2 Thes 2:10–12).

There are altogether too many who are ready and willing to believe in one part of the Restored Gospel, such as Plural Marriage, but not in other Aspects, even though they may be something so Fundamental as the Priesthood. If as Loyd says, the Patriarchal Priesthood is "just any man's right to preside over his family as a patriarch and that's it, it's nothing handed down from father to Son", then we must believe that the Negroes in Africa also have it; as well as any other man or race. Negroes have the power of reproduction too you know. Ask Loyd to show you from any source in Church history whatever where a man gets the Patriarchal Priesthood without being ordained to it. When he finds that he cannot, I will be glad to show where it teaches that it is passed down from Father to Son, by Ordination and Anointing. Joseph Smith when speaking at the funeral of James Adams said:

> I anointed him to the patriarchal power — to receive the Keys of Knowledge and Power by revelation to himself. (*TPJS* <9 Oct 1843> 326)

James Adams was "anointed" to this "Patriarchal Power" on May 4th, 1842, in Joseph's upper brick store at Nauvoo. The *History of the Church* furnishes us with a most informing statement regarding this occasion:

> I spent the day in the upper part of the store . . . in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood,

and so on to the ***highest order of the Melchizedek Priesthood***, setting forth the **Order Pertaining to the Ancient of Days**, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn (*HC* 5: <4 May 1842> 1–2; *TPJS* 237)

George Miller, who was another of the Ten men present at this meeting, described the events which occured on this day as follows:

Many of the Apostles and Elders having returned from England, Joseph *washed and anointed as Kings and Priests to God, and over the House of Israel . . . .* ***and conferred on us Patriarchal Priesthood*** (The Diaries and writings of Bishop George Miller, to be published in a forthcoming issue of *Doctrine of the Priesthood*)

Why is it that James Adams, George Miller, President Joseph Smith, Patriarch Hyrum Smith, Brigham Young, Heber C. Kimball and etc. all had to have the Patriarchal Priesthood conferred on them in an "Anointing", and that too even after they had already been ordained to the Apostleship, etc., if all of us fine worthy folks today can get it simply by having two Balls hanging between our legs? Oh consistency! Even the Prophet Joseph Smith did not have good enough blood to be born with the Patriarchal Priesthood, But for some reason these almighty Independent patriarchs of today are born with it, yet the Prophet Joseph Smith tells us that even Abraham had to get it by ordination from Melchizedek (*TPJS* 323).

There are those in this world, that the ***truth*** will not satisfy because they want something else. These Independent patriarchs want their wives and children to honor and submit to them, yet they believe that they themselves should not have to answer to anyone — as the Saints were required to do in the days of the Prophet Joseph and Brigham. Hence they have invented this doctrine that a man with the blood of Israel in him is born with the Priesthood — thus being born with the Priesthood, they answer to no man. Yet even Abraham, though he was in the birthright line, found it necessary to be ordained:

finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ***ordained*** *to administer the same . . . .* I became a rightful heir, a High Priest, holding the right belonging to the fathers.

It was conferred upon me *from the fathers;* it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even ***the right of the firstborn****, on* ***the first man****,* ***who is Adam****,* ***our first father****, through the fathers unto me.* I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.(Abraham 1:2–4)

Now if even father Abraham had to be ordained to this Priesthood, why should not Loyd and all other Independents. Is God a Respecter of Persons? Did His unchangeable Gospel suddenly change — or is it true as one independent

honestly put it (i.e. John Singer), when speaking of this matter, that "necessity is the mother of invention." Speaking of this very issue, the Prophet asks this question concerning Abraham:

> Now if Abraham had been like the sectarian world and would not have received any more revelation, what would have been the consequence? It would have damned him! (*WJS* 246)

But as it was, Abraham did receive more revelation and so, as the Prophet Joseph Smith expressed it:

> Abraham says to Melchizedek — "I believe all that thou hast taught me concerning the [Law of the Fulness of the] Priesthood"; so Melchizedek [anointed him to the Patriarchal Powers] and sent him away. Abraham rejoiced saying "now I have a Priesthood." (Priesthood Expounded by Joseph Smith, A New Amalgamated Text of the Prophet's August 27th, 1843 Discourse on Priesthood, to be published in a forthcoming issue of *Doctrine of the Priesthood*)

In what condition then does this leave these hot-shot Independents. I answer this with a question:

> What is the difference between a Negro who cannot hold the Priesthood and a white man (even if he is of the blood of Israel) who does not want it?
> Answer: Only a little time!

All the scriptures testify concerning the Priesthood that:

> No man taketh this honour unto himself, but he that is called of God, as was Aaron. (Hebrews 5:4)

The Doctrine and Covenants in speaking of the Patriarchal Priesthood in a "parenthetical statement" found in Section 107 between verses 40–57 states that:

> The order of this Priesthood was confirmed to be *handed down* from father to son, and ***rightly*** belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner: From Adam to Seth, *who was ordained by Adam* at the age of sixty-nine years . . . . (D&C 107:40–42)

It is obvious, that if the Gospel does not change, and it was necessary in the days of Adam to ordain a man to the Patriarchal Priesthood, that the same would be true in our day. We know that this is the case, and the book of Moses clearly states regarding the Patriarchal Priesthood, that:

> This same Priesthood, which was in the beginning, shall be in the end of the world also. (Moses 6:7)

It was the Higher Order and Fulness of this Patriarchal Priesthood that the Lord spoke of in a revelation to Joseph Smith, when he made the following statement about the Temple and the ordinances received therein:

For therein are the keys of the holy priesthood ordained, that you may receive honor and glory. (D & C 124:34)

It was this Priesthood which the Prophet spoke of when he said that:

the 2nd Priesthood [referred to in this chapter (i.e. Hebrews 7) is] ***Abraham's Patriarchal authority***, which is ***the greatest [Priesthood] yet experienced in this Church***. *Go to [work] and* finish that Temple [i.e. the Nauvoo Temple], and God will fill it with power and you will then [be Endowed with this Priesthood]. (Priesthood Expounded by Joseph Smith, A New Amalgamated Text of the Prophet's August 27th, 1843 Discourse, to be published in a forthcoming issue of *Doctrine of the Priesthood*)

It is through the ordinances of the Temple that a man gets this Priesthood — normally when he is anointed a King and Priest and is given the Sealing Keys — not when he is born with the power of procreation! If we are to believe as Loyd says — that the Patriarchal Priesthood is something a man is born with, to preside over his family, then we must believe that Ham also had the Patriarchal Priesthood, when he attempted to set up the Patriarchal Order in his family, for he also had the power of reproduction. But as we shall see, this conclusion is not in accordance with the scriptures:

Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, ***which was patriarchal***. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, *seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father,* who blessed him with the blessings of the earth, and with the blessings of wisdom, ***but cursed him as pertaining to the Priesthood***. Now, Pharaoh *being of that lineage by which he could not have the right of Priesthood*, not withstanding the Pharaohs would fain claim it from Noah, through Ham (Abraham 1:25–27)

Now some of the Independents might *claim* to be of the lineage of Israel, even though the doctrine of the Kingdom and Scriptures would say that they are Bastards, not being Sealed into the Family (*JD* 17:152–153, 226–227; 16:257–258; 7:48; *Wilford Woodruff's Journal* 3:260) — they might be righteous even as was Pharaoh — they might have the blessings of the earth and of wisdom, and they may even attempt to "imitate" the Patriarchal Order as established by Adam and Noah, just as Pharoah did —but without the legitimate authority of the Priesthood, received through a Legitimate Ordination, at best they are still only counterfeits, and cheap imitations. It seems that having Balls only, did not cut it for Pharaoh and neither will it for the Independents who refuse

to take upon themselves the Responsibilities of the Priesthood. This will be so even though they may fain claim the Priesthood as did Pharaoh.

Here is a quote that all the Independents should be well acquainted with:

> Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? I am the Lord thy God; and I give unto you this commandment — that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord. And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the Resurrection, saith the Lord your God. For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed . . . . And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, *through him whom **I** have **anointed** and **appointed** unto this power*, then it is not valid neither of force when they are out of the world, because they are not joined by me saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God. (D&C 132:8–18)

Such will be the Ultimate End of all Independents who refuse to Partake of the Priesthood and its associated Responsibilities. They think to themselves that they are going to build a patriarchal order, but at the heart of every Celestial Patriarchal Order, is an Eternal Marriage, and as we have seen, these Independents are not going to have either a marriage or family in eternity — Because they have turned up their noses at the very Priesthood through which they could have obtained their blessings, and this too in favor of believing lies and false doctrine such as the one under discussion. The Patriarchal Order of these Independents may last until they die, but if we are to believe the scriptures, that will be the end of their family kingdom. The blessings of Exaltation and Godhood were never intended to be given to the world, but they were to be given only to those who would receive and obey *all the **Laws** and **Ordinances*** of our Fathers Kingdom and not just some of them:

> For *all who will have a blessing* at my hands ***shall abide the law which was appointed*** for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. (D&C 132:5)

The revelations of God testify that the Priesthood is at the very heart of an Eternal Marriage, and those Independents who reject it, have denied themselves

of their own part in the Everlasting Covenant between God and His offspring — because of this they are no different than the Gentiles or any other Protestant. Any honest man can see this if only he will think. What would have been the Condition of a Protestant back in the days of Joseph Smith, if he had come to the Prophet, and learned of the doctrine of the Kingdom, and then rejected the Priesthood — refused to Partake of the Ordinances through the Viable Authority, and then went out and began to live Plural Marriage and attempt to set up his own Patriarchal Order. What he did would only have been a counterfeit. As the Prophet said, whenever the Lord begins to set up His Kingdom the Devil always sets up a counterfeit. (*TPJS* 365)

We must ask ourselves a question then: Was Plural or Celestial Marriage ever intended to be given to the Protestants, Gentiles or Independents who refuse to take upon themselves the Responsibilities of the Priesthood? We will let a revelation from God which was given to President John Taylor answer this question:

Question: Is the law of Celestial Marriage a law given to this nation or to the world?

Answer: No. In no other sense than as the Gospel is given, and in accordance with the laws thereof. So far as it is made known unto men, it is made known unto them as the Gospel is made known unto them and is a part of the new and Everlasting Covenant; And it is only those who receive the Gospel that are able to, or capable of, entering into this covenant; Have I not said through my servant Joseph that "all Kingdoms are governed by law," and if they receive not the law of my Gospel they cannot participate in the blessings of Celestial Marriage which pertains to mine elect. No person, or people, or nation can enter into the principle of Celestial Marriage unless they come in by me, saith the Lord, and obey the law of my Gospel *through the medium of him who is appointed unto this power* as made known unto my people through my servant Joseph in a Revelation on "The Eternity of the Marriage Covenant, including the Plurality of Wives." (*Unpublished Revelations* 80: l–7)

Those Independents who have rejected the Lords medium of the Priesthood, have denied themselves of the Priesthood's blessings — for says the Lord: "whether [it is] by mine own voice or by the voice of my servants, it is the same." (D&C 1:38). Listen to whom the above revelation declares the Celestial blessings of the Kingdom do pertain:

Furthermore, "And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof must and shall abide the law, or he shall be damned, saith the Lord God." It is again written that "all kingdoms have a law given." (D&C 88:36) The Celestial Kingdom including the promise of eternal life pertains to "the Church of the Firstborn" (*Unpublished Revelations* 80: 10–12)

This aces out all Independents who deny the Priesthood. To them the Church of the Firstborn is nothing but pie in the sky. They will have their so called

"Plural or Celestial Marriage" now, in this life, but the Church of the Firstborn and associated Responsibilities only pertains to the next life. I would say that the LDS Church is more consistent than they. They believe that Plural Marriage as well as the Church of the Firstborn belongs only in the next life. These Independents do not wish to become a part of the Church of the Firstborn in this life, hence, they should not suppose that they have a right to participate in its blessings. This same revelation goes on to say:

> he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory; And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory (*Unpublished Revelations* 80: 14–16)

We will see what law the Independents will keep, but if you wish to learn of the Celestial laws, you must learn them from the Church of the Celestial Kingdom, the Church of the Firstborn, *here on earth*. The following is an interesting question: Which is the greater crime — to deny Celestial-Plural Marriage, as the Independents are quick to point out that the LDS Church has done, or to deny the Priesthood as many of the Independents are doing? Now be Truthful and admit it — who has really told the biggest lie! Anyone who honestly reads the 132nd Section of the Doctrine and Covenants will know the answer to this question for themselves. One of the few scriptures which these Independents muster for their defense is found in the Book of Abraham:

> and I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is thy Priesthood) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) (Abraham 2:11)

This scripture is easy to understand when it is kept in context — Abraham when he was anointed to the Fulness of the Patriarchal Priesthood, was given a Patrilineal Priesthood, which according to ForeOrdained Law and the Promise of God, was to pass down from father to son among Abraham's worthy posterity. Thus Abraham's seed would be his Priesthood, that is, it would be his seed who would possess this Priesthood by ordination and who would pass it down by ordination to future generations yet unborn. Thus Abraham's faithful posterity would possess his Priesthood, and they as such would be his Priesthood, and would pass it down from generation to generation. It was because of the apostasy of Abraham's posterity that it became necessary for this authority to be restored in Christ's day on the Mount of Transfiguration — and again in our day in the Kirtland Temple by Moses, Elias and Elijah. Even the Prophet Joseph Smith (who was the Birthright Heir) had to receive the Keys from someone else. He was not just born with them. If the Keys are

merely doctrine and knowledge, then the apostates and anti-Mormons who are familiar with Mormon doctrine have the Keys also — even the devils in Hell. There is a great deal more which might be said about the above passage, which would bring it into a much clearer focus, but it is knowledge which pertains to the Second Anointing.

We do well to remember what the Prophet Joseph Smith said about John the Baptist. John the Baptist's calling was to Administer and Preside in the Keys of the Preparatory Gospel — yet according to Jesus, a greater Prophet was never born of woman (Matt 11:11; Luke 7:28). In explaining this passage the Prophet Joseph Smith stated that John's greatness was largely measured in the fact that he did not transcend his bounds, but faithfully performed his calling (*TPJS* 335, 336). Consider also the following statements:

> Whenever men *can find out the will of God* and find *an administrator legally authorized* from God, ***there is the kingdom of God***; but *where these are not, the kingdom of God is not. All the ordinances, systems, and administrations on the earth are of no use to the children of men,* ***unless they are ordained and authorized of God****; for nothing will save a man but a legal administrator; for none others will be acknowledged either by God or angels*. (*TPJS* 274)

> Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood; and *without the authority is given,* ***the ordinances could not be administered*** *in righteousness*. (*TPJS* 172)

Now if it was necessary for Joseph Smith to hold the keys of Elijah, even after being ordained to the Apostolic Priesthood by Peter, James and John, we may also be assured that it is necessary in our day, even for the Independents, or else they will not be legal administrators and their ordinance work will not be acknowledged by God. In short, notwithstanding all their pretenses, in the end they will be both bachelors and bastards (*JD* 17:152–153, 226–227; 16:257–258; 7:48; *Wilford Woodruff's Journal* 3:260).

As of August 27, 1843, the Patriarchal Priesthood which the Prophet had comunicated to the men in the Holy Order was the Highest Priesthood the Church had yet known (*Words of Joseph* 245). When the Prophet introduced this Priesthood to the worthy men in his upper brick store, he referred to it as the "Highest Order of the Melchizedek Priesthood", showing that there was more than one order of the Melchizedek Priesthood (*TPJS* 237). Remember that on May 4th, 1842, when Joseph conferred the Patriarchal Priesthood upon those men, they had already years before been ordained High Priests and Apostles. Since Higher Priesthood comprehends Lessor Priesthood, just as the Melchizedek Priesthood comprehends the Aaronic, obviously the Apostolic Priesthood, which was restored by Peter, James and John, *did not* comprehend the Patriarchal Priesthood which was conferred on the members of the Holy Order on May 4th, and 5th, 1842. Otherwise it would not have been necessary

for them to receive another ordination. Not only so, but if Joseph was born with the Patriarchal Priesthood, which according to the Prophet, is higher than the Apostleship, why would it have been necessary for Peter, James, and John to come and restore a lessor Priesthood by ordination? Section 113 of the Doctrine and Covenants clearly stipulates that even those who are of the Blood of Israel are not born with the Patriarchal Priesthood:

> Questions by Elias Higbee: What is meant by the command in Isaiah 52:1 which saith: Put on thy strength O Zion — and what people had Isaiah reference to?
>
> He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and ***to put on her strength*** is to put on the *authority of the priesthood*, *which she, Zion [i.e. Israel],* ***has a right to by lineage*** (D&C 113:7–8)

That a man may, by birthright, have a right to the Patriarchal Priesthood goes without saying, but this does not prove that he is born with it. He must still be ordained as is demonstrated in the Doctrine and Covenants (D & C 107:40–57). This is clearly set forth even in the case of the lessor or Aaronic Priesthood:

> And if they be literal descendants of Aaron they have a legal right to the bishopric, if they are the firstborn among the sons of Aaron; For the firstborn holds the right of the presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the firstborn of Aaron. But, as a high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood. And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, *and* ***anointed****, and* ***ordained*** *under the hands of this Presidency*, otherwise they are not legally authorized to officiate in their priesthood. But, by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named Presidency. (D&C 68:16–21)

What, then have these Independents who deny the Priesthood got to stand upon? Not much! Perhaps a floating piece of sod in a storm, which is worse than sand for a foundation, and certainly not the rock which Christ spoke of (Matthew 7:24; Luke 6:48).

Epilogue

Many of you are my friends, and I would hope that you will not take offence at this hard talk — but rather consider it the admonition of a friend, or the chastisement of one who cares!

The Prophet Joseph Smith made the following statements with the intent that they would be established in our lives as Guiding Principles by which we might live and be led into all Truth and Righteousness. We would all do well to become familiar with them and to make them an active part of our lives:

Add to your faith knowledge, etc. The principle of knowledge is the Principle of Salvation. This Principle can be Comprehended by the Faithful and Diligent; and every one that does not obtain Knowledge Sufficient to be Saved will be Condemned. (*TPJS* 297)

I advise all to go on to Perfection, and search Deeper and Deeper into the Mysteries of Godliness. *A man can do Nothing for himself Unless God direct him in the Right Way;* ***and the Priesthood is for that Purpose***. (*TPJS 364)*

It is necessary to know ***who holds the Keys of Power***, and ***Who Does Not***, *or we may be likely to be Deceived* (*TPJS* 336)

Knowledge is Power; and *the man who has the Most Knowledge* ***has the Greatest Power***. (*History of the Church* 5:392)

The Best Men bring forth the Best wWorks. The man who tells you ***the Words of Life*** is ***the man who can Save you***. (*TPJS* <7 April 1844> 358)

Instead of living in a state of Apathy where it concerns such a Vital question as the Priesthood and the Keys thereof, Independents and all others ought to exercise Faith in the Promises which the Lord has made to His children — wherein He has told us that if we will seek unto Him, that He will answer us from out of the Heavens:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? (Matt 7:7–11; Luke 11:9–13)

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. (James 1:5–8)

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that you

must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong (D&C 9:7–9)

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4–5)

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 767 –

Section Sixteen

The Law of Adoption
and
The Family Kingdom
of
The Father

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During the Nauvoo period, the Prophet Joseph Smith began to introduce some of his most trusted disciples to new concepts and a higher understanding and order of the Kingdom of God. As he envisioned it, this new order was *the Celestial Kingdom* of God on Earth — it was the ***earthly counterpart*** of the *Church of the Firstborn*. On January 6th, 1842, the Prophet wrote in his journal and joyfully expressed his anticipation in the bright prospects for establishing this New Order among the Saints:

Truly this day is a day long to be remembered by the Saints of the last days — a day in which the God of heaven has begun to restore the ***ancient order*** *of His Kingdom* unto . . . His people — a day in which all things are concurring to bring about the ***completion of the fullness of the Gospel***, *a fullness of the dispensation of dispensations*, even the fullness of times . . . a day in which those things begin to be made manifest, which have been hid *from before the foundation of the world*, and which Jehovah has promised should

be made known in His own due time unto His servants, ***to prepare the earth*** *for the return of His glory*, ***even a celestial glory***, and *a kingdom of* ***Priests*** *and* ***Kings*** to God and the Lamb, forever, on Mount Zion, and with him the *hundred and forty and four thousand* [D&C 77:11] . . . all of which is to come to pass in the ***restitution of all things***. *(History of the Church* 4:492–493)

Essentially, this *"**Ancient Order"** of God's Government* (as it came to be established among the Saints) was an *extended* ***Family Kingdom***. Ultimately it would include all the living Saints in this dispensation, along with their dead relatives and friends, who had not received an opportunity to accept the Gospel during their mortal probation. The dead were to be adopted and sealed as children to their living descendants, who as "Saviors on Mount Zion", had gone into the Temple and redeemed them through vicarious work for the dead. On the other hand, the living Saints were to be adopted in a line going back to the Prophet Joseph Smith who had received the blessing of Abraham, to be "*the Father of the faithful*" in this dispensation (D&C 124:56–58; 110:12) — thus the Sealing or Adoption did not always follow blood lines.

— The Law of the Fulness of the Priesthood —

The whole fabric of this Celestial Family Kingdom was to be *predicated* upon the *ordinances of the Temple*. Ultimately the natural means by which the Prize of enterance into the Divine Family was to be obtained was Birth — by being born as a Legal Heir, as the child of two Faithful Parents who have been Ligitimately Joined in Marriage through the Priesthood, in the New and Everlasting Covenant of Marriage. This would be True, both for the man and the woman. For those who were not so fortunate as to be born under the Covenant, the only Remedy was for them to enter into the New and Everlasting Covenant through Adoption. Through this Ordinance, they would obtain a Ligitimate Birthright in the Household of Faith. There is just one hitch — in keeping with the Divine Mandate, that "the House of God is a House of Order and not a House of Confusion" (D&C 132:8–14), there can only be one Channel of Theocratic Government in each family. Hence of necessity, both the Husband and the Wife must Share in Common the Same Set of Parents. In keeping with this, every Husband and Father, and every Wife and Mother, is at one and the same time, an Eternal Son or an Eternal Daughter of their Parents in the New and Everlasting Covenant. Through the

Sealing of the *Marriage Covenant*, both the husband and the wife are made to stand together **In a Union as One**, as a God and Goddess over the Family Kingdom which they twain create. The Husband stands in the place of his Divine Father as a God — while the Wife in the Covenant stands in the place of her Divine Mother as a Goddess. Hence the Doctrine that, "neither is the Man without the Woman, nor the Woman without the Man in the Lord" (1 Cor 11:11). Consequently neither the man or woman can enter into their *Exaltation* without the Union and Companionship of their Mate. As far as Submission is Concerned, the Wife must honor her Husband in his place, just as the Husband must Honor his Wife in her place. All this is true, while at the same time, whether by birth in the Covenant or Adoption, both the Husband and the Wife are to be Eternally Subject to the Law of their Parents in the Covenant, who in Righteousness, will stand in the Place of God and Goddess to them Forever. In support of this I cite the following statement which was made by President Young, on November 30th, 1862:

Under the Priesthood which is after the [order of the] Son of God and the power of an *endless life*, each father *being a son*, will always throughout time *and eternity* **be Subject to his Father**, as his **King, Dictator, Father, Lord**, and **God**. Each son, in his own turn, *becomes a* **Father** and is entitled to *the same Obedience from the line of his descendants*. (TPBY 5:11/30/62)

For all those who are born outside of the Covenant, Adoption is as vital as the Marriage Covenant. In fact, neither the Marriage or Adoption Covenant is Valid Independent of the other. A woman cannot legitimately be sealed to a man *who is not himself already sealed into the Family* by *Birth under the New and Everlasting Covenant* or *Adoption*. On the other hand, in order to be Adopted, a man must find two parents who are themselves already married in the New and Everlasting Covenant and Sealed into the Divine Family. Together both the Marriage and Adoption Covenant become the means of creating *a new form of human government* — a government which the Prophet Joseph Smith described as *"***A Perfect Law of Theocracy***"*. The governing power in this *theocratic order* is vested in the hands of parents, who hold the *Fulness of the* **Patriarchal Priesthood**. Through the viable authority of this Priesthood parents stand **as God** to their own *Family Kingdom*, holding all the Keys to administer "Endless Lives" to their own sons and daughters. It was this Priesthood and Theocratic Government to which the Prophet referred when he made the following statement:

Those holding the **Fulness** *of the Melchizedek Priesthood* are **Kings** and **Priests** *of the Most High God*, holding the **Keys of Power and Blessings**. In fact that Priesthood is a **Perfect Law of Theocracy**, and *stands as* **God** *to give* **Laws** *to the people*, administering **Endless Lives** to the sons and daughters of Adam. (*HC* 5:555; *TPJS* 322; *WJS* 244)

Some time between July 5th, and November 26th, 1835, the Prophet dictated the following statement to William W. Phelps, who recorded it in the Egyptian Alphabet and Grammar:

Patriarchal government; or authority; a land governed according to the pattern or order given to the patriarchs or fathers, rules and laws of a gover[n]ment administered by the direction of Heaven or God. A people living under the laws of the gospel: or that law by which they may be sanctified and see the face of God (Joseph Smith's Grammar and Alphabet of the Egyptian Language, *Doctrine of the Priesthood* Vol 5: <Oct 1988> 4)

Parley P. Pratt eloquently describes the Patriarchal nature of a *Celestial Theocracy* in the following language:

Man is an eternal being, both in regard to his material organization, and his mind and affections.

The resurrection from the dead *(if quickened by the celestial glory)* restores him to life with all his bodily and mental powers and faculties, and consequently *associates him with his* **Family**, **Friends**, *and kindred,* as one of the necessary links of the chain which *connects* the great and **Royal Family of Heaven and Earth**, in *one eternal bond* of kindred affection, and association.

The order of God's government, both ***in time*** *and in eternity, is* **Patriarchal:** *that is — it is a* **Fatherly Government.** Each father who is raised from the dead and made a partaker of the *celestial glory* **in its fulness**, will hold *lawful* **jurisdiction** *over his own children*, and *over* **all the families** *which spring of them* to all generations, forever and ever.

We talk, in this ignorant age, of *children becoming* ***'of age,'*** as it is called; and we consider when they are '***of age***' they are free from the authority of their father. But ***no such rule*** *is known* ***in the celestial law*** and organization, ***either here or hereafter***. By that law *a son is* ***subject*** *to his father* ***forever*** *and* ***ever***, *worlds without end*.

Again, we have a rule now established in the earth by which a woman becomes the wife of a man, and is bound by law to him till death shall separate.

But in the celestial order it is not so, for the plainest of all reasons: viz, ***the celestial order*** is *an order of eternal life*, it knows no death, and consequently *makes no provision for any*. Therefore *all its covenants and contracts* ***are eternal*** in their duration, and calculated *to* ***bind*** *the several members of* ***a family*** in *one eternal* ***union***. (Parley P. Pratt — March 1st, 1845, *The Prophet* Vol. 1, No. XLI, p. 1–2; *Millennial Star* Vol. 5 (May 1845) 189–194)

The coveted prize to be gained through the Adoption and Marriage Covenant is ***Heirship*** and ***Exaltation*** in the highest degree of Celestial glory. Unless born under the Covenant, *Heirship* in the Kingdom of God requires that a man become a ***legitimate*** *son* through **Adoption**, and **Exaltation** can only be obtained as *the fruit of Eternal Marriage*. Sons & Daugters who are born under the Covenant are *Legal Heirs* by birth; however *even* ***blood sons & daughters*** must come under the ***Oath*** and ***Covenant of the Priesthood***, by receiving ***the law*** as administered in the ordinances. But in and of itself, even

this does not fulfill the requirement. The blessings of Heirship and Exaltation require more than a mere marriage or adoption ceremony and the accompanying paperwork as done in the Temple. Indeed, the blessings of the Kingdom are strictly reserved for those who keep their Covenants. One of the Prophet's revelations perfectly expresses this concept:

There is ***a law, irrevocably decreed*** *in heaven* before the foundations of this world, *upon which* ***all blessings*** *are* ***predicated***. And when we obtain any blessing from God, it is by ***obedience*** *to* ***that law*** *upon which it is predicated*. (D&C 130:20–21)

On June 11th, 1843, the Prophet stated:

Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, *are not to be altered* ***or changed***. *All must be saved on the same principles*. . . . . If a man gets a *Fullness of the Priesthood* of God he has to get it in the same way that Jesus Christ obtained it, and that was by *keeping* ***all*** *the commandments* and ***obeying*** *all the ordinances* of the *house of the Lord*.

Where there is no change of priesthood, there is no change of ordinances, [so] says Paul . . . . . .

All men who become *heirs of God* and *joint heirs with Jesus Christ* ***will have to receive*** *the fulness of the ordinances of his* ***kingdom***; and those who will not receive ***all*** *the ordinances* will come short of the fullness of that glory, *if they do not lose the whole*. (*TPJS* 308–309)

The Prophet struggled for a number of years in attempting to prepare the minds of the Saints to receive *the Celestial law*. In this he met with many frustrating failures and setbacks. No doubt, it was these exasperating experiences which came to mind, when he was led to make the following statement:

The question is frequently asked, "Can we not be saved without going through with *all those ordinances*? I would answer, **No**, *not the fulness of salvation*. Jesus said, There are many mansions in my Father's house, and I will go and prepare a place for you. House here named should have been translated kingdom; and any person who is exalted to the ***highest mansion*** *has to abide a* ***celestial law***, and *the* ***whole law too***.

But there has been a *great difficulty* in getting anything *into the heads of this generation*. It has been like splitting hemlock knots with a corndodger for a wedge, and a pumpkin for a beetle. *Even the Saints are slow to understand*.

I have tried for *a number of years* to get *the minds of the Saints* prepared to receive ***the things of God***; but we frequently see some of them, after suffering all they have for the work of God, will *fly to pieces like glass* as soon as anything comes that is contrary to *their* ***traditions***; they cannot stand the fire at all. How many will be able to *abide a* ***celestial law***, and go through and *receive their* ***exaltation,*** I am unable to say, *as many are called, but* ***few are chosen***. (*HC* 6:184–185; *TPJS* 331; *WJS* 319)

It was this matter of obedience to the ***Celestial Law*** that the Prophet was referring to, when on October 15th, 1843, he made the following statement:

It is one thing to ***see*** the kingdom of God and another thing to ***enter*** into it. We must have *a change of heart to* ***see*** the kingdom of God, and ***subscribe to the articles*** *of* ***adoption*** *to enter therein*. (*HC* 6:58; *TPJS* 328; *WJS* 256)

The "Articles of Adoption" to which a man must subscribe in order to enter into the "Kingdom of God" are basicly the same as those to which their children must subscribe when born in the New and Everlasting Covenant of Marriage. In both cases, the blessings of "Heirship in the Kingdom" are predicated upon *obedience* to a certain law — a *Principl*e which the Prophet dubbed as *"****the Law of the Fulness of the Priesthood****"*. Jesus often spoke of this Principle in his parables:

The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, *went and sold* ***all that he had***, *and bought it*. (Matt. 13:45–46)

He that loveth ***father*** *or* ***mother*** *more than me* ***is not worthy*** *of me;* and *he that loveth* ***son*** or ***daughter*** *more than me* ***is not worthy*** *of me*. And he that taketh not his cross, *and followeth after me*, ***is not worthy of me***. *He that findeth his life* ***shall lose it****: and he that loseth his life* ***for my sake*** *shall find it.* (Matt 10:37–39)

Good Master, what good thing shall I do, that I may have eternal life? . . . . . Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and ***come and follow me***. . . . . And every *one that hath forsaken* ***houses****, or* ***brethren****, or* ***sisters****, or* ***father,*** *or* ***mother****, or* ***wife****, or* ***children****, or* ***lands****, for my name's sake, shall receive* **an** ***hundred-fold***, and shall ***inherit*** *everlasting life*." (Matt 19:16, 21–22, 29)

Every ***kingdom*** *divided against itself is brought to desolation*; and every city or ***house*** *divided against itself* ***shall not stand*** . . . . . *He that is not with me* ***is against me***; and *he that gathereth not with me* ***scattereth abroad.*** (Matt: 12:25, 30)

The Prophet Joseph Smith expressed the same doctrine in the following words:

The sacrifice required of Abraham in the ***offering up*** *of Isaac*, shows that if a man would ***attain*** to the *keys of the kingdom* of an endless life; *he must sacrifice* ***all things***. (*HC* 5:555; *TPJS* 322; *WJS* 244)

In the Adoption Covenant, it is required that the son consecrate ***his whole being*** *to his* ***father*** *and* ***mother*** — and not only himself, but also his wife and children, his *time* and *talents* and all that he *did* ***or ever would possess***. All of these were to be Consecrated throughout *Time* and *Eternity,* to the Kingdom of his Father and God. Thus, in the *Celestial Order*, *no man is fit to become a Father* ***until*** *he* ***first*** *learns to be a* ***Son***, and this knowledge and virtue can only

be gained through *"the things which he suffers" during the time of his probation*. President Young expressed this thought in the following words:

no person ***is fit*** to be *a ruler* ***until*** *he can be* ***ruled***; *no one* ***is fit*** to be *the Lord of all* ***until*** he has ***submitted*** himself to be ***servant of all***. (*JD* 15:220–221)

This Consecration of *Total Commitment* is required of both the man and the woman in the marriage and adoption covenant. Yet Worlds without end, let us not forget the Divine teaching of Jesus — he who is Greatest in the Kingdom of Heaven is Servant of All, and the Servant is never above his Master. What is Good for the Master is also Good for his servant. In the New and Everlasting Covenant of Marriage, the Husband and Father stands as a God over his Family Kingdom, just as the the Wife and Mother stands as a Goddess. The Wife and Mother Consecrates her life in Christ-like service to her Husband and Children, just as the Husband Consecrates his life in Christ-like Service to his Wife and Children. In ***both cases*** it is *a complete and unreserved giving of self*. The great undergirding and overriding principle to be understood is **Union** — perfect *Celestial Union* and *Harmony*. The nature of the Covenant and the Enormity of the Commitment and Sacrifice is such, that it can only be entered into and kept through *perfect* ***Love*** *and* ***Respect***. Through this Covenant the dying prayer of the Lord Jesus Christ was to be realized in the lives of the Disciples of Christ. The Lord prayed for his disciples, that they would be ***one*** *with each other*, ***even as*** *Jesus and his Father were* ***one*** — and "if yea are not one", saith the Lord, "yea are not mine". This was the Principle which Parley P. Pratt was teaching when he made the following statement:

To illustrate this principle we have a beautiful and plain precedent — Jesus Christ and his Father ***continue*** *to be one* in their affection and *union* ***since*** *he rose from the dead*, and he ***still yields obedience*** *to the commands of his* ***Father***, and has also revealed that *he will continue to do so*, when he has put down death, and all rule, and authority, and power. "Then shall the Son also be subject to the Father."

We hear nothing in all this subject about Jesus Christ ever *being* ***'of age'***, so as to be free from all further *obligation* to ***obey*** *his* ***Father***; but on the contrary, it is clearly revealed that *he will* ***always be subject*** *to him*.

Now this same Jesus prayed to his Father, as testified to by the Apostle John — That *his disciples, and those who believed on their words, might be one,* ***even as Christ and his Father are one.*** *Not only one with God and Christ*, but ***also*** *one with each other* ***in the same manner***, and in *the* ***same sense*** that they were one. (*The Prophet* Vol. 1: <March 1st, 1845> 1–2; *Millennial Star* Vol. 5: <May 1845> 189–194)

The above discussion is but a peep through the keyhole at the most dynamic and significant **Principle** ever taught by the Prophet. Like an umbrella it enveloped and preoccupied his mind, spreading its broad canopy of influ-

ence over all that he did and taught during the Nauvoo period. More than anything else, this principle was the cause of apostasy among High ranking Officials in the Church — ultimately it led to the Prophets's death, just as it did with Jesus. A clear understanding of this *Principle* will do more to explain the Prophet's ***actions*** *and* ***conduct*** than any other single factor. It is the over-riding and undergirding "Principle" which will turn ***all*** the apparent and unexplained *minuses* in the Prophet's History into ***plusses***. It is at the heart of the Prophet's heretofore unexplained tendency to grasp for power. It is the ***Strongest Doctrine*** — the ***Greatest "Principle"*** — it is *the most* ***Christ-like doctrine*** *ever revealed* to man on the Earth. And just so, it will be the last to be Understood and Successfully lived by the Saints. In its ***celestial context***, it is the greatest single witness that Joseph Smith was indeed a Prophet of God, who was sent down on Earth to restore *the* ***whole doctrine*** *of Jesus*. It is the "Principle" which will yet bring in *the Millennial reign — a thousands years* of ***peace*** — it is the "Principle" which Elijah revealed, and *without which* the whole Earth would be *"****utterly wasted****"* at the coming of the Lord. It is at the hearts core and the very essence of the ***"Perfect Law*** of a ***Celestial Theocracy"*** — *Perfect* ***Christ-like love***, expressed in a *structured* Union, as organized in a **Covenant Bound** extended **Family Society**.

For more than a thousand years the "christian" world has been reading "their" New Testament and talking about the sayings of Jesus, where he teaches that his Saints should be **One**. Nevertheless, they have only succeeded in proving that talk is cheap! From the days of the Apostasy until now, the whole world has been at an entire loss to imagine how it could ever be brought to pass. It was not until *"the Law of the Fulness of the Priesthood"* was revealed *by* ***Elijah*** to the Prophet Joseph Smith that the Prophetic vision of *Millennial* ***peace*** became a *feasible* ***reality!***

— Changes in the Hierarchy —

In accordance with the original plan, once a man and woman entered into this family order, the whole Priesthood Government to which they owed allegiance was to be *shifted* from that of Wards and Stakes to the Patriarchal Priesthood and *its government as had in the Celestial Family*. Thus the Channel of Priesthood government which existed under the former order in the Church of Christ, through ***Bishops*** and ***Stake Presidents*** would be *relinquished* and *replaced* with ***Fathers***, ***Mothers*** and ***Husbands***, who as **Kings** and **Queens**, and **Priests**

and **Priestesses** in the ***Royal Priesthood***, stand as *Gods and Goddesses* over their own ***Family Kingdom***.

Once the man and woman enter the Marriage and Adoption Covenant, it becomes essential that the moorings of the *old line* of Priesthood government, as had in the Church of Christ be *done away with*, otherwise the **Power** and **Union** of the *celestial order* is ***eclipsed*** and *weakened*. This *switch in the power structure* of the Priesthood was the idea behind the Prophet's remarks to the Relief Society, when on April 28th, 1842, he stated that *"the Church is not now* ***organized in its proper order***, and cannot be *until the* ***Temple*** *is completed*." The Prophet was trying to explain to the sisters that upon completion of the Temple, and after the Saints had received their Endowments and other Priesthood Ordinances, there would be a *New and* ***Higher Order*** *of Priesthood* established among the Saints, and with it a *Different and* ***Higher Order*** *of Priesthood Hierarchy*.

What was particularly important in all this to the Relief Society and the reason why the Prophet was trying to explain it to them at the early date of April, 28th, 1842, was because the sisters were destined to play *a more active and dominant role* in the *New Order* than they had done in the past, as they would be ordained to the Priesthood ***just the same*** *as the men*. After again affirming "that he calculates to organize the Church in [its] *proper order* [as soon as the temple is completed] the Prophet continued on and "spoke of *delivering the keys* [of the Priesthood] to . . . [*the Relief Society*] and to the Church", saying in the process "that according to his prayers God had appointed him elsewhere." In continuing, he stated "that *the keys of the kingdom* [of God] are about to be given to . . . [*the Sisters* in the Relief Society], that they may be able to detect everything false — as well as to the Elders". Later that day in recording his activities in "The Book of The Law of The Lord", the Prophet summarized his discourse as follows:

> [At two o'clock P.M. I met] the members of the "female Relief Society" and . . . gave a lecture on the Priesthood showing how *the sisters would come in possession of the privileges, blessings, and gifts of the Priesthood*, and that the signs should follow them, such as healing the sick, casting out devils &c" (*WJS* 115–117, 119)

The reason that the Church could not be properly organized ***until*** *the Temple was completed* was because it was in the *Temple* and through *its ordinances* that men and women entered the Marriage and Adoption Covenant. It was there that they would receive the *Oath* and *Covenant* of the *New Order of the* ***Patriarchal Theocracy.*** And it was there that they would receive an Ordination to the ***Royal Priesthood***, through which both sexes were to *share* in the powers and responsibilities of the *New Government*. But this new order, rather than being the *Church of Jesus Christ*, was in very deed the ***Church of the Firstborn*** established on Earth. In essence, it was the end product

of a *metamorphoses*, wherein the members of the "Church of Christ" were to be transformed into the full blown *Celestial Order* of the *"**Church of the Firstborn**"*. This is what the Prophet taught a week later, on May 4th, 1842, when he organized the ***Holy Order*** and administered the first Endowments. The ***History of the Church*** gives us the following account of this day:

> I spent the day in . . . my private office . . . instructing [certain faithful brethren] in the *principles and order of the Priesthood*, attending to washings, anointings, en-dowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the ***highest order of the Melchizedek Priesthood,*** *setting forth the* ***order pertaining to the Ancient of Days***, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the ***Church of the Firstborn*** . . . . In this council was instituted the ***ancient order of things*** for the first time in these last days. And the communications I made to this council were of *things spiritual*, and to be received *only by the spiritual minded:* and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and *a proper place* is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the ***Temple*** . . . and wait their time with patience in all meekness, faith, [and] perseverance unto the end . . ." (*HC* 5:1–2; *TPJS* 237)

You will notice that the Prophet stated that the instructions and Endowment which he administered on that day would enable its recipients to "secure the fullness of those blessings which have been prepared for the ***Church of the Firstborn***". This same connection between the ordinances of the Temple and the ***Church of the Firstborn*** was also affirmed by President Young in a discourse, wherein he stated that: "*The ordinances of the house of God are expressly for the* ***Church of the Firstborn***". Heber C. Kimball has also elaborated on this subject:

> This people here are the people of God. Here, in the Territory of Deseret, is ***the kingdom of God***, and here are ***all the officers*** *pertaining to that* ***kingdom****;* and here is an organization that is organized after the ***order of God***, and it is organized after the order of the ***Church of the First Born***.
>
> *Let me explain what the* ***church of the First Born*** is. It is the ***first Church*** *that ever was raised up upon this earth*; that is, the first born Church. That is what I mean; and *when* ***God our Father*** *organized that Church*, He organized it *just as His Father organized the church on the earth where He dwelt*; and *that same order is organized* ***here*** in the City of Great Salt Lake; and it is that order that ***Joseph Smith*** the Prophet of God ***organized*** in *the beginning in Kirtland*, Ohio. *Brother Brigham Young, myself, and others* ***were present*** *when that was done*; and when ***those officers*** *received their endowments*, they were together in one place [in the upper brick store at Nauvoo]. *They were organized*, and *received their* ***endowments*** and blessings, and ***those keys*** *were placed upon them*, and that ***kingdom*** will stand for ever. (*JD* 5:129)

Section Sixteen — Part Two

The Abrahamic Covenant
— The Father of the Faithful —

Nearly four thousand years ago, the Lord made a special promise to Abraham wherein both the ***Priesthood*** and the ***Gospel*** were to be given to *him* and *his posterity* as ***a special charge*** and an ***everlasting inheritance***. This blessing was to be perpetual and would pass down *through his posterity* throughout *all generations of time*. "I will make of thee a great nation", the Lord promised, "and I will bless thee above measure, and make thy name great among all nations":

> and thou *shalt be a blessing unto thy seed after thee*, that *in their hands* ***they shall bear this ministry and Priesthood*** unto all nations; And I will bless them through thy name; *for as many as receive this Gospel* ***shall be called after thy name***, and *shall be accounted thy seed*, and *shall rise up and bless thee as* ***their father*** . . . [and] I give unto thee a promise that this right shall continue in thee, and ***in thy seed after thee*** (Abraham 2:8–11)

The essence of this blessing was that all those who received the Gospel through Abraham's ministry and that of his posterity would be sealed into his family through the ordinance of *Adoption*. Once having been Adopted all converts would rise up and bless him as their father and be *"accounted as his seed"*. But this is not to say that they would all be sealed directly to Abraham. The teaching was that all else being equal, they would be adopted to the individual who had introduced them to the Gospel and Priesthood — in accordance with the Lord's Covenant, of necessity, either this would be Abraham or one of his posterity. Thus not only was Abraham to be the *father of the faithful*, but his ***righteous posterity*** were also to *share with him in the same blessing*. Abraham's seed would belong to him in eternity, and so also would the *fruit of their labor*; for all those whom the Lord had given him would be sealed together in one great family tree going back to Abraham and finally to the Eternal Father. Each of his faithful sons and daughters would stand in their own place in accordance with their birthright in the great ***Celestial Family*** *of* ***Adam***.

It was with the principle of Adoption in view that the Lord promised to the Saints in this dispensation:

> if . . . you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, *how great shall be your joy with him* ***in the Kingdom of my Father!*** And now, if your joy will be great with one soul that you have brought unto me into ***the kingdom of my Father***, how great will be your joy *if you should bring many souls unto me!* (D&C 18:15–16)

The essence of this promise is that each laborer in the vineyard *will inherit the fruit of their own labor* as an eternal possession in *the* ***Father's Church*** *and Kingdom.* In other words, those who are proselyted into the Church will

become adopted as children to the missionaries who introduce them to the Gospel. This was the idea to be conveyed in the words of Jesus when he spoke of *those whom the Father had given him*, as also in his saying that his sheep would know his voice. It is also the essence of the promise which is given to every Latter–day Saint who enters into the *New and Everlasting Covenant of Marriage* — that *through their faithfulness* to the conditions thereof, they will receive *all the blessings of Abraham, Isaac and Jacob.* Among these blessings is the promise of being "the Father of the Faithful". In other words, all those who live in accordance with the conditions of the marriage covenant become *everlasting Fathers and Mothers* to the ***Fatherless***, or those who are born *outside the Covenant of the Priesthood*.

This was one of the promises which was given to the Prophet Joseph Smith when Noah appeared to him in the Kirtland Temple. After Noah had restored the gospel of the dispensation of Abraham, he promised the Prophet and Oliver that *in them and in their seed, all generations after them would be blessed*. The particulars of this blessing were elaborated on in another revelation which the Prophet received on January 19th, 1841:

For this anointing have I put upon his [i.e. Joseph Smith's] head, that *his blessing shall also be put upon the head of* ***his posterity*** after him. And *as I said unto Abraham* concerning the kindreds of the earth, *even so I say unto my servant Joseph:* ***In thee and in thy seed*** *shall the kindred of the earth be blessed.* (D&C 124:57–58)

This blessing is mentioned again in another revelation given in 1843:

Abraham received promises concerning his seed, and of the fruit of his loins — *from whose loins ye are*, namely, ***my servant Joseph*** — *which were to continue* ***so long as they were in the world***; and as touching Abraham and his seed, out of the world they should continue; *both in the world and out of the world* should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them. *This promise is yours also*, ***because ye are of Abraham***, and the promise was made unto Abraham; and by this law is the continuation of the ***works of my Father***, wherein he glorifieth himself. (D&C 132:30–31)

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— The Prophet's Teachings on Adoption —

The Prophet Joseph Smith received the greatest blessing to be had in this dispensation, for he stands at the head, and as such he is the ***Father*** *of all the* ***Faithful*** in our day and generation. We are the fruit of his labors and he *will claim us all* as his children. This is the understanding to be had from the Prophet's remarks

when in 1831 he told the Saints that the Lord "has given you all to me." It is what he had in mind when just prior to his death he stood before the Saints and proclaimed: "I am your father, shall I not be your father?" And then, with one voice all the Saints resounded "Yes". Benjamin F. Johnson offers us additional testimony concerning the Prophet's teachings on Adoption:

The first command was to 'multiply' and the Prophet taught us that dominion and power in the great future would be commensurate with the number of *'wives, children* ***and friends****' that we inherit here* and that our great mission to Earth was *to organize a nuclei* ***of Heaven*** *to* ***take with us***, to the increase of which there would be no end. (Benjamin F. Johnson Letter to George Gibbs, see *Doctrine of the Priesthood* Vol. 7, No. 5, May. 1990, p. 21, note ba)

In 1888, George Q. Cannon, who became one of the Prophet's biographers, told of the great effort which the Prophet made during the last months of his life, to teach the Saints about the Celestial Order:

During the winter of 1843–4 superhuman power rested upon the Prophet in his teachings and administrations. He was impelled to constant labor in his ministry as if he had the briefest possible time in which to accomplish his work. Perhaps he was not fully aware how little there was of mortal life left to him, yet many of his expressions at this time were recalled by the apostles and others afterwards as foreshadowing the nearness of his departure. He bestowed upon the faithful apostles *and* ***other chosen ones*** the endowments, *and gave them the keys of the priesthood i****n their fulness*** as he had received them. He also taught and administered to them the sealing ordinances, explaining in great plainness and power the manner in which *husbands and wives, parents and children are to be* ***united*** *by e****ternal ties****, and the whole human family, back to* ***Father Adam****, be linked together in* ***indissoluble bonds***. In imparting these glorious principles and bestowing these keys and powers upon his fellow apostles, the Prophet was filled with God-like power. More important doctrines and ordinances were never imparted unto man. The spirit which rested upon Joseph in teaching and upon the people in listening to them (for he dwelt much upon these principles in his public discourses) will never be forgotten by those who heard him. (*Life of Joseph Smith the Prophet*, 516)

Perhaps the Prophet's clearest statement on Adoption (or at least the clearest to be recorded) is found in his March 10th, 1844 discourse on Elias, Elijah, and Messiah. In the process of teaching about the *Sealing Power* and the restoration of Elijah, the Prophet told the assembled Saints that he would walk through the gate of Heaven and *claim as members of his Family Kingdom* ***all those whom he sealed*** *and those that followed him and his counsel.* "The Doctrine or Sealing Power of Elijah is as follows" he told the Saints:

If you have Power to Seal on Earth and in Heaven, then we should be crafty. The first thing you do — go and *Seal on Earth your sons and your daughters unto yourself*, and *yourself unto your fathers in eternal glory*, and go ahead and not go back. Use a

little craftiness, and Seal all you can and when you get to Heaven tell your father that what you Seal on Earth should be Sealed in Heaven. *I will walk through the gate of Heaven and* ***claim what I Seal*** *and* ***those that follow me*** *and my counsel.*" (See New Amalgamated Texts of Discourses Given by the Prophet Joseph Smith, March 10th, 1844, in forth coming issue of *Doctrine of the Priesthood*; see also *WJS* 331; *HC* 6:253; *TPJS* 340)

Once again, on the 15th of October 1843, the Prophet made the following explicit reference to "Adoption":

It is one thing to ***see*** the kingdom of God and another thing to ***enter*** into it. We must have *a change of heart to* ***see*** the kingdom of God, and ***subscribe to the articles of adoption*** *to enter therein*. . . . . This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here to-day, and should preach the same doctrine He did then, they would put Him to death. I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me tilll my work is accomplished, and I am ready to die. (*HC* 6:58; *TPJS* 328; *WJS* 256)

Regrettably, as far as Adoption Sealings during the the Prophet's lifetime, there is not a lot coming directly from the Prophet that has been made available. This has led some to believe that the Prophet never taught the doctrine, and that President Young was the first to introduce it. However the truth be told, the records pertaining to the Adoption of the Twelve and Council of Fifty to the Prophet Joseph Smith were perged from the Nauvoo Sealing Records before they were Microfilmed. There were however a few individuals who saw these records before they were filmed, and some of these assisted in preparing them for the filming process. Among these was Ruth Fores, who worked for the Genealogical Society, and who in later years, was married to Raymond W. Taylor. Juanita Brooks also saw these records before they were filmed. Not only so, but when she prepared the diaries of Hosea Stout for publication, she reflected on what she saw in one of the footnotes. Consider the following:

Monday, July 13, 1846.

. . . . . .

This evening Elder O. Hyde who had moved over the river to the main camp there, came here to his camp and called a meeting and spoke at length to them on the law of adoption.[50] The First sermon I ever heard **publickly**. He desired all who felt willing to do so to give him a pledge to come into his kingdom when the ordinance could be attended to but wished all to select the man whom they chose &c

In her footnote for this entry Juanita Brooks wrote the following:

The "Law of Adoption" grew out of the concept of "**Kingdoms**, **Principalities**, and **Powers**" in the "Celestial Worlds." Joseph Smith had Sealed to Himself *a number of his most faithful followers,* among them the First Members of the **Council**

of Fifty, *to help to **establish*** the **Kingdom of God** upon this earth and to share his exaltation hereafter.

Following that pattern, Brigham Young had adopted at least forty young men with their wives and families in a temple ceremony. Many of these added his name to their own and are often referred to by contemporaries as "A. P. Rockwood Young," or "George D. Grant Young," while others indicated the relationship by inserting a middle initial as "Adam Y. Empey" or "David Y. Candland." In the same way, John D. Lee had about twenty persons sealed to him and referred to them as "James Pace Lee," "Truman Gillett Lee," or "Samuel Gully Lee," etc. (See: ***On the Mormon Frontier: The Diaries of Hosea Stout*** Vol 1: <Mon 13 July 1846> 178)

It will be noticed that Brooks states that "Joseph Smith had Sealed to Himself *a number of his most faithful followers,* among them the First Members of the **Council of Fifty**". But where are the Sealing Records for all this. They have disappeared into the vaults of the First Presidency, just as have also the records of the Council of Fifty.

When considering this matter, we should not forget that the dearth of information regarding Adoption Sealing records is not unique to itself. Indeed, there are also many other doctrines etc. which were taught by the Prophet in the Secrecy of his Private Councils (i.e. the *Holy Order* and *Council of Fifty)*, for all of which there is precious little coming from contemporary records.

— Adoption —

Its Connection in the Succession Struggle of 1844

Probably the strongest evidence that Adoption formed a part of the Prophet's teaching is found in the part which it played in the succession struggle between Sidney Rigdon and the Twelve as well as with Lyman Wight, James Emmett and others.[45] Adoption was the principle to which Sydney Rigdon alluded when on August 7th, 1844, he stated that:

> It was shown to me that ***this Church must be built up to Joseph***,[46] and that all the blessings we receive *must come through him*. . . . Joseph sustains the same relationship to this Church as he has always done. No man can be the successor of Joseph.
>
> *The Kingdom is to be built up to Jesus Christ **through Joseph*** . . . . I have been called to be a spokesman unto Joseph, and I want to build up the church unto him . . . . (*HC* 7:229)

Saying that "the Church must be built up to Joseph" is an obvious allusion to Kingdom building through Adoption and the Prophet's doctrine that all the Faithful Saints in this dispensation would be sealed to him. The follow-

ing day, on August 8th, President Young alluded to the same teaching in his succession speech:

[The Quorum of the Twelve, do this day] present themselves before the Saints — [apostles who have been] anointed and ordained [as Kings and Priests] to bear off the Keys of the Kingdom of God in all the world. . . . . Here's the Twelve, an independent body who have *the **keys** of the **Kingdom of God*** and the authority to set in order and regulate the Church *in all the world* . . . . . You have never seen the quorums built one upon another. *There is an almighty foundation laid* and we can build ***a kingdom*** that there never was in the world. . . . . *Who knows anything of the Priesthood*, or of the *organization of the **Kingdom of God**?* I am plain! . . . . . What is the privilege of a spokesman here on Earth? If there is a spokesman — *if he is a **King and a Priest**, let him go and build up **a Kingdom unto himself** — this is his right, and it is the right of many men here* in this meeting. [After you have been anointed a King and Priest, then] you can go and *build up **a kingdom unto yourself***, but the Twelve are at the head of it. *Joseph has arranged things* . . . . *In the Priesthood **you have a right to build up a Kingdom*** [unto yourself, if you have the Keys] . . . . I tell you in the name of the Lord, that no man can put another between the Twelve and the Prophet Joseph! Why? Because Joseph was their file leader [i.e. as in Adoption] and he has committed into their hands the Keys of the Kingdom for all the world [He had also done the same for everyone else that had received all the Keys.] . . . . if you let the Twelve remain, the Keys of the Kingdom are in them, and you cannot pluck it out, [for] *we have an organization that you have not seen*. . . . .

W[illiam] W. Phelps: I want to say that there is ***a Quorum*** that the Twelve belong to and that the people will receive an Endowment. I brought President Rigdon into that same Quorum, and [he did] receive in part the blessings. I could not bear the thought of President Rigdon going into the world without his Endowment. Elder Rigdon must know how he obtained his Endowment, or what he has; for *he has not received it all*.[47] He did obtain a small part, and I hope he will submit, [that he may yet receive a fulness]." . . . .

Brigham Young: The Twelve have the power now, *[but] the Seventies, the Elders, and all of you can have power*.[48] [When the Elders are Endowed then we will] let them go and build up the Kingdom, in the name of Israel's God. Nauvoo will not hold all the people that will come into the Kingdom. If you [will] ***build the Temple***, you will *get the Endowment.* . . . . Brother Rigdon is in our bosom, one with us — we want such men as Brother Rigdon. *He has been sent away by Brother Joseph **to build up a Kingdom** — let him keep the instructions* and calling. *Let President Rigdon go and raise up **a mighty Kingdom** in Pittsburgh* . . . . . If we [i.e. the Quorum of the Twelve] were all, dead [or] if we were out of the way this day, the High Priest[s] would rise up, and with the Keys of the Kingdom, [they would have power to] build up the Kingdom [of God]. There are men who would rise up, and have the power of the Priesthood upon them, and the Devil cannot destroy them [for his imps do not know who they are]!" (New Amalgamated Text of President Young's August 8th, 1844 succession speech, published in *Doctrine of the Priesthood*; Vol. 7, No. 10, October 1990; *HC* 7:231–242)

The above statement is pregnant with material on Kingdom building and Adoption. Unfortunately, much of what is stated above was edited out of the

published account which is contained in the *History of the Church*. You will notice that President Young clearly states that Rigdon had been sent away by the Prophet to build up a Kingdom in Pittsburgh. A month later, both John Taylor and President Young referred to the same thing during Rigdon's trial. However, Taylor's statement is more guarded than President Young's:

John Taylor: "Elder Rigdon *was appointed by President Smith to go to Pittsburgh* and ***build up a Church***; but he was expressly forbid to take anyone with him [i.e. forbid to solicite for adopted sons in Nauvoo].

Brigham Young: "He is going contrary to Joseph's instructions, and he shall not lead the innocent to destruction; I say it in the name of Israel's God. His orders were to go *to Pittsburgh and* ***build up a Kingdom***, but he was positively *prohibited from taking anyone with him from this place*, but, now he wants to *divide the people* and take them somewhere, to the mountains near Pittsburgh." (*Times and Seasons* Vol. 5: <1 October 1844> 661, 667; *Doctrine of the Priesthood* Vol 7, No. 12)

Only ten days after the succession struggle with Rigdon, on August 18th, President Young gave another speech[49] in an attempt to curb the natural inclination of certain members of the Council of Fifty. In pursuance with the Prophet's teaching, several members wanted to gather around them a Family Kingdom by Adoption, and then leave Nauvoo for parts unknown, with the intent of establishing their own Family dynasty under the law of Adoption and Plural Marriage. This was all in accordance with the Prophet's doctrine — indeed, it was his ultimate plan. The Prophet had taught and prepared the Fifty for the time when they would scatter throughout the whole of ***North, Central and South America***, where they would colonize and establish their Family Kingdoms — hence, the Fifty "Princes"[50] of the Kingdom. This was the whole idea behind the Prophet's discourse which he gave in his last Conference Address, on April 8th, 1844, wherein he declared his last revelation to the Saints:

I have now a great proclamation for the Elders to teach the Church hereafter — *I* wanted you to stay in order [that] I might make this Proclamation. You know the Lord has led this Church by revelation until the present time. I have another revelation in relation to [the] economy in the Church — a great, grand and glorious revelation, which is in relation to Zion, and this is what I am going to declare. *I* shall not be able *to dwell* as largely *upon it now* as *at* some other time, *but I* will give *the* first principles [of it and then leave the rest] for the Elders to teach the Church hereafter. You know there has been great discussion in relation to where Zion is, and where the Gathering of the Dispensation [will be], which I am [now going] *to tell you. The* Prophets *have written upon it* [and] *I will* make a proclamation that will cover a broad ground. The whole of North and South America is the land [of] Zion itself, from north to south — that is the Zion where the Mountain of the Lords House shall be. [It] is described by the Prophets that it should be in the centre of the land — in the center of North

and South America. When [the] Elders *shall* take up *and examine the old* [scriptures] *the* brethren will see it.

The declaration this morning is, that *we* are calculating (as soon as the Temple and baptismal font is prepared) [that] the worthy Elders of Israel are [to be] Washed, Anointed, Endowed and Ordained [as] Kings and Priests, which [ordinance] must be done in this life. [The] Lord hath ordained where these last and most important ordinances can be done — there must be a house prepared for that purpose [and] when the place is prepared, you must go through all the ordinances of the House of the Lord. Provisions [were] made during *the* time of laying *the* foundation *of the Temple* (until the work is completed) (D & C 124:30–33) where [by] men may receive *their* endowment*s* to be [anointed and ordained] as Kings and Priests unto the Most High God — having nothing to do with temporal things, but [it] has all to do *with the* ***Temple*** [and] ***Kingdom of God***. But there must be an express place built for that purpose — [this is] where we can get a House built first [and] this is the central place, where we can be baptized for [our] dead.

It is necessary for every man who wishes to save *his* father and mother, brothers, sisters and friends — he must go through all the ordinances for them, the same as for himself, from Baptism to Ordination, Washings, Anointings and Endowments. [We must be] Sealed and [receive] all the protection of the [Sealing] Powers of the Priesthood for [and in behalf of] the dead, the same as for ourselves.

I have received instructions from *the* Lord that from henceforth, the Elders of Israel shall build churches unto the Lord throughout the states. Wherever the people receive the gospel sufficient[ly to] raise [up] Branches, then build [up] Stakes to th[ese] place[s]. In the great cities [of] Boston and etc., there shall be Stakes of Zion. The Elders are to go through all America and build up churches until all Zion is built up. It is a glorious proclamation and I reserved it to the last. [I] design it to be understood that this work shall commence *after the Temple is built up here*, [and] *after the* ***Washing*** *and* ***Anointing*** *and* ***Endowment*** *has been performed* here. [When] the Elders [have been] Endowed, then [they may] go forth and accomplish the Work and *build up Stakes in all North and South America*. The Lord has an established law in relation to the matter. Here is the place that the Lord has established for the Salvation of the Dead. There must be a particular place — I verily believe this to be the place — so there will be [a] gathering fast enough here. Hence men who want to save their dead can come here. Those who do not wish to come here to live, can bring their families, do their work *by* be*ing* baptized *and* attend*ing to* the *other* ordinances for their dead and then [they] may go back again to live and wait till they go to receive their reward.

President Smith's lungs failed him.

I shall leave the rest for my Brethren to enlarge [upon]. It is my duty to teach the doctrine, [and] to teach those who err in doctrine — [I would teach it more fully] — the spirit is willing but the flesh is weak (Matt. 26:41; Mark 14:38). God is not willing to let me gratify you, but I must teach the Elders and they should teach you. If God made Aaron to be *the* mouth piece *for* [Moses unto] *the Children of Israel and* [Moses to be their God] (Exodus 4:16), He will make me to be *their* ***King*** and *their* ***God*** in *His* stead, and they *the Elders* [of] Israel *to* be mouth for me, and if you don't like it, you must lump it. . . . . [President Smith then] . . . . remarked that his proclamation just made, was the greatest ever made, as all could not come here, but it was necessary that

enough should come to build up the Temple and get an endowment so that the work could spread abroad. (New Amalgamated Text of the Prophet Joseph Smith's, April 8th, 1844 Conference Address, to be published in a forth coming issue of *Doctrine of the Priesthood*; see also *WJS* 362–365; *HC* 6:318–320; *TPJS* 362–363)

It should be born in mind, that this doctrine of the scattering was to be understood and carried out in the context of perfect *union* and *harmony* with the Prophet, as already described in the foregoing pages. This was in fact the irrevocable ***"Law** of the **Fulness** of the **Patriarchal Priesthood".*** The Prophet had conferred the Sealing Keys of Elijah on Every man who had received his Second Anointing, But in doing so, the cardinal law and injunction placed upon them was that the Sealing Keys could not be exercised *independent* of ***perfect union*** and *harmony* with the Prophet — or stated in other terms, perfect union and harmony with God. If at any time in the future, that man's respect or love for the Prophet should diminish, the "Oath and Covenant of the Priesthood" becomes disannulled — hence, "Amen to the authority of that man".[51] Priesthood must be connected,[52] this is especially so in the Fulness of the Priesthood, as it can only function in the context of a Celestial Theocracy. When the wellsprings of Love and Union extinguish, the Pipeline of the Priesthood is severed. Thus it was expected that each man who went out to establish a family dynasty would remain in Perfect Union with the Prophet in all things.

This was all feasible while the Prophet lived, but after his death things were different, for the Princes of the Kingdom knew that President Young was not the Prophet's Birthright Heir, and neither had the Prophet appointed him as his Successor.[53] On the contrary, in accordance with Celestial Law, succession in the Kingdom was Patriarchal.[54]

As already stated, at the death of the Prophet, several of the Fifty wanted to follow through with the Prophet's directive and gather a Family Kingdom around them through the Law of Adoption, and then leave Nauvoo for parts unknown. But had they *then* done so, there would have been no ***bond*** or ***union***. Among others, this was the case with Lyman Wight and James Emmett, and it was this that became the focal point in a discourse which President Young gave on August 18th, only ten days after the succession struggle with President Rigdon:

I have many things to speak of. . . . . I have learned some things I did not know when I came home. I discover a disposition in the sheep to scatter, now the shepherd is taken away (Matt. 9:36; 26:31; Mark 14:27). *I do not say that it will never be right for this people to go from here or scatter abroad*; but I do say wait until the time comes, or until you are counseled to do so. The report has gone forth through the city that the Twelve have a *secret understanding* with those men who are going away and *taking companies with them*, *that they shall take away all they can*; and although the Twelve will blow it up in public, yet *privately they wish it to go on*, but if they were the last words I had to say before going into the eternal worlds I would swear by the Holy Trinity that such a report is utterly

false, and there is not a word of truth in it. There is no man who has any right to lead away one soul out of this city by the consent of the Twelve, except Lyman Wight and George Miller — they have had the privilege of taking the "Pine Company" where they pleased, but not another soul has the consent of the Twelve to go with them. There is no man who has any liberty to lead away people into the wilderness from this Church, or to lead them anywhere else, by the consent of the Twelve or the Church, except in the case above named — and I tell you in the name of Jesus Christ that if Lyman Wight and George Miller take a course *contrary to our counsel* and *will not act* ***in concert*** *with us*, they will be damned and go to destruction — and if men will not stop striving to be *great* and ***exalted***, and lead away parties from us, thereby weakening our hands, they will fall and not rise again — and ***I*** *will* ***destroy their influence*** *in this Church* with the help of God and my brethren. I wish you to distinctly understand that the counsel of the Twelve is for every family that does not belong to the Pine Company to *stay here in Nauvoo*, and ***build up the Temple*** and *get your* ***Endowments***; *do not scatter*; *"united we stand, divided we fall"*. It has been whispered about that all who go into the wilderness with Wight and Miller will get their Endowments, but they cannot give an Endowment in the wilderness. If we do not carry out *the plan Joseph has laid down* and *the pattern he has given* for us to work by, we cannot get any further Endowment — I want this to sink deep into your hearts that you may remember it. If you stir up the flame of dissension, will you get an Endowment? No! *You get a party to run here and another there*, to *divide our strength*, and weaken our hands, and our enemies will flock around us and destroy us — in that case you will not get your Endowments, but will sink and not rise — go to hell and not to the bosom of Abraham. Do the people leave here because they are afraid? Are you cowards? Do you fear those who have power to kill the body only? (Matt. 10:28) If you leave this place for fear of the mob, before God tells you to go, you will have no place of rest, but you will flee from place to place and go like the Jews, *until God raises up some other people to redeem you*, for if the Devil scares you from this place he will scare you from all other places. Let no man go from this place but the Pine Country brethren.

* * * * * *

Concerning those who are wishing to ***lead away parties*** *contrary to counsel*, I would not wish them damned worse, than to have a company after their own liking go with them, for they will soon quarrel among themselves. . . . . .

Such may go away but I want to have the faithful stay here to build the Temple and settle the city. . . . . To those who want to go away from this place, I would say wait until the time comes. I will give you the key. ***North and South America is Zion*** and *as soon as the Temple is done* and *you get your* ***Endowments*** *you can go and build up Stakes*, but do not be in haste, wait until the Lord says go. . . . . I give this as a key. *You may go all over* ***North and South America*** and *build up stakes* ***when the time comes***. *The* ***whole continent*** *of America must be* ***organized into districts***[55] and ***presiding Elders*** appointed over each district: the time has come when *all things must be* ***set in order***. (TPBY 1: <18 Aug 1844> ; *HC* 7:254–260)

Here we find President Young repeating the essence of the Prophet's last conference address, while at the same time he endeavors to discourage the Saints from a premature exodus from the city — but the problem was not yet solved.

On September 8th, only twenty days after the above speech was given, President Young found it necessary to deal with President Rigdon on a more permanent basis, and this too for the same offense as that to which he speaks above.

By all that President Young has said, it would appear that Rigdon received a commission from the Prophet to build up a Kingdom unto himself in Pittsburgh. However he was instructed that he was not to solicit for adopted sons in Nauvoo.[56] But Rigdon had now developed other plans. Since the Church as a body had chosen to follow the Twelve rather than himself, Rigdon decided that his next best option was to gather around him all those who were willing to be adopted to him and then to leave Nauvoo with his party, Consequently, he began to secretly organize his own Holy Order, and commenced giving an abbreviated form of an Endowment to his friends, ordaining them Kings and Priests.[57]

Were President Young to allow such things to continue, *the Kingdom* would be riddled with strife — worst of all, the *Union* of the Saints would be broken and their sacrifice brought to naught. President Young was now ***God*** *over the Kingdom*, and standing in Joseph's place as his proxy, and inasmuch as he stood as God to the People, in accordance with the Celestial Law, the will of all must be brought in subjection to him. Consequently, a special High Council was organized and Rigdon was brought to trial and excommunicated.[58] During the trial Orson Hyde offered testimony, wherein he very aptly assessed the situation:

> In our conversation on Tuesday evening, when he [Rigdon] said he had the Keys and Power he said he did not claim jurisdiction over the Twelve, he claimed jurisdiction over no man. Says I, "Elder Rigdon, if the Twelve were to transgress would you call them to account?" He replied, "No, I have no jurisdiction over them." But was Brother Joseph here and he was to see the Twelve do wrong, we would not have time to wink more than twice, before he would be upon us with a rod and drive us back to the path of duty again. Elder Rigdon says he claims no jurisdiction over the Twelve, nor the Twelve over him. Says I, "Elder Rigdon such a course as this will lead to a division of the Church." He replied, *"There will be a good many churches built up all over the world* [i.e. Family Kingdoms]." I asked if all these churches would be subject to one common head. He answered, *"They would not."* Elder Young replied, "Then there will be many bodies." He replied, "Oh no!" I then said, "Where there are many heads there is no head at all; and a thing that has got many heads must be a hydra — a monster: a house divided against itself cannot stand." (Matt. 12:25) Elder Rigdon is now going to work to make a division, and yet he said on the stand, he did not want to make a division. . . . .
>
> *Elder Orson Hyde arose again and said he wanted to relate a little story:* It is only about two minutes long, and I think it will serve to illustrate the present position of this Church. Elder Rigdon's remarks not only authorized, but *courted a division of the Church*, and at the same time he acknowledged that he had no jurisdiction over the Church whatever. The story is this, "in the days of King Solomon there were two women who lived in the same house, and had each a child. One night one of the women overlay her child, and when she awoke her child was dead. As soon as she discovered this, she took her own dead child and placed it by the side of the mother of the living child, and took the liv-

ing child to herself. When the mother of the living child awoke in the morning to give her child suck, behold it was dead; but when she had considered it, she found it was not her child; and the other woman said nay: but the living is my son, and the dead is thy son. And this said no; but the dead is thy son, and the living is my son. They then referred the matter to King Solomon, who said, the one saith this is my son that liveth, and thy son is dead. And the other saith, nay; but thy son is the dead, and my son is the living. And the King said, "bring me a sword,' and they brought a sword before the King, and the King said; 'divide the living child in two, and give half to the one and half to the other.' But the woman whose the living child was, said to the King, 'Oh my lord the King, give her the living child, and in no wise slay it;' for her bowels yearned over her son. But the other said, "let it be neither mine nor thine, but divide it." (1 Kings 3:16–28) Now brethren *the Twelve say let not the child be divided*; but *Elder Rigdon says let the child be divided*, for I profess to have no claim or jurisdiction over it; and I believe if the Great God would speak from heaven this morning, he would say to the Twelve, ye are the mother, (or rather the father) of the living child, and the Church shall not be divided, for I say it in the name of the Great God. I say *let not the child be divided*; let it live; and all the congregation said amen. (*Times and Seasons* 5: (September 15th, 1844) 650, 654; *Doctrine of the Priesthood*, Vol. 7, No. 12, December 1990

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Elders — Seventies — Endowments & Adoptions — & the Jurisdiction and Dominion of the Twelve

In the Years that followed, President Young proved himself to be a great leader — and not only a great leader, but also a master manipulator — he always seemed to find a way of turning things to his own advantage. Even in the matter of Adoption this proved to be true. This he achieved through a series of manipulations, by which he was able to more effectively use his influence to encourage adoptions to himself and the Twelve, while at the same time he discouraged adoptions to other members of the Fifty and Holy Order who were not Apostles. Consequently, in one way or another, nearly the whole body of Saints became Sealed or Adopted into the families of the Twelve. For the most part, these manipulations were accomplished by drawing large numbers of Priesthood bearers out of the Elders, Priests, Teachers and Deacons quorums, and drafting them into the ranks of the Seventies.

In accordance with the revelations, the basic calling of an *Elder* was to be a standing minister.[59] However, most Elders had gathered to Zion — consequently, they were under the jurisdiction of the High Council.[60] On the

other hand, the Seventies were called to be travelling missionaries, who were to serve in the mission field[61] under the direction and jurisdiction of the quorum of the Twelve Apostles.[62]

The natural consequences of this arrangement left thousands of Elders, Priests, Teachers, Deacons and members of the Church, who according to the revelations in the Doctrine and Covenants, did not rightly come under the jurisdiction of the Twelve. In order to remedy this situation, President Young called for a massive build up of Seventies and began to draft all of the eligible Elders, Priests, Teachers, Deacons and worthy members into newly organized Seventies quorums.

Aside from the High Council of Zion[63] and the First Presidency, the only Priesthood quorum which is clearly named in the revelations as having a united voice and vote equal to the quorum of the Twelve is the First Quorum of the Seventy.[64] Apparently this potential rival disturbed President Young, and in order to resolve the problem, he effectively cancelled their vote by vacating sixty-three members from the first Quorum of Seventy. This left behind only seven men as a Presidency, but aside from them there were no quorum members. This manipulation strengthened the position of the Twelve in two ways. First of all, as already stated, it cancelled the vote of the First Quorum of the Seventy; and secondly, the Elders, Priests, Teachers, Deacons and members who entered the Seventies quorums went out from under the jurisdiction of the High Council and at the same time, under the control of the Apostles. Consequently, by and large, the High Council lost the bulk of their dominion to the jurisdiction of the Twelve.

At the same time, the sixty-three members who were vacated from the First Quorum became the presidencies of nine new quorums. This manipulation commenced on September 29th, 1844. The *History of the Church* speaks of it as follows:

> Afternoon, I [i.e. President Young] went to the Seventies' Hall and ordained the sixty-three members of the First Quorum of the Seventy to be presidents over the quorums from the second to the tenth inclusive. (*HC* 7:279)

Within ten days the nine new quorums were filled, consequently, it became necessary to create three more at the October Conference. The following description of this event comes from the *History of the Church*:

> Elder Heber C. Kimball now appeared and took charge of the meeting . . . .
>
> Elder George A. Smith moved that *all in the elders' quorum under the age of thirty-five should be ordained into the seventies'*, if they are in good standing, and worthy, and will accept it. The motion was seconded and carried unanimously.
>
> Elder Heber C. Kimball . . . . . then recommended *all those elders who are under the age of thirty-five, and also all the priests, teachers, deacons and members, who are recommended to be ordained, to withdraw and receive an ordination into the seventies* . . . . . .

Previous to adjournment the Presidents of the Seventies ordained upwards of 400 into the quorums of the seventies . . . .

The meeting then adjourned until 2 o'clock p.m.

Two o'clock p.m. — Conference resumed business. . . . .

The remainder of the afternoon was spent in filling up the quorums of seventies, and at the close, ***eleven quorums were filled*** and properly organized, and about 40 elders organized as a part of the twelfth quorum.

President Brigham Young then said that the elders [and] young men who are capable of preaching, will be ordained; 'but do not be anxious. You must now magnify your calling. . . . *The* ***seventies will have to be subject to their presidents*** *and* ***council****. We do not want any man to go to preaching* ***until he is sent****. If an elder wants to go to preaching* ***let him go into the seventies****. You are all apostles to the nations*[65] *to carry the gospel; and when we send you to build up the kingdom, we will give you the* ***keys****, and* ***power*** *and* ***authority****.*[66] (*HC* 7:305–308)

By the time the Saints left Nauvoo, thirty-five new quorums of Seventies had been created[67] and the end of their growth was not yet. Indeed, in the years to come their would be yet another doubling.

As already stated, according to the Doctrine and Covenants, once an Elder is set apart as a Seventy, he comes under the jurisdiction of the Twelve.[68] Consequently through this manipulation most of the Priesthood bearers in the Church were brought under the control of the Apostles. It was this circumstance which gave the Twelve priority in administering to the Saints when it came time to give the Endowment. In other words, since the Seventy came under the jurisdiction of the Twelve, when they received their endowment, of necessity, it would be from under the hands of the Apostles, or others who had received it from them.[69] All else being equal, forever afterwards, they would answer to the source from whence they had received the *Royal Priesthood*.[70] But all this was only the necessary foundation — the next step was for the Twelve to use their influence and persuade the Saints to be adopted into their Family Kingdoms, and thus obtain eternal jurisdiction over the great body of the Saints in the Celestial Family Order. It is this scenario which William Smith depicts in his scathing rebuke to the Twelve, which he published in October 1845:

The impression that B. Young was the successor and had even more power than Joseph, that things prospered better, etc., etc., was spread about in all directions. — And to complete this man's reign of power, there was adopted . . . the system of spiritual wifery, which was entered into secretly . . . It was, my brethren, in this way, that the cords were drawn tighter and closer. Men's wives and daughters were secretly married at night-time to this Young, H. C. Kimball, Willard Richards, and others, and, in the dark night, were attending the secret lodges, *until most of the "Seventies"* were thus ***sealed*** and ***bound*** under a cloak of ***adopting*** *children into their kingdoms.*

All these measures were profoundly secret, and the actors were bound to protect the ***noble fathers*** and ***lords***. In addition to this every exertion was made to ordain ***every***

one in the shape of man, and *i**nduce them to join the "Seventies**" and thus become **adopted "Brighamites."*** As soon as they had been induced to take this step, they soon found a reason *for being no longer Smithites*. ("William Smith Kicks Against the Pricks — His 1845 Rebuff to the Quorum of the Twelve", to be published in a forthcoming issue of *Doctrine of the Priesthood*)

In 1873, Thomas Brown Holmes Stenhouse, who had apostatized from the Church, reminisced about the early introduction of Adoption at Nauvoo:

The declaration — *"No man cometh to the Father but by 'me'"* [John 14:6] was applied by modern apostles to Joseph Smith, and now to Brigham Young, and should he have a thousand successors, it would be considered as equally applicable to them all. Rome never dreamed of a completeness of mental subjugation which might be compared with the actualities of the Mormon Temple.[71] . . . . .

Before leaving Nauvoo *these assumptions took practical shape* in the ***"sealing,"*** *by the* ***law of adoption***, of heads of families *to Brigham and the apostles* in the Temple. This doctrine was first whispered by one person to another as a great mystery, just as polygamy had previously been silently introduced. After this whispering had done its work in a confused way, the apostles met with the Quorums of priesthood and taught them that *"the Kingdom" had been given unto* ***Joseph****, and it was necessary, in order to obtain salvation, that all t**he Saints should be sealed to one another**, and finally to **him**.* (*The Rocky Mountain Saints*, pp. 503, 504)

John D. Lee, who became one of the first adopted son's to Brigham Young, is another who spoke of the early introduction of adoption. In 1877, he wrote the following:

In the Winter of 1845 meetings were held all over the city of Nauvoo, and the ***spirit of Elijah*** was taught in the different *families* as a foundation to the order of ***celestial marriage***, as well as the ***law of adoption***. Many families entered into covenants with each other . . . . . *All persons are required to be* ***adopted*** to some of the leading men of the Church. In this, however, they have the *right of choice*, thus forming the *links of the chain of priesthood back to the* ***father, Adam***, and so on to the second coming of the Messiah. (*Mormonism Unveiled*, 165)

One of the meetings referred to in the above statement was held on January, 8th, 1845, only six and a half months after the Prophet's death. It was a congregation of the Young and Richards family, along with friends and others who had been adopted to President Young. Of all that has been recorded on the subject of Adoption, the speeches given on this day are among the two most completely reported, and not only the most completely recorded, but the most comprehensive as well. For this reason, nearly the entire text of these speeches are produced following the footnotes.

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[45] *Doctrine of the Priesthood* Vol. 3, No. 2, p. 19 – 20.

[46]The original account of this statement comes from the diary of William Clayton, which reads as follows: "It was shown to him that *this Church must be built up t**o Joseph*** and that all *the blessings we receive must come **through Joseph***. (William Clayton diary, August 7th, 1844, to be published in forth coming issue of *Doctrine of the Priesthood*)

This same doctrine was also taught by President Young and the rest of the Twelve (see note 5), yet this notwithstanding, during Rigdon's trial, William W. Phelps played upon the ignorance of the people and used it as an argument against him: "The first thing Elder Rigdon endeavored to press upon the minds of the people, was the idea that it belonged to some person to rise up and build up the Church to Joseph Smith, but there is no such thing written in the Bible, or the Book of Mormon, or the book of Doctrine and Covenants (3 Nephi 27:2-9). This Church has been built up to Jesus Christ, and Joseph Smith always taught us that there is no other name whereby we can be saved but in and through the name of Jesus Christ (Acts 4:12; 2 Nephi 25:20; 31:21; D & C 18:23). (*Times and Seasons* Vol. 5: (October 1st, 1844) 663; *Doctrine of the Priesthood* Vol. 7, No. 12, December 1990; *TPBY* 1:9/8/44)

It is interesting that when the *History of the Church* was finally published, Rigdon's August 7th remarks were fleshed out in order to explain the whole doctrine as given in the text above: *"The Kingdom is to be built up to Jesus Christ **through Joseph***".

[47]Rigdon did receive his endowment in May of 1844, but he never did received the Second Anointing. In a meeting held in St. George on December 25th, 1874, George A. Smith "incidentally remarked that Elder Sidney Rigdon had never received the Second Anointing, nor the keys pertaining to baptism for the dead." — *Millennial Star* Vol 37: <2 February 1875> 66

[48]In other words all the faithful Elders will be entitled to receive their Endowment and Second Anointing, and with it the *Fulness of the Priesthood*, at which time the Elders will have the Keys of Power just as the Endowed members of the Twelve did at that time.

[49]*HC* 7:254–260.

[50]Bishop George Miller spoke of the Prophet referring to the Fifty as "Princes" in the following statement:

> Towards the opening of spring, having made an abundance of lumber for the Nauvoo House and Temple, we held a council in regard to future operations. The result of our deliberations was that a memorial should be sent to Joseph and the authorities in Nauvoo expressive of our views, and I was delegated to be the bearer. A few days after I set out on the ice for Prairie Du Chien, at which place I took the stage coach for Galena, and

upon my arrival at Nauvoo presented the documents to Joseph Smith and Hyrum Smith, whom I found together in consultation. And after a hasty perusal, Joseph said to me, "Brother Miller, I perceive the Spirit of God is in the pineries as well as here, and we will call together some of our wise men and proceed to *set up the Kingdom of God by organizing them as* ***princes*** in ***the Kingdom of God***, until the number of *fifty-three* were thus called." (The Diaries and Writings of Bishop George Miller, note 26 to be published in a forth coming issue of *Doctrine of the Priesthood*)

[51]D&C 121:37

On *February 16, 1847, President Young Stated:* "There are those who want to go by the Twelve to Joseph, & by Joseph between him & God.— or the angels who minister to him.— Priesthood must be connected.— this is why the law of adoption is introduced. if there is a righteous man. God says multiply & replenish the earth.— you are the head of the woman. & are her god." (Diary of Willard Richards, under date, Church Historian's Office)

[52]*On Saturday, January 16th, 1847, President Young made the following statement:* "I said some men were afraid they would lose some glory if they were sealed to one of the Twelve, and did not stand alone and have others sealed to them. A Saint's kingdom consisted of his own posterity, and to be sealed to one of the Twelve did not diminish him, but only connected him according to the law of God by that perfect chain and order of Heaven, that will bind the righteous from Adam to the last Saint. Adam will claim us all, as members of his kingdom, we being his children." (*Manuscript History of Brigham Young 1846–1847*, p. 503, 505)

[53]See "The Apostleship: Apostolic Succession and the Authority of the Quorum of the Twelve", published in *Doctrine of the Priesthood* Vol 7, No. 10, October 1990.

The strength of President Young's position and influence among the Saints was in the Church, not in the Kingdom! In the Church President Young was the chief apostle, but in the Kingdom, he was only one among fifty Princes. For this reason, President Young never called a meeting of the Fifty until nine months after the Prophet's death, on April 4th, 1845. By then President Young held a tight grip on the reigns of Church government, and the minds of the Saints had adjusted to receive him as the Prophet and head of the Church. Only 25 members were present at the February 4th, meeting, which was less than half of the quorum. Just prior to the Prophet's death there were fifty-four members, and as of April 4th, 1845, three had died, two of whom were the Prophet and his brother Hyrum, leaving only fifty-one remaining. In addition to the twenty-five who were present, there were fifteen others whose standing was retained in the Council. But their were eleven others who had difficulty accepting President Young's leadership, and these were

dropped from the Council, and in the years that followed ten more who had been members of the Council during the Prophet's lifetime would follow in their wake and in like manner would be dropped from the Council. "The Council of Fifty and Its Members, 1844 to 1945", by Michael D. Quinn, published in *BYU Studies*,Vol. 20, No. 2, Winter 1980, pp. 193–197; see also "The Nauvoo Diaries and Writings of William Clayton", February 4th, 1845, to be published in forth coming issue of *Doctrine of the Priesthood*.

[54]See note 14. Apostle Lyman Wight wrote the following statement in 1848:

> Joseph Smith . . . came to the conclusion that it would be expedient for George Miller and myself [i.e. Lyman Wight], with our families, to come immediately to Nauvoo . . . . Brother Miller returning immediately with this message, we made preparations and landed with our families in Nauvoo about the middle of April 1844. We were kindly received by the Prophet, and introduced into what was then called the Grand Council of the Church, or in other words, the perfect organization of the Church of Jesus Christ of Latter Day Saints on earth. This Council consisted of fifty members, with full authority to build up the Kingdom of God on earth, that his will might be done on earth as in heaven. . . . . .
>
> Much has been said concerning the Keys of the Kingdom of God; and I appeal to God, men and angels to bear record that Joseph Smith that was of the pure blood of Joseph who was sold into Egypt, established the Kingdom of the Most High God on earth . . . left fifty servants to invite the rich, the poor and noble, even the kings and princes, and governors of the earth to come in, that when he, with Abraham, Isaac and Jacob, together with the Savior shall come on earth again, they may find the whole Israel of God gathered in from the four quarters of the earth, and from the four winds of heaven. And they be seated in the midst and partake of the bread and wine anew, fulfilling the words of the Savior, who said unto his Apostles, I will not partake of this cup with you again, until I drink it with you anew in my Father's Kingdom. . . . . For let all men know most assuredly that the Melchisedec Priesthood . . . has been handed down by lineage throughout all ages, even from the days of Adam. It is but an easy matter for any man, who has received the truth and light of God, in the last dispensation of God on earth, to discover that God has had seven dispensations on the earth; of which this is the seventh; and to each of these dispensations, there has been an Angel or messenger given, each of whom in their turn, have held the keys of their dispensation, which keys are the Melchisedec Priesthood. And we have it no where recorded, that after the death of Peter, these keys were given to any man, until given to Joseph Smith, who was to prune the vinyard for the last time.
>
> I have no knowledge of his having confered them upon any persons or person; for saith the revelations in the Book of Covenants; "for this anointing have I put upon his [i.e. Joseph Smith's] head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth; even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed." . . . . . .

And to this end I pray, that God in his infinite wisdom may hasten the day, and spend the time, that Joseph's voice may be heard from the heavens, unto his posterity even as David's of old, saying my son build ye an house unto the most High God.

Then may the Grand Council of heaven, which is established on the earth, including the Twelve Apostles, have accomplished a mighty mission in the earth, come up with their thousands and their tens of thousands to the help of Zion; upholding his posterity, knowing assuredly that this Priesthood is given by lineage; and that a change of this Priesthood would of necessity change the laws and ordinances of God! . . . . .

I would here ask the wise and noble, the professor and the non-professor; from whence do we derive knowledge but by the Melchizedek Priesthood! — And he that hath the knowledge of this Priesthood, and the power thereof will enter into the fullness of the Glory of God. (*An address by way of an Abridged Account and Journal of My Life from February 1844 up to April 1848, With An Appeal to the Latter Day Saints*" by Lyman Wight, in April 1848)

[55]Apparently, at the General Conference, on October 8th, President Young took the first step in fulfilling this particular part of "Joseph's measures". The following is taken from the *History of the Church*:

President Brigham Young then appeared and proceeded to select men from the high priests' quorum, to go abroad in *all the congressional districts of the United States*, to preside over the branches of the church, as follows: David Evans, A. O. Smoot, Edson Whipple, Harvey Green, J. S. Fullmer, J. G. Divine, J. H. Johnson, Lester Brooks, J. .B. Noble, Rufus Fisher, D. B. Huntington, Joseph Holbrook, John Lawson, Abel Lamb, J. H. Hale, G. D. Watt, J. W. Johnson, L. T. Coons, J. L. Robinson, Howard Coray, M. Sirrine, Pelatiah Brown, Jefferson Hunt, Lorenzo Snow, William Snow, Noah Packard, A. L. Tippets, J. C. Kingsbury, Jacob Foutz, Peter Haws, Thomas Gates, Simeon Carter, Albert Brown, Levi Gifford, Elijah Fordham, Edward Fisher, Franklin D. Richards, Isaac Clark, J. S. Holman, Wandell Mace, Charles Thompson, John Murdock, John Chase, A. L. Lamoreaux, E. T. Benson, Thomas Grover, C. L. Whitney, Addison Everett, Moses Clawson, William Parks, George Colson, H. W. Miller, Isaac Higbee, Daniel Garn, E. H. Grover, G. P. Dykes, Willard Snow, Wm. Felshaw, Winslow Farr, Shadrach Roundy, S. B. Stoddard, E. D. Woolley, Solomon Hancock, Abraham Palmer, James Brown, R. McBride, W. D. Pratt, Martin H. Peck, Morris Phelps, D. McArthur, Archibald Patten, L. H. Ferry, Charles Crismon, Lyman Stoddard, Arnold Stevens, David Fullmer, Joseph Allen, Andrew Perkins, Daniel Carter, Wm. G. Perkins, Graham Coltrin, D. H. Redfield, Titus Billings, Harvey Olumstead, Daniel Stanton.

President Young explained the object for which these high priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but *to go and settle down, where they can take their families and tarry* ***until the Temple is built****, and then come and* ***get their endowments****, and return to their families and* ***build up a stake*** *as large as this*." (*HC* 7:305 – 307)

It would be interesting to do a study and determine how many of these men became sealed or adopted to the Twelve Apostles.

[56]See text between notes 45 and 49.

[57]See notes 56 and 58.

[58]The following are significant extracts from his trial:

Brigham Young: On Tuesday last, I heard that Elder Rigdon had a meeting the night previous, and had ordained men to be Prophets, ***Priests and Kings***. I concluded to go and see Elder Rigdon, and asked Elder Hyde to go with me. We went into his house, and after the usual compliments, I set down directly opposite him, and took hold of his hand. I looked him right in the face and asked him if he had a meeting last night, here, in which men were ordained to be Prophets, ***Priests*** *and* ***King****s?* He replied, "no, we had no meeting here; had we Brother Soby?"

"Well, did you have a meeting anywhere, Brother Rigdon, in which men were ordained to be Prophets, ***Priests and Kings****?*"

"Well, I don't know; did we have a meeting last night, Brother Soby? Yes, I believe there was one last night; wasn't there Brother Soby, up at your house?"

I saw the disposition of Elder Rigdon to conceal the truth and equivocate, and I determined to know the whole secret. I said to him again, "Elder Rigdon, did you not ordain those men at that meeting last night?"

He replied, "Yes, I suppose I did."

I then asked Brother Rigdon, by what authority he ordained Prophets, ***Priests and Kings****?*

With a very significant air he replied "Oh, I know about that!" . . . . I questioned him till he acknowledged that they ordained men to be Prophets, ***Priests and Kings*** . . . . .

Elder Orson Hyde arose and said: . . . . . There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on . . . . It is known to some who are present that *there is a quorum organized [i.e. the Holy Order] where revelation can be tested*. Brother Joseph said, let no revelation go to the people until it has been tested here. Now I would ask, did Elder Rigdon call ***the quorum*** together and there lay his revelation before it, to have it tested? No, he did not wait to call the quorum. . . . . .

Before I went east on the 4th of April last, we were in council with Brother Joseph almost every day for weeks, says Brother Joseph in one of those councils, "There is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your Endowment before the temple is finished." *He conducted us through every ordinance of the Holy Priesthood,* and when he had gone through with all the ordinances he rejoiced very much and says, "Now if they kill me you have got all the Keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down this Kingdom, as fast as you will be able to build it up;" and now says he, "on your shoulders will the responsibility of leading this people rest, for the Lord is going to let me rest a while." Now why did he say to the Twelve, "On your shoulders will this responsibility rest," why did he not mention

Brother Hyrum? The spirit knew that Hyrum would be taken with him, and hence he did not mention his name; Elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils. . . . . .

Parley P. Pratt: . . . . . On Tuesday as has been stated we went to Elder Rigdon's house, when I heard that he had been ordaining men to ***unheard of offices***. These men were in no quorum [that is they were not in the Holy Order], and under nobody's direction, nor authority, but Elder Rigdon's own revelations. . . . . Now brethren it was for this ordaining men to ***unheard of offices*** *in an illegal manner*, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from Elder Rigdon . . . . .

John Taylor: . . . . . Has he [i.e. Rigdon] sought to build up the Church according to President Smith's order? No. He has been holding secret meetings; *he has ordained men illegally, and contrary to the order of the priesthood;* he has been ordaining men to the offices of *Prophets,* ***Priests*** *and* ***Kings*****;** whereas he does not hold that office himself; who does not know that this is wrong? There is not an officer belonging to the Church but what is acquainted with this fact. *Can a teacher ordain a Priest? Can a Priest ordain an Elder? Can an Elder ordain a High Priest, or any of the former ordain an Apostle? [Or can an Apostle or member of the 1st Presidency ordain a* ***King*** *and* ***Priest*** who has not first been ordained as such himself?] You all know they could not, it is contrary to the ***order of God****;* and yet we find that President Rigdon, a man who ought to know better -- who does know better -- has been ordaining men to office[s] that he does not hold himself: and yet he has come to us with a revelation to lead this Church to the Celestial Kingdom of God; and even if he had the authority to ordain these men, he could not do it in and of himself *without the accompanying ordinances,* and under the circumstances which he did. There are numbers here who can bear witness to the truth of what I now say . . . . . if we pass over such gross violations of the ordinances of God's house, and such departures from the revelations of God; if such ordinations and organizations are suffered to proceed, we shall, as a people, soon be destroyed. I see men in this congregation who have received illegal ordinations, ordinations imparted through a perversion of the Priesthood, and through the influences of an improper spirit . . . . . .

Heber C. Kimball: . . . Elder Rigdon after he came from Pittsburgh never attended council only when he could not avoid it. He has no authority ***only what he receives from the Church***. If he was one with us, why was he not in our councils? *He was not in the* ***council pertaining to the High Priesthood*** until just before he started for Pittsburgh. Brother Phelps was the means of bringing him in, *but he has not got the same authority as others;* ***there are more than thirty men*** *who have got* ***higher authority*** *than he has* . . . .

Brethren, as it was in the days of Moses, so it is now. When Moses went into the Holy of Holies, he pulled off his shoes; Brother Joseph has passed behind the veil and he pulled off his shoes, and someone else puts them on, until he passes the veil to brother Joseph. President Young is our president, and our head, and he puts the shoes on *first*. ***If Brother Hyrum had remained here,*** *he would have put them on* -- Hyrum is gone with Joseph and is still his counsellor. The Twelve have received the Keys of the Kingdom and *as long as there is one of them left,* ***he will hold them in preference***

to anyone else . . . . [Wilford Woodruff was the last of that 12 to die] There are men here brethren who have got authority, but *we don't want to mention their names*, for the enemy will try to kill them. . . . . .

William Marks: . . . . as respects his [i.e. Rigdon] not presenting his vision or revelation before the ***First Quorum*** [i.e. the Holy Order], I can say, that Elder Rigdon did not know that this order was introduced. Brother Joseph told us that he, for the future whenever there was a revelation to be presented to the Church he should first present it to that *quorum,* and then if it passed the ***First Quorum****,* it should be presented to the Church. But Brother Rigdon did not know this, for he was only just brought into ***the Quorum*** before he left to go to Pittsburgh . . . . .

I laid my hands on Brother Sidney with Brother Joseph and he ordained him to be a "Prophet and a Seer and Revelator," and to be equal with him in holding the Keys and Authority of this Kingdom. (D&C 90:6) I have known this for two years, and according to my understanding he has not lost it through transgression. I still feel that he is a member of the quorum of the First Presidency, and I always expected that the quorum would be filled up the same as at the commencement. I always felt that there was a power and responsibility in that quorum which did not exist anywhere else. . . . . .

I have had a conversation with Elder Rigdon and I cannot find that he has committed a crime. The Church has never cut off any person without a crime was proven against him. Now is there a man in the Church who has received the ordination of a *Prophet, Seer and Revelator?* If there is I want to see him. There has men been ordained *Prophets,* ***Priests and Kings****,* but I have never heard of anyone being ordained a Seer and Revelator. I think I am knowing to all the ordinations [(Marks had received his Second Anointing)], but I don't know of a man who has been ordained to the office and calling Brother Sidney has; and if he is cut off, who will we have to obtain revelations? A man must be in possession of this power to be able to ordain a Prophet, and a Seer and a Revelator . . . . .

President Young arose and replied: I feel it a duty to make some remarks in reply to what Brother Marks has said . . . . . Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he don't know it. *He don't know all the ordinations,* ***nor he won't till he knows something more than the written word.***

. . . . . As has been previously stated, Elder Rigdon was not in our councils before he went away. . . . . As to a person not knowing more than the written word, let me tell you that *there are* ***Keys*** *that the written word never spoke of, nor never will.* . . . . . .

Elder Hyde stated that a short time before the difficulties, President Joseph Smith in one of their councils, told the Twelve that he had given them all the Keys and ordinances which had been committed to him." (TPBY 1:9/8/44; see also *Doctrine of the Priesthood* Vol. 7, No. 12, December 1990)

[59]D&C 107:90; 124:140

[60]The following is taken from the *History of the Church* under date of May 2nd, 1835:

"President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its stakes, and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the different branches of the Church. . . . . No standing High Council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the Twelve. No standing High Council will ever be established only in Zion, or one of her stakes." (*HC* 2:220; *TPJS* 74)

[61]D&C 107:97

[62]D&C 107:34, 38; 124:139

[63]D&C 102; 107:36–37

[64]D&C 107:26

[65]In process of ordaining them he ordained them Apostles, and then established them in rank above the High Priests, which would soon create a broil between the High Priests and Seventies as to which office was higher. The revelations are clear that a Seventy is an Elder, whose basic responsibility is to travel and preach the Gospel. The calling of a High Priest is above that of an Elder, but not necessarily when endowed anointed and ordained as a King and Priest.

[66]President Young here speaks of the Royal Priesthood which is given in the Endowment and Second Anointing.

[67]Seventies Record Book B, p. 31, Church Historian's Office.

[68]See note 62.

Bishop George Miller tells of the Saints receiving an Endowment of the "Royal Priesthood" from "under the hands of the Twelve Apostles" in the following words:

In the course of the winters of 1845 and 1846, at the instance of Brigham Young, H[eber] C. Kimball and Willard Richards, and others of the quorum of the Twelve, it was agreed upon by them in council that brethren who had been faithful in paying their tithing and could produce the proper vouchers that they have paid a full tithe of all their property, should receive an **Endowment of Patriarchal Priesthood**, under the hands of the twelve Apostles so soon as the upper room of the Temple could be fitted therefore, and tithe gatherers were sent in every direction. Consequently there was an immense sum of money and property paid in, and the rooms in the Temple were fitted up and the promised endowment began in the latter part of December, or there abouts, and was continued from day to day until in February, 1846." (The *Diaries and Writings of Bishop George Miller* . . . see Millers July 1st, 1855 letter, to be published in a forthcoming issue of *Doctrine of the Priesthood*)

[70]In an article written for the purpose of haulting William Smith's attempt to take over the Church, Apostle John Taylor wrote the following:

The Twelve are commanded to ordain evangelical ministers in all large branches of the church abroad, and ***who has charge over them***, the patriarch? No. ***Those who ordained them***, and to whom is committed the power and authority to regulate all the affairs of the churches abroad." In driving his point further, Taylor continued: "Again, who ordained Father Smith to the office of patriarch? His son Joseph: and Father Smith ordained Hyrum, and the Twelve (of whom Br. William is one) ordained him [i.e. Br. William]. — Who are appointed to ordain evangelical ministers? (See page 104 D.C. [i.e.D&C 107:39]) Can a stream rise higher than its fountain? No. Says Paul, "verily the less is blessed of the better." (*Times and Seasons* Vol. 5: (June 1st, 1845) 921, 922

[71]See notes 8, 10, 11, 15, 30; Stenhouse here alludes to the "Law of the Fulness of the Priesthood" from the perspective of an apostate. Be it remembered that the covenant is entered into in the spirit of Christ-like love and free agency. It is the giving of ones self out of love, through choice and desire, not through fear and intimidation as in the case of slavery and servitude. But once the wellsprings of love dry up, the Celestial motive and insight is replaced with anger and contempt and finally with bitterness and hatred, in which case the apostate is well on the road to Perdition! It is this last feeling, which more than any other is the qualifying factor for the Kingdom of Darkness! Hence, where much is given, much is expected!

Section Sixteen — Part Three

Speeches on the Law of Adoption and Kingdom Building

Minutes of a meeting held by the Young and Richards family, in Nauvoo, Illinois, on January 8, 1845. (Reported by Willard Richards)

A meeting of the Young and Richards family convened in the Seventies Hall, this day at 10 a. m. Present: Brigham Young, Willard Richards, Levi Richards, Phineas Richards, Joseph Young, Lorenzo Young, Heber C. Kimball, John Taylor, A. P. Rockwood, Israel Barlow, John Haven, Joseph Palmer, William Hyde, Joel Bullard, Edmund Ellsworth, Evan Greene, Isaac Decker, and families, Mother Smith, John Smith, Rhoda Richards, Franklin Richards, Samuel Richards and many others.

Before the services commenced many overtures were played by the band.

At a quarter to 11 o'clock Phineas Richards called upon the different families to take their proper places and those not connected to be on the outer side. Father Haven was in front with his children and grand children — Levi Richards on the

opposite side — Phineas Richards behind, Brigham Young and Joseph Young were in the middle tier of seats.

Phineas Richards called [the meeting] to order and said: Brothers, Sisters and friends, we have met here ***the first time as a family***, *it is new to all*, and to some it may appear novel, but the object [of this gathering] is in order to ascertain the number that are in good standing in the faith, and the relation we bear to one another as this varies in some degree. I am glad so many are here — we will open in the order of the day and afterwards speak as moved upon by the Spirit.

The Band struck up "the Seer" and then the Choir sang, *"Come let us all unite as one."*

Phineas Richards then offered up prayer to our Father in Heaven.

The Choir then sang a hymn on page 29, "Leyden."

Brigham Young then requested that the new hymns may be read so that we may all understand what they are — when Phineas Richards read, after which the choir sang, "Great God Attend While We Revere".

Phineas Richards then said: Brothers and Sisters, I feel disposed to offer a few words on this occasion, and you must make allowance for the same — it is the first time I have attended a meeting of this kind, we want to know how many of our connections are gathered to Nauvoo. . . . . There are many things that run in my mind to inquire into and get instruction and information this day. As there are those present who can give us instruction, and one important object is to get instruction for our departed friends, that we may be able to come up as *Saviors on Mount Zion;* and whether there be many or few here who want to know, I for one want to know against the time to prepare for them. And while we are assembled this day, let us communicate instruction, in order that it may be a profitable season. And if we have not the Mother of Christ here, we have the Mother of the Prophet and ***our saviour***. I will now give opportunity for others to speak as the Spirit of God shall direct.

. . . . . .

President Brigham Young said: As I do not know where to begin, I will begin in the middle and work both ways. With regard to our circumstances of being here this day, I would have been happy to have seen the whole family. We reckoned up 120 or 130 of Father Young's family — there is not one third part of the family present — There are only a few of them here. There must be 60 or 80 in the Church — almost all the posterity are members.

There are some things I will talk about — when we come to the connections we can trace that we all sprung back about two-hundred years [ago in the settlement of New England]. It is but a little more than that time that Father Smith, the Goddards, Richards, Youngs and Kimballs were all in one family — we are all relations. It is only three generations back that Brother

Joseph Smith's family were all in this family. There are only three children of Grand Father and Mother Howe — there are three families that have embraced the Gospel, and the others must, because the decree has gone forth. I have preached to them myself, I have done my duty and now I have handed them over to other powers for a time.

There is a great deal [that] might be exhibited here this day — I will first set in order before these relations the *true order of the* ***Kingdom of God***, and I will show how to make ***[a] King of Kings and Lord of Lords***, and how they will be organized. You have heard Joseph say that the people did not know him — he had his eyes on the relation to blood — some have supposed that he meant spirit, but it was blood — this is it that he referred to, ***it was pure in him*** and that is why the Lord chose him — and we shall be pure when this comes pure. The decrees of the Almighty will be exalted — *that blood was in him pure* and he had the *sole right and* ***lawful power****, and he was the* ***legal heir to the blood*** *that has been on the Earth* (D&C 107:40–52; Moses 6:7–8; Abraham 1:2–4; 2:8–11; D&C 110:12; 124:57–58; 132:30–31; 112:29–32; 113:3–8; 86:7–11; TPBY 17 Feb 1847; *Unpublished Revelations* 18:1; 59:3–4, 9–10; *JD* 16:187), and must be somewhere (D&C 86:8–9) — the ***union of that blood*** *made it pure*. There is *a great deal the people do not understand*, and many of the Latter-day Saints have to learn all about it. In all the Kingdoms of the World you will find that there will be only one King, and *all will be governed as* ***one family*** *— every man will preside over his own [family kingdom]* — we will work out some of it. There is a [great] deal that I have to say and the Brethren will have patience.

Mother Smith is here — she is actually our Mother, and we have her three fold — we hold her by blood, by the Spirit and by the Gospel — we are connected together. The human family will find out [who are] ***the saviors of the Earth*** (Obadiah 1:21). There is one thing I would correct — Brother Phineas used the word savior as applied to [the Prophet] Joseph — the ignorant part of the community will turn round and continue to be ignorant — it is not a term that should be often used. Jesus was a name commonly used and originally handed down from the Father to the Son and was applied to the [only] begotten of the flesh. If a man is called Jesus or Christ, men ignorantly think they are saviors. There is no real fault to say ***Joseph is our savior***, but *it is so*, but the fools would all run away with their ideas, because they do not know anything of the Savior. If Joseph Smith is not the man on whom the Keys of the Kingdom rest I would not give the ashes of a rye straw for our Salvation. If I lead my family and tell them the way of salvation am I not their savior? Jesus spilt his blood for the remission of sin, and the spilling of blood is, and always will be the case. *There is* ***blood*** *running in the veins of the family — and I know* ***who has the blood*** *and the* ***Priesthood*** *to carry the* ***Keys*** *to the world* (D&C 86:8–9; 112:30–33). The

decree of the Almighty is so pure that it would [seem like] blunder to the eyes of the world, but the Keys will rest upon them and there is no power on Earth or in hell to take it from them. This is a subject for the baptism for the dead, and we will tell you when the Temple is finished how to redeem your dead. I want to tell you, don't be scared, don't be frightened at what I tell you. *The Church does not understand the doctrine that Joseph had* — [yet] it is plain as the Sun at noonday — the order of redeeming our relatives has been done in the Kingdom of Heaven. If our progenitors had kept the records as the Jews anciently did they would be able to tell where they came from — and see where they run down in one way. There are hundreds to be baptized for the dead — suppose Brother Joseph or Hyrum or William came along, he picks up 3 or 400 — he that has the greatest power will take them — suppose some one is baptized for my relations and I afterwards find time, I will go and be baptized for them, and I will hold them all — suppose Joseph was alive he could go and be baptized for them and hold them all in spite of all Earth and Hell, there is *a law by which all the human family will be redeemed* (D&C 130:20–21).

Choir sang a hymn, the "Daughters of Zion." . . . . . .

Joseph Young said: . . . . . Uncles, Aunts, Cousins, friends, and all of you, I am glad of the privilege of being baptized for our dead, and our kindred (1 Cor. 15:29). I view the dead by vision and see them claiming their relationship to the everlasting gospel, *clinging to us on Mount Zion, and claiming us as their saviors* (Obadiah 1:21; 1 Tim. 4:16; James 5:20; Rev. 14:1; Abraham 2:9–11; D&C 18:15). I have been considering of the beautiful music of this day, but there is more music to me in the sound of the gospel — I rejoice that we shall all be music, the air will be all music and we will feel all the blessings in the presence of God, and of the deepest solicitude and joy and praise, that buoys up my spirits, and I assure you that I enjoy this visit, and look upon it as one of the most interesting meetings in my life. Let us bury every animosity that may have been in us, and let us unite our faith together and if we will claim the promises of God and walk up to our privileges, we need not lay our bodies down until we have laid the foundation of Eternal Life and I am determined to lay a foundation for my eternal happiness. *I will claim these [relatives] as my fruits* (Abraham 2:10; D&C 132:31; D&C 18:15) — I recollect I and Brigham went through the snow, we first trod the path to carry the gospel to Canada and I now rejoice, I feel glad. I tried all religions, but did not find any right until I got on board of Zion's Ship. We feel the presence of God within these walls, and we have done ever since the dedication [of this building], and we shall always have it here unless you pollute it. I have pulled steady in [the] harness for twelve years, and I want to pull on, I have not pulled by jerks as some have done to jerk myself out of the harness. I have preached in the midst of mobs, and God has sustained

me, and I will continue and may God bless you all, and preserve you all, that we may all go home fully ripe.

Brigham Young: I have been reflecting on my life and the consequences of it and the remarks that Brother Joseph has been making. I have seen, and I know why the nations of the Earth have been left in darkness — they have rejected the Priesthood of God and have gone in the dark themselves and the rising generations have come up in darkness, in obedience to their traditions. And the result of it I seldom talk about — for my reflections have been, since I have been before the public as a public man, that *I will build on the foundation of his (Joseph's) claims and rights*. . . . . I was brought up in the midst of Methodists, Episcopalians, Quakers and Presbyterians and when Mormonism came along I fathomed it as far as I could and then I embraced it for all day long, that I may just live and die standing in this work! I took my sleigh and horse and drove right off to Canada about 200 miles — John P. Greene went part way with me as a preacher — and when we were going along I told him "if you don't get snagged I'll treat." Joseph Young when he saw me, believed the Book of Mormon — I preached to him first — and so I claim all of you as the fruit of my labors (D&C 18:15). I am the first one of the family that embraced it understandingly — Joseph could not come. Then I preached to [my family] and related the Book of Mormon to them. There was one Nathan Fellows who had not been out of doors for years, who was ill and [had] his head wrapped up, when he heard the report of the fulness of the gospel he threw away his coat and his stick and believed it.

I was baptized in Melville Mendon, Monroe County, New York, by Eleazer Miller [on] April 9, 1832 and then we went preaching to the North, East, West and South and started the work. Seven months had scarce passed away when there were a dozen branches raised up. Father Smith had gone West in Missouri, we were left alone in New York. Phineas Young and I went into Canada and I never preached to my friends — *if my Father and Mother had said good-bye — I should have said good-bye without a tear, for God is my Father, Jesus is my brother, and the faithful are my brothers and sisters* (Matt. 12:46–50; 10:16–42; Mark 3:31–35; Luke 8:19–21). Joseph told us to go and preach to our friends, we did so — we sowed the seed and now I see the fruits of our preaching. The rest we have handed over [to another power] for a season — if they must of necessity see sorrow to bring them into the Gospel, they must. If all my family were here they would be more than all that are now here today — there are only three branches of the family here. Where will this grow to, when we go back to our Great Grand Father Goddard — if he had had the Priesthood and preached to his race, how many would there have been? My mother could sum up from 130 to 150. If we were to take his children and grand children, what sort of a number would there be here? You would want a ten acre lot to stand

[them] on. *Provided Great Grand Father Goddard had the* ***Keys of the Kingdom of Heaven***, and [had been permitted] to [live and] reign over his posterity he would now have had a great number to preside over. Come down to our great grand children and trace it back to the main stream — it is like a little fibre, it spreads itself and becomes a mighty river, if you trace it you lose it, but follow out those great ravines to our Great Grand Father's days.

And *this gentile race is devilism from first to last*, they are so far from being right that they would have an infidel for a President. They cry out Republicanism and that is for the sons to rule their fathers, daughters to rule their mothers, wives to oppress their husbands and to rule over fathers and mothers, and abuse the very authority that God has ordained for their salvation.

If our Grand Father Goddard had ruled as a **King** and **Priest** over his posterity and *the posterity are raised up [as]* ***Kings*** and ***Priests*** to rule over their posterity (our Grand Father's Goddard's family), he would call together a numerous host. I will show you the *order of the Kingdom* — one is placed here, another there, another there, and so on. I should be their ***ruler***, ***savior***, ***dictator***, *and* ***governor*** — they would have an innumerable posterity and *say just as I say*. I should console, comfort, and advise. You and your children rise up and administer unto their children, and *will* ***rule*** *over their posterity*, and they may get up in tens, hundreds, thousands, and millions. ***Adam*** *will be the* ***King*** *of all* (Gen. 1:26, 28; D&C 78:16), *Seth next*. Seth rules under his Father and over all (Gen. 5:1–3; D&C 107:40–43) — this process will never end; *this is the order of the Kingdom of Heaven, that men should rise up as* ***Kings*** *and* ***Priests*** *of God* (Gen. 14:18; Ex. 19:5–6; Psa. 110:4; Heb. 7; 1 Peter 2:9; Rev. 1:6; D&C 76:56) — we must have people to rule. Uncle Haven, Phineas, Brother Joseph, are next and if my father were here, he would rule all. I calculate if I am blessed that I will have an innumerable host, [the] same as Abraham, Isaac and Jacob. Orson Pratt can tell you the number of the sands and the stars, but the Lord said, "Their seed will be innumerable, and they shall exceed the number of the stars — they shall never cease to all eternity" (Gen. 15:1–6; 22:16–18; 26:4) and where there is no end, it must be innumerable. You may get an eternal decrease and get to nothing, but there is no end to increase.

I'll tell you about old Israel — do you know what the curse was upon Israel for? I behold my Father was living, or my Grand Father and he was to have 12 sons. Now I have received a promise to remain to me, and to be upon your children — I would tell you children that inasmuch as you have received this promise, if you mix your blood with others I will curse you (Gen. 27:46; 28:1–2, 6–9; Ex. 19:5–6), and in relation to the Priesthood they will be high minded, stiff necked. The nations have wandered in darkness, *if they had not mixed their blood the Priesthood would never have been taken from them* (Ezra 2:61–62; chapters 9–10; Neh. 7:63–65; 10:28–30; 13:1–9, 23–31). As

Abraham was blessed that in the latter day he would gather them, and cleanse and wash them — *God has had regard to the* ***blood*** *for His oath's sake, that* ***blood*** *has trickled [down] through our parents. I know* ***who has the right to the Keys*** (D&C 124:57–58) — that blood has been preserved and has been brought down to father and son, and the Father has been watching it all the time and saw the man that had the blood pure. (D&C 86:7–11) That is what Joseph meant the Lord had regard to, and made promises to the seed of Abraham, if it had not been mixed with the Gentiles — the Gentiles are cursed. ***Ephraim*** *is the character* ***who has the blood in him****, the Lord has respect unto it* — it is perfectly plain and simple. The Priesthood has not been on the Earth — those who have the right will redeem the nations of the Earth — the People who had the right to the Priesthood lost it — and the Lord will bring it forth in this our day. We shall redeem our friends and all the house of Esau will be saved by proxy, by the Priesthood when we go into the font, we will tell you *who ought to do it*. Suppose a man and woman, they want to redeem their friends, perhaps they have lived without the gospel. She would go to be baptized for her father and mother, and if her husband has the power of the Priesthood they are jointly baptized, he for the father, she for the mother. He is then washed for the father, she for the mother — he holding the Priesthood redeem[s] the father and mother of the woman. Again for his father and mother, she receives the anointing for the woman, and he, [for] the man, and they stand as proxy to be sealed up to all eternity and then they go through the ordinances in the same way, and then they are sealed up in the same way for others. We shall have Father Smith with his grey locks, Joseph, Hyrum, Samuel, all will stand in their order, and ***we shall be rulers*** — let my walk and my life speak for myself. The joy of the Lord is a great deal more than any one thinks of — I have now given you text enough for weeks.

Heber C. Kimball said: President Young has laid many principles before us, and which is quite as congenial to my feelings as water is — it is what I am intending to act for. I have a spirit within me, which is begotten of the Lord and all the privileges and blessings which are ordained for me to obtain, no creature will ever snub me, to prevent my getting them unlawfully. I suppose I have descended from some of those characters, and we have got to sustain it, we must go ahead or be damned, and this is the right kind [of] feelings. President Young has given a short sketch of what has been — in the light that he saw when those armies were marching in platoons towards the West — I distinctly heard the guns crack and the swords clash — Lorenzo Young lived close by me at the time. Since that time we have never turned to the right or to the left — neither of us was ever an enemy to Joseph Smith, we never pulled him back, we have always been ready to push him forwards, *we never dictated to him in the first thing*, but *we assisted him* in carrying it out. If you get in a

proper position to the Twelve, you will never dictate or pull them back, you can not hinder the work of God, [even] if you attempt it; the team will still move on, it will drive the horse along and now and then he will get snagged, and it will be the worse for him.

I recollect those brethren that came from Pennsylvania, there were eight of them, we did not receive the Gospel then, and they went back to Pennsylvania. When we were convinced, I took my sleigh, and Brigham and wife and Phineas and wife went with me to Pennsylvania where we stayed one week, then returned home and in the Spring in the month of April, J[oseph] and Brigham were baptized. That Church in Pennsylvania was the first people that received the gift of tongues, we received them next and carried them to Kirtland and Joseph Smith heard the tongues for the first time, and he acknowledged them to be of God, we have a perfect knowledge of what took place. When I contemplate what has transpired I feel grateful, and thanks be to God I never stumbled and found fault with my superiors, and I never want such a thing recorded on Earth, for they [the records] will be handed down in Eternity. Let every one examine himself, his authority and his place — this is my anxiety and the desire of my heart, that this spirit may rest upon my posterity. I know that I have a Kingdom, many relations in this world — I have all here, and ten thousand million others, and as I enjoy the society of my friends in this world, I shall enjoy them in the next. All things come to me natural, and this is the principle they came to me. I knew no more of God according to the sectarian notion, than if there was none, for He was without body, parts or passions, for He existed no where. God is a man like unto ourselves, and I expect His society, or the society of His children (Prophets, Kings, Lords, Princes, Queens, Goddesses) [in Heaven] just the same as in this world. I expect to go to *a kingdom of order, where every man will be in his place*, and wisdom will be given to us to make them all perfectly happy, we will all be happy, no tears, no mourning, no selfishness, but everything in order. *As God organizes His Kingdom, so we shall organize ours;* there will be [a] ***King of Kings, and Lord of Lords*** — *my superiors in this world, will be my superiors in the world to come*. We shall all ***follow our file leaders***, we shall all be satisfied, no one will be dissatisfied, all will be made happy — and all will go ahead faster than we do here — I will sustain them as they sustain me, and [this is necessary in order] to redeem our kindred whereby they can have joy. If you should get a large Kingdom and you think there is no room for them to multiply — I will show you a simile — when you find a swarm of bees, there is a **King** and **Queen** among them, and they are increasing all the time. When they get too full in the hive, they go and *ordain another* ***King*** and ***Queen***, who go in pursuit of a place for their ***Kingdom***, and then away they all go — while you will see all the old women out of doors with their tin pans, ringle dingle, ringle dingle — and then they will increase

again, and they will swarm two or three times a year — and *I suppose it will be so with us*. Shall we hinder each other and try to hinder the work of God?

I can also compare you to a lot of floodwood in the Mississippi. We all keep in the big channel together until we get to St. Louis, and so, until we get into the big waters together. Some of them may get crusty and get into an eddy and there they must wait until someone comes, cuts them loose and starts them again. He will not be able to catch the other lot until he gets into the ocean of glory. The current will carry all down, so don't hurry and grumble and we shall all get into the ocean of peace and glory, all the little streams flow into the ocean of peace.

There are three branches of the family here — unite all your faith and you will all prosper, there will not be much sickness or sorrow. I expect to be near you in the Eternal world, let us *cultivate peace and friendship, and all good feelings, bear all things, hope all things, endure all things* (1 Cor. 13:1–7), and then I can do you good. This is the spirit that all should cultivate even from generation to generation. I expect to see the day when I shall look upon hundreds and millions — I shall increase from this time to all eternity. I say unto you, push ahead, and don't stop and say I wish I was dead! What do you want to die for? I used to wish I was dead, [but] where would have been the extent of my kingdom if the Lord had taken me at my word? I want to live 50 years until my head is white as wool — if I was to die I should not look so venerable. There's no time to lament or say I wish I was dead — when I see my friends cast down and sorrowful it hurts me. The Lord will give us strength to come off victorious, there is something new and glorious every day. I believe I shall comprehend all things in this world and then I am sure I shall in another, this will bring me in a position to *act like a* ***God***. How do you suppose Brother Joseph thought and felt at the little narrow contracted minds of men? And I ask God to pour down His blessings upon you, and I would seal it so that it would never get off you.

John Taylor: This morning I went to see President Young — I asked him if I was a relation — he said I was, or else I was going to prove to him how I was [not] related. As he [has] saved me that trouble, I and my wife are come in your midst and I hope I shall never disgrace my family or any of you. *When we are all united, we shall have an invulnerable bulwark that the powers of hell cannot subvert*. We can see the ***order of the Father*** taking His place and *all being in subjection to Him*, and when we trace our descent like the branch of the tree, *we shall trace the root of it to our* ***Father in Heaven***. And we shall be related to Gods, and shall find our union in temporal and spiritual things. We have Fathers — one who is in Heaven (John 20:17; Matt. 5:48; 6:9) [and others on Earth]. When this dispensation is complete, we shall find that it has come to pass that prophecy which says "all Israel shall be saved" (Rom. 11:26). The best way is to go smoothly along — some persons cannot endure the yoke or the burthen.

The easiest way is to prove all things — and then hold fast that which is good (1 Thes. 5:21). We are all embarked on the Gospel Ship and bound for the port of eternity and if we go on we will get to our port. I feel that I am going to preach — uncles, aunts, brothers, sisters, cousins and all, God bless you all — Amen!

John Smith, Patriarch: I have been much gratified at the privilege of being here. I have thought while Joseph began to trace his genealogy — I found I was a little related to you. I thank God that so many are gathered together of one blood. All that is lacking is *to stand in our lots* — we cannot redeem our forefathers without the help of our assistants, it is a sort of a willful disposition in us, and we make ourselves a multitude of trouble by not being obedient. Six years last summer there was a meeting for sanctifying the elements — let every man stand in his lot, and then the elements will be sanctified. *Women obey your husbands* and God will give you power to drive the destroyer from your dwellings. I am bold to assert, I know now, and I am not afraid to say in the name of the Lord, [that] the destroyer cannot take away your children, it must be done through obedience, humility and faith and then He will teach you the words of life. At Augusta I was called in to see a sick child. I could not lay my hands on the child — I felt that I wanted to say something, at last of all I said, "I am afraid you are not agreed, that you do not live in love, humility and peace" (John 17:11, 20–233). I saw the difficulty — I finally laid my hands on it, gave them a charge [that they should] not begin to quarrel, and then they should raise their children here, and rear a large family. *Be united one with another* — never let it be that children are oppressors, nor women rule over them (Isaiah 3:12). Let everything be done in order and this city will become a healthy habitation. I will bless you all first-rate and tell you how to heal your children. You will comprehend far greater things — may the Lord bless you all, with wisdom, knowledge, intelligence, and deliver every one of this congregation from such a snare, even so Amen. (TPBY 1:1/8/45)

Meeting on Adoption — 16th, 17th February 1847

Minutes of a family meeting held by President Brigham Young at Winter Quarters, on the 16th and 17th of February, 1847. (Reported by John D. Lee and Wilford Woodruff)

"I . . . asked [President Young] his feelings relative to the arrangements of the family meeting. . . . He replied that he intended something better than dancing and frolicking. He expected to teach and instruct and show his children the relationship which they held to him and one another." (*Journals of John D. Lee, 1846–47 & 1859*, p 73)

February 16th, 1847 — At 22 minutes to 2 Pres. Young said it was time to commence the services of the day. . . . The object of this collection is to show

the relationship my family sustains to me and each other, which I will endeavor to [do after] we sing and pray. Present of the Quorum of the Twelve: Brigham Young, Heber C. Kimball, Orson Pratt, George A. Smith, Amasa Lyman, Wilford Woodruff, W[illard] Richards, and Ezra T. Benson. The house having been called to order the hymn "O Happy Souls that Pray" &c. was sung by the audience. Brother Stephen Goddard led the hymn. The following prayer in substance was offered by President Young.

Our Father which art in Heaven, hallowed be Thy name, let Thy Kingdom come and Thy will be done on Earth as it is done in Heaven. Give us day by day our daily bread and forgive us our sins as we forgive each other's wrongs; deliver us from temptation and guard us against all evil (Matt. 6:9–13) by pouring out Thy Holy Spirit upon us in all our tribulations, sickness and sorrows, for Thou art our Father, Saviour and our God (John 20:17; Isaiah 43:1–3; Acts 3:13; 5:30–31; Heb. 1:1–2; Isaiah 43:1–3, 11, 14; 60:17; 61:1; Luke 4:7–20; Psalms 91:11–12; 110:1) and in as much as we approach Thee [to]day, we pray Thee in the name of Jesus Christ our Saviour to let us [not] be disappointed in our expectations while assembled in a family capacity before Thy throne to worship Thee. May our souls be enlightened and filled with understanding that we may be enabled to comprehend and appreciate Thy handiwork in bringing salvation to Thy children. Let Thy Holy spirit inspire the hearts of Thy servants this day that he may be enabled to bring to the understanding of these my brothers and sisters the beauty and glory of Thy Kingdom when built up in purity upon the Earth. . . . . I now dedicate myself and these my children unto Thee and pray Thee to prepare us for immortality and eternal life in the midst of Thy Kingdoms and Thy name shall have the praise, honor and glory of our salvation through Jesus Christ our Lord, Amen.

After prayer the well known hymn, "The Glorious Day is Rolling On" &c. was sung.

President Brigham Young then addressed the assembly, [and] said: Now brethren, I will endeavor to talk a little while and give way for my brethren, for if I talk much I will be sick, as my lungs are very much affected. I want perfect order kept in the room while I am talking, that the minds of those that are incorrect may be corrected. The twelve men whom I have invited, although they are not of my family circle, yet I expect them to act free and speak such things as the Lord may [inspire] them to.

First let me state a principle by which you may comprehend much through those who do not understand the same. For the want of understanding, may have suffered jealousies to arise which afflicted their minds, with sorrows, trouble and unnecessary uneasiness for fear that the Lord loved some other person more than He did them. This I have seen almost since the rise of the

Church, as far back at least as at Kirtland. When the first Bishop was ordained this jealous feeling began to show itself; and many were troubled saying I [have] done a great deal for this Church, still I fear I don't please the Lord. Others saying I do wonder if the Lord will ever think enough of me to ordain me a Bishop. Father Morley and others that were at Kirtland can bear me record of this fact. When the Twelve were chosen the same feelings were manifested and in fact I will not exempt all of them, for some of them manifested the same feelings when the Bishops were ordained. This spirit has been the overthrow of many in this Church and in fact gives to every man all the power, influence and authority that he can wield in righteousness and all that his faithfulness and good works merits. Then why should Jealousies arise or what benefit can be in suffering such feelings to exist? None at all that I can perceive, but when such feelings do exist, those that cherish them commence pulling down immediately every one that is prospering or gaining influence as Cain did (Gen. 4:1–16; Moses 5:16–41); instead of building up and nourishing every promising tree and thereby prove himself worthy and show to his brethren and to God that he loves the cause and by his passive, meek spirit that he is not willing that others should prosper and gain influence but that he actually loves to see them prosper. For then he [not only] does all that he can through himself, [but] he [also] helps [to] advance it through others; although they may receive the honor of it [yet] still he [is] aware of it. Such a man will never be forgotten and to his honor, glory and exaltation there shall be no end.

There is another principle that has caused considerable uneasiness and trouble, that is the idea of some men having more wives than one. Such tremendous fear takes hold of some that they don't know how to live. Still they can't die, [but instead they] begin to whisper and talk around saying, "I am actually afraid to go on a mission for fear some man will be sealed to my wife," or when they return home, some will be babbling about, "you don't know but what you have got another man's wife. I am afraid to speak to a young woman for fear that she belongs to somebody else or for fear somebody else wants her. Others deny the faith as they think, but they never had any, and say that it is all from the Devil and so on. Such foolishness ought not be cherished among a wise and prudent people. Admitting the Lord created the same number of women that he did of men in the beginning and commanded them to multiply and replenish the Earth (Gen. 1:28; Moses 2:28; Abraham 4:28) and to fill up the measure of their creation in righteousness, the question is, did they do it? (Answer) No. They soon disobeyed every commandment and plunged themselves into wickedness and render themselves unworthy to raise up seed unto the Lord and in fact use every means in their power to cut off life and hinder women [from] answering the end for which they were created. Were every man to have but one woman, would he answer the end for which they

were created? (Answer) No. But nine tenths of them would rebel against the very thing that he was created to do. Hence you see the propriety of the Lord calling upon men who bear the Priesthood to take to themselves wives from among the daughters of men and raise up a righteous seed unto Him that they might fill up the measure of their creation and hasten the consummation of His purpose in righteousness in this dispensation, according to His word previously spoken through His servants the prophets. But those that suffer fear and jealousy to arise in their bosom either back right out or get to be mighty righteous. And for fear that they are sleeping with some other man's wife, they kick up a dust or broil at home and perhaps abuse their own companions through jealousy, then go off to some woman that does not understand what is right or wrong and tell her that she cannot be saved without a man and he has almighty power and can exalt and save her and likely tell her that there is no harm for them to sleep together before they are sealed, then go to some clod head of an Elder and get him to say their ceremony, all done without the knowledge or counsel or the authority of this Church. This is not right and will not be suffered. The God that I serve will reward every man openly without his being under the necessity of going secretly and privately palming himself on the credulity of innocent, ignorant females. Such jealousies do exist and were I to say to the Elders you now have the liberty to build up your kingdoms, one half of them would lie, swear, steal and fight like the very Devil to get men and women sealed to them. They would even try to pass right by me and go to Joseph thinking to get between him and the Twelve. Some have already tried to use an influence against me, but such jealousies and selfishness shall be stopped and if the brethren do not stop it I will blow it to the four winds by making them all come and be sealed to me and I to my father, and he and all this Church to Joseph. When I go astray and give wrong counsel and lead this people astray, then is time enough to put me down and then God will remove me as He has done all others who have turned from the truth.

But to return, I have gathered a number of families around me through the Law of Adoption and Seal of the Covenant (Abraham 2:8–11; *Unpublished Revelations* 71:18; D&C 124:57 – 58; 132:30 – 33), according to the order of the Priesthood and others have done likewise, it being the means of salvation left to bring us back to God (Unpublished Revelations 66:12–21). But had the Keys of the Priesthood been retained and handed down from father to son throughout all generations up to the present time then there would have been no necessity of the Law of Adoption, for we would have all been included in the covenant without it and would have been legal heirs instead of being heirs according to promise (Gal. 3:29; Heb. 6:17; 11:9). The Priesthood is eternal without the beginning of days or end of life, as the apostle has expressed it (Heb. 7:3), but man through apostasy (which is entire disobedience) has lost or

suffered the Keys and privileges of the Priesthood to be taken away from them, and they, left to wander in darkness and practice all manner of wickedness until thousands became the vessels of wrath and were doomed to destruction (Rom. 9:22). For as long as they are without the Priesthood they continue to wander from God and never retrace their steps until it is again done by the Priesthood, and the idea of the Saints being led by false prophets is just a notion according to the light in which they view them. All the false prophets we have are men that have turned aside from the truth.

The man is the head and God of the woman (1 Cor. 11:3; Gen. 3:16–17), but let him act like a God in virtuous principles and God-like conversation, walk and deportment, and such men will continue to gain influence and power and advance in glory through all eternity. But should they use their power in wickedness as a tyrant, they soon will be called to render an account of their stewardship. If not found worthy, they will be hurled down to perdition and their family and kingdom will be given to another that is more worthy (D&C 132:43–46; 2 Sam. 12:7–8; Matt. 25:14–30). Some say that a woman can't be saved without a man. Neither can a man without a woman (1 Cor. 11:11; D&C 132; *Unpublished Revelations* 88:1–9). Brother Joseph said that he had taught the Twelve all he knew concerning the order of the Kingdom but the difficulty was that they could not remember it as he told them, but when it was necessary they would not be at a loss for understanding (*Unpublished Revelations* 75:1–6); and I bear record to the truth of his words before God this day, that I always had an understanding and everything was brought to my mind just as he taught them to us. All the ordinances of the Temple and building of the altar and etc. came to me just right when they were to be attended to; and could we now know Brother Hyde, Pratt and Taylor's feelings you would say that they could read a man through as soon as they would cast their eyes on him. The Apostle Paul when speaking of the fathers and the ancients, said that they without us could not be made perfect (Heb. 11:40). There was a lack in his day and still will be through all eternity until the Chain of that Priesthood is restored and every spirit take a tabernacle that was foreordained according to the dispensation of the will of God (Malachi 4:5–6). I am entitled to the Keys of the Priesthood according to descent [by] lineage and blood and so is Brother Heber C. Kimball and many others have taken kingly power and grades of the Priesthood. This we would have taught in the Temple if time had permitted. Joseph Smith was entitled to the Keys of the Priesthood according to blood; still he was the fourth son (D&C 110:12; 124:58; *JD* 16:187) and so was I the fourth son but when we get another Temple built then we will teach you concerning these things. Suffice it to say that I will extend the Chain of the Priesthood back through the apostolic dispensation to Father Adam just as soon as I can get a Temple built. Jesus could have restored the order of the

Priesthood in his day and have brought in the millennium if the people would have hearkened to his instructions; but they rebelled and would not and it was for this cause that Jesus told them that all the blood that had been shed on the Earth from righteous Able down to Zachariah the prophet should be required at their hands (Matt. 23:35; Luke 11:51).

I have a request to make of my family and that is that (especially old persons) omit calling me Father. Call me Brother Brigham. I shall feel better when you do, for I do not consider that I am worthy of that appellation. Father in the Priesthood implies the Great Head. The term would be proper to Father Adam. Jesus had reference to the same thing when he told his disciples not to call any man on Earth their Father for their Father was in heaven (Matt. 23:9). The seal of the covenant that I have been speaking of today was what the apostle saw previous to the destruction of the wicked when the angel was commanded not to pour out the vials of wrath on the wicked — until the Saints were sealed in their forehead (Rev. 7:2–4; 16:1–17) and when this was done they all became Father Adam's family.

Those that are adopted into my family and take me for their counselor, if I continue faithfully I will preside over them throughout all eternity. I will stand at their head, and Joseph will stand at the head of this Church and will be their president, prophet and god to the people in this dispensation" (Exodus 4:14–16; 7:1; Psalms 82:1, 6–7; John 10:34–36; *TPJS* 323, 363). When we locate I will settle my family down in the order and teach them their duties. They will then have to provide temporal blessings for me instead of my boarding from forty to fifty persons as I now do, and I will administer spiritual blessings to them. I expect to live in the house of the Lord and receive and administer ordinances to my brethren and for the dead all the year round.

Elder Heber C. Kimball said that he was highly entertained by the remarks of Brother Brigham, snatched at his words as fish would at bait for they were true. I should be sorry that anything should ever exist between us to sever our union. If Brother Brigham had not invited me here today, that he would have asked him for the liberty of getting down in some little nook or corner where he could have heard his counsel on the things that he talked today. Elder Orson Pratt concurred in what Elder Kimball said and so far as counsel was concerned that he was ready to do anything that might be required of him and that he knew of no man that he preferred as a leader to President Brigham Young. President Brigham Young gave an intermission till after supper, 5 p.m.

The table was well furnished and sufficient[ly] large to accommodate 40 persons. The men were seated on the right with their companions opposite them, commencing with the Twelve (President Brigham Young at their head) then in order the adopted children beginning with the first that was adopted.

The band and choir kept their seats and continued their sweet strains of music while the guests were partaking of the rich festival that were spread in great plenty before them.

. . . . . .

Returned to the council room, found the brethren enjoying themselves, bearing record to the things that had been taught them through the day. Among those that had spoken Elder Isaac Morley said that his soul was filled with rejoicing to see the beauty and harmony of the family connecting links of the Priesthood that had been taught this day; and when I look at the family connection I cannot but acknowledge him my leader in all things, and he looking to Joseph, the martyred Prophet, who has gone to prepare the way for us and can do more for us than he could do provided he was here. This Priesthood spoken of is from all eternity and will exalt the Saints to be gods through faithfulness.

. . . . . .

Then [President Young] continued his remarks on the Law of Adoption [and] granted the brethren permission to ask questions when they did not fully comprehend his meaning. The Lord introduced the Law of Adoption for the benefit of the children of men as a schoolmaster to bring them back into the covenant of the Priesthood, not as some have supposed to add anything to his glory. This principle I am aware is not clearly understood by many of [the] Elders in this Church at the present time as it will hereafter be, and I confess that I have had only a smattering of these things, but when it is necessary I will attain to more knowledge on the subject and consequently will be enabled to teach and practise more and will in the meantime glorify God the bountiful giver. I have often heard Elders say that they were not dependent on any man. I then considered and do now that they were saying more than what I in reality could say, for I considered that we are all dependent on one another for our exaltation, that our interests are inseparably connected, for example, what can my family do without me? Supposing they were to all turn away from me, I hold the Keys over them through which they are to receive their exaltation. Would they not be like sheep that are without a shepherd (Matt. 9:36) and would [they not] be devoured by the wolves? (Matt. 10:16) (Answer) They certainly would! Then let us change the position and say that I would cut off all my family, then what glory would I have with nobody to rule over but my own dear little self? To tell you my feelings, I would rather be annihilated than to be in that situation. This is another strong proof of the apostle's saying when he declared that they without them could not be made perfect (Heb. 11:40), neither can you without me nor I without you be made perfect, that is if we are faithful and without faithfulness there is no perfection on any condition whatever (D&C 88:21–24). This rule applies to the whole human family. This is the torment and misery of the disobedient spirits, that they cannot

be made perfect unless some scheme should hereafter be introduced for their redemption. They are now without tabernacles to dwell in, only such as they have unlawfully taken possession of and usurped power over, it being a part of their agency that was allowed them which they used to the consummation of their unhappy and wretched estate, it being the reward and fruits of their doings, having been given over to all manner of wickedness [and] permitted to afflict the handiwork of the Lord until they fill up their cup of iniquity and the Lord says unto them thou wicked and disobedient spirit (Matt. 7:23; 22:13; 3rd Nephi 14:23) and this is their torment (D&C 19:6–12; 76:42–49) that their power and agency is taken away and they are left to regret that it was through their own disobedience that they cut the thread of their own salvation, the reflections of which only serve to torture and increase their torment; and that would be the situation of my family should they cut themselves off from me (I use my family for an example, not that I have the least fears of their ever doing so for I have none). I feel happy this night because we are of one mind, still should I believe that we were perfect and could not advance any further I should not be happy; but to the honor [and] power and glory of the faithful there is no end. For your satisfaction, I will show you a rule by which you may comprehend the exaltation of the faithful. I will use myself as a figure and say that I am ruler over ten sons or subjects and soon each one of them will have 10 men sealed to them and then they would be rulers over them and that would make me ruler over ten presidents (or rather kings), whereas before I was ruler over 10 subjects only. Or in other words I ruled over one kingdom whereas I now rule over 10. Then let each one of those ten get ten more and then I would be ruler of 100 kingdoms and so on, continu[ing] through all eternity and the more honor and glory that I could bestow upon my sons the more it would add to my exaltation but to clip the thread of your exaltation then where would be your glory. It would be like the fallen angels or devils that kept not their first estates, (Abraham 3:24–28) but were reserved in everlasting chains of darkness unto the judgement of the great day. Others fell from Heaven [and] were thrust down to hell like lightning; but if you wish to advance, hold up the hands of your file leader and as the Yankee says, boost him ahead and should you have 10 legions of trains follow on after you, you should say to your file leader, push ahead for I am coming with my train, boosting him up at the same time instead of trying to pass by him. This would stimulate him and he would say, "come on my boys, I will travel as fast as you can", and on we would go in one solid train through all eternity.

Before I close I will answer a question that has been repeatedly asked me: that is, should I have a father dead that has never heard this gospel, would it be required of me to redeem him and then have him adopted into some man's family and I be adopted to my father? I answer, no. If we have to attend

to the ordinances of redemption for our dead relatives we then become their Saviours and were we to wait to redeem our dead relatives before we could link the Chain of the Priesthood we would never accomplish it. . . . . I know that the women have generally ruled their husbands and their children rule their mothers (Isaiah 3:12). But when a woman undertakes to rule me I want her to be smart enough not to let me catch her at it. . . . . .

Winter Quarters, Wednesday, February 17th, 1847

Morning clear, warm and pleasant. About 8 o'clock President Brigham Young was taken very unwell, being much distressed in the stomach and bowels. [He] fainted away, apparently dead for several moments and it was with much ado that he could be kept from falling asleep to await the resurrection morning. At 11 I was in, He appeared some revived. His words to me were that "I have frequently [fainted] away but never died before." [He] asked me if his family had commenced assembling. . . . .

At 12 [o'clock] the second Company of President Brigham Young's family commenced gathering. Present of the Twelve: Heber C. Kimball, Orson Pratt, Amasa M. Lyman and Willard Richards. President Brigham Young not being able to attend, Elder Heber C. Kimball was called to preside. The house having been called to order, the hymn, "The Spirit of God Like a Fire is Burning" and etc. was sung and prayer by Elder Orson Pratt.

President Kimball addressed the multitude. [He] said that on account of Brother Brigham's ill health [he has] placed me as his representative to instruct you today. I am his brother and we are both heirs to the Priesthood. How do we know it? Joseph had a vision and saw and traced back our bloods to the Royal Family. You have chosen him for your leader but does that separate you from me? Answer. No. I have chosen him for my leader long before you did, and so did the Twelve, so we are ahead of you and my interest is yours and if I thought that the Law of [Adoption] would sever the union of this people, the Lord knows I would be sorrow[ful].

I look upon the Law of Adoption as being the means of uniting families together by the connecting links of the Priesthood, still I am aware that many have had trials for fear that they had given away their birthright, when in fact they had none, not having been adopted. Consequently [they] could not be heirs to the birthright. What you have done is the best thing that you could have done. For example you may take all the different varieties of apples and graft them all in one tree (Rom. 11:11–24). Will it change the quality of these different fruits? No, only it refines it and makes it better. Still the apples are [not] the same kind, yet they all partake of the same nutrient from the same tree. But to urge anyone to be adopted or sealed to you, it is like damming water to make it run up hill; it always breaks over unless [you] are all the time draining and [it] is but dammed water at last. Then let it have its course.

Elder Orson Pratt said that he had been highly entertained with Elder Kimball's remarks and as Brother Brigham said yesterday, that no man has lost anything by being adopted, but every man has gained that has kept his covenants. We are, or all will be, of one family when united by the Priesthood to Father Adam's [family]. This has been a privilege that God has offered to the children in all dispensations. Some have embraced it and endeavored to carry it out, but the major part of the children of men rejected this privilege, consequently [they have] subject[ed] themselves to become the children of wrath (Eph. 2:3; Rom. 9:22; D&C 76:33), to wander in darkness, doing evil deeds instead of good, until their cup of iniquity is full and the Lord comes out and says that you shall not afflict nor oppose my handiwork any more; your career is ended, your agency you have forfeited, hence you have no more power to act, let your inclinations be what they may. And that is the torment of the wicked to want to do anything and cannot. But to return; the Priesthood is from all eternity and will head back to all eternity and we must fasten on and hold to it as the people did to the rod of iron that Father Lehi and Nephi saw while in their vision (1 Nephi 8:24–30) and while we hold on to the chain and keep traveling we are still advancing. Although we may pass through dark valleys of sorrow and despair, yet we'll triumph, but when we let go [we] are soon in darkness until we are lost while in that condition and etc.

Evening's services. After supper was over and the congregation [was] seated the music cheered us with their sweet melodious sound.

Doctor Richards (the Historian) addressed the collection. [He] said that was it not that the President always delighted in a variety and I know of no greater variety than to present the Doctor before this people as I but seldom ever address this people. I have been well entertained from the instructions that have been taught in this house yesterday and today. One item that caught my attention was this thing of jealousy, fearing that some [one] now is rising or gaining power and influence faster than what I am. Therefore jealousy will arise which causes an envious feeling in our bosom and we imagine that [a] man is lectioneering and using unlawful measures to gain influence. This is soon whispered from one to another and in the meantime it comes to the ears of the President and thereby does that man an injury when in reality he is as innocent as the man who reported him and perhaps a great deal more so. Is not that principle wrong? It certainly is, and were we to indulge that little, jealous, selfish, envious, devilish man that sees any man is going ahead of him jump and pull him back, directly another starts and someone pulls him down and so continue this throughout the Church and soon our union would be dissolved and we would soon be destroyed and that would be the result of our labors. But to push each other ahead and do all that we can in righteousness admitting that we get no reward for what we do here, and [if] all my brethren

get up before I do, will they forget my faithfulness and good works? I answer no. No good man will ever neglect a friend and leave him in the rear. He will labor as hard to pull that man up as that [man] did to push him up.

Elder Wilford Woodruff said he never before enjoyed himself as well as he did under the instructions of yesterday's and today's [meetings] while my brethren were reasoning upon the Law of Adoption, Seal of the Covenant and Priesthood, a subject of deep and thrilling interest to us all. Yet I have had but little instruction on this important subject although I have much desired [it]. I have never had the privilege of having anyone adopted into my family. At the time those ordinances were attended to I was absent on a mission, consequently [I] have never lectioneered much and I do not know that I have ever asked a man to be adopted into my family. And as for jealousies, I believe that I am free from them and am determined to walk according to counsel and always have been and etc.

Elder George Albert Smith said he and Brother Amasa Lyman have just returned from a mission on the other side of the river but he durst [not] say as Brother Pratt and Woodruff has, that he had not lectioneered, for I have with all my might, but if I have lectioneered to the injury and hurt of any man I am ignorant of it. I always lectioneered but for the good of this cause and so does Brother Pratt and all my brethren. But there is one thing that I don't like to see and that is this thing called jealousy stirring up family disturbances and broils because we are afraid that some man is gaining favor and I am not advancing as fast as they are. And in order to keep back or stop their influence we go to those that have been sealed and discourage them saying why didn't [you] go come with me where none but the respected are? Were you not as capable of holding the Keys of Presidency yourself as Brother Lee who has probably 10 or 15 men sealed to him? Certainly you (I use Brother Lee present[ly] because he is the 1st man I see) here. Then you should have gone to serve the Twelve and thereby caused dissatisfaction. For example suppose I was to jump every man and be sealed to the Great God and have 3 only sealed to me. I don't think my kingdom would be very large or my glory very great. Not more so than it would be were I sealed to the most obscure Saint in this Kingdom. I could get no more. I should be dependent on the exertion of those who were sealed to me. But were I sealed to the most obscure individual in this Church and I had 10s of 10,000 sealed to me, would not my glory be greater than it would be were I sealed to headquarters with my 3 only? Certainly it would. It does [not] matter so much where we are sealed provided we form a part of [the] link [in] the Priesthood. Then let jealousy stop and be united that we may speedily build up the Kingdom of God on the Earth, and etc. . . .

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 823 –

Section Seventeen

A Perfect Law of Theocracy
and
The Law of the Fulness of the Priesthood

A Perfect Law of Theocracy
and
The Law of the Fulness of the Priesthood

by
Fred C. Collier

During the Nauvoo period, the Prophet Joseph Smith began to introduce some of his most trusted disciples to new concepts and a higher understanding and order of the Kingdom of God (D&C 124:41). The formal beginnings of this new order commenced on May 4th, and 5th, 1842, with the creation of the Holy Order (*HC* 5:1–3). A little over a month later, on June 17th, 1842, Heber C. Kimball wrote a letter to fellow Apostle, Parley P. Pratt, wherein he refers to this new order:

> We have received some precious things through the Prophet on the priesthood that would cause your soul to rejoice. I can not give them to you on paper for they are not to be written. So you must come and get them for yourself. (Parley P. Pratt papers, Church Historian's Office)

As the Prophet envisioned it, this new order was *the Celestial Kingdom* of God on Earth — it was the ***earthly counterpart*** of the *Church of the Firstborn*. That the Church of the Firstborn was to be established on Earth as an inherent part of "the Restoration of all things" is Prophetically foretold in the Joseph Smith Translation of Genesis chapter 9:15, 22–23. Not only so, but the fact that the Prophet did indeed live to establish the Church of the Firstborn on Earth is Witnessed by Heber C. Kimball and many others. (see *JD* 5:129; *HC* 5:2; *JD* 8:154)

On January 6th, 1842, the Prophet wrote in his journal and joyfully expressed his anticipation in the bright prospects for establishing this New Order among the Saints:

> Truly this is a day long to be remembered by the Saints of the last days — a day in which the God of heaven has begun to restore the ***ancient order*** *of His kingdom* unto . . . His people — a day in which all things are concurring to bring about the ***completion of the fullness of the Gospel***, *a fullness of the dispensation of dispensations*, even the fullness of times . . . a day in which those things begin to be made manifest, which have been hid *from before the foundation of the world*, and which Jehovah has promised should be made known in His own due time unto His servants, ***to prepare the earth*** *for the return of His glory*, ***even a celestial glory***, and *a kingdom of* ***Priests*** *and* ***kings*** to God and the Lamb, forever, on Mount Zion, and with him the *hundred and forty and four thousand* [D&C 77:11] . . . all of which is to come to pass in the ***restitution of all thing***s. *(HC* 4:492–493)

Essentially, this *"**Ancient Order**" of God's Government* (as it came to be established among the Saints) was an *extended* ***Family Kingdom***. Ultimately it would include all the living Saints in this dispensation, along with their dead relatives and friends, who had not received an opportunity to except the Gospel during their mortal probation. The plan was to seal all the Saints together into one great family tree through the marriage and adoption covenant, with the Prophet Joseph Smith standing at the head as the father of all the Saints in this dispensation. The dead were to be adopted and sealed as children to their living descendants, who as "Saviors on Mount Zion", had gone into the Temple and redeemed them through vicarious work for the dead. On the other hand, as already stated, the living Saints were to be adopted in a line going back to the Prophet Joseph Smith who had received the blessing of Abraham, to be "*the Father of the faithful*" in this dispensation (Abraham 2:8–11; D&C 124:56–58; 110:12) thus the Sealing or Adoption did not always follow blood lines.

With regard to the dead being adopted to the living, consider the following remarks of President Young and others. On February 10th, 1845, President Young made the following remarks:

> According to the order established, *all Saviours shall stand at the head of all those whom they redeemed and* ***bring them into their own kingdom*** *and* ***reign over them.*** . . . . . For example a

man and his wife will go into the font — the man will be baptised for all his male relatives and also the male relatives of his wife, and she will be baptised for all the females that are related to herself or husband, and *bring them up into their Kingdom*, and there ***reign over them*** (TPBY 1:2/10/45)

On January 8th, 1845, President Young made the following remarks:

The human family will find out [who are] the saviors of the Earth (Obadiah 1:21). There is one thing I would correct — Brother Phineas used the word savior as applied to [the Prophet] Joseph . . . . . there is no real fault to say Joseph is our savior . . . . If Joseph Smith is not the man on whom the Keys of the Kingdom rest I would not give the ashes of a rye straw for our Salvation. If I lead my family and tell them the way of salvation am I not their savior? Jesus spilt his blood for the remission of sin, and the spilling of blood is, and always will be the case. There is blood running in the veins of the family — and I know who has the blood and the Priesthood to carry the Keys to the world (D&C 86:8–9; 110:12; 112:30–33; 124:56–58) . . . . . *The Church does not understand the doctrine that Joseph had* — [yet] it is plain as the sun at noonday — the order of redeeming our relatives has been done in the Kingdom of Heaven. . . . . There are hundreds to be baptized for the dead — suppose Brother Joseph or Hyrum or William came along, he picks up 3 or 400 — he that has the greatest power will take them — suppose some one is baptized for my relations and I afterwards find time, I will go and be baptized for them, and I will hold them all — suppose Joseph was alive he could go and be baptized for them and hold them all in spite of all Earth and Hell, there is a law by which all the human family will be redeemed. (TPBY 1:1/8/45)

As already stated the original plan was for the Saints to be adopted in a line going back to the Prophet Joseph Smith. In keeping with this, on February 16th, 1847, President Young said:

Those that are adopted into my family and take me for their counselor, if I continue faithfully I will preside over them throughout all eternity. I will stand at their head, and Joseph will stand at the head of this Church and will be their president, prophet and god to the people in this dispensation" (Exodus 4:14–16; 7:1; Psalms 82:1, 6–7; John 10:34–36; *TPJS* 323, 363). (TPBY 2:2/16/47)

In 1873, Thomas B. H. Stenhouse published the following in his book:

This law of adoption assumes that Joseph Smith was appointed and ordained from before the creation of the world to be the head and ruler of "the Last Dispensation." Adam, Noah, Abraham, Moses, Elijah, and Jesus had each their place in the world's history as great men to whom special dispensations had been accorded; but to Joseph was given "the Dispensation of the Fulness of Times," which, by bringing into harmony the labours of the prophets and apostles of all ages should be the crowning work of the heavens above and of the earth beneath.

The declaration — "No man cometh to the Father but by "me" was applied by modern apostles to Joseph Smith, and now to Brigham Young, and should he have a thousand successors, it would be considered as equally applicable to them all. . . . . .

Before leaving Nauvoo these assumptions took practical shape in the "sealing," by the law of adoption, of heads of families to Brigham and the apostles in the Temple. . . . . the apostles met with the Quorums of priesthood and taught them that "the Kingdom" had been given unto Joseph, and it was necessary, in order to obtain salvation, that all the Saints should be sealed to one another, and finally to him. (*The Rocky Mountain Saints* pp. 495–506)

It is both interesting and ironic, that in 1894, when Wilford Woodruff finally did away with the *old practice* of the law of adoption, that he instructed the Saints after they had done up their genealogy as far back as they could go, that they were still to seal themselves along with their dead to the Prophet Joseph Smith. (*The Deseret Weekly,* Vol. 48: <April 21, 1894> 541–545; for other sources see also the diary of Abraham H. Cannon, December 18th, 1890; also April 5th, 1894)

The Law of the Fulness of the Priesthood

The whole fabric of this Celestial Family Kingdom was *predicated* upon the *ordinances of the Temple*. Ultimately the natural means by which the Prize of enterance into the Divine Family was to be obtained was Birth — by being born as a Legal Heir, as the child of two Faithful Parents who have been Ligitimately Joined in Marriage through the Priesthood, in the New and Everlasting Covenant of Marriage. This would be True, both for the man and the woman. For those who were not so fortunate as to be born under the Covenant, the only Remedy was for them to enter into the New and Everlasting Covenant through Adoption. Through this Ordinance, they would obtain a Ligitimate Birthright in the Household of Faith. There is just one hitch — in keeping with the Divine Mandate, that "the House of God is a House of Order and not a House of Confusion" (D&C 132:8–14), there can only be one Channel of Theocratic Government in each family. Hence of necessity, both the Husband and the Wife must Share in Common the Same Set of Parents. In keeping with this, every Husband and Father, and every Wife and Mother, is at one and the same time, an Eternal Son or an Eternal Daughter of their Parents in the New and Everlasting Covenant. Through the Sealing of the *Marriage Covenant*, both the husband and the wife are made to stand together **In a Union as One**, as a God and Goddess over the Family Kingdom which they twain create. The Husband stands in the place of his Divine Father as a God — while the Wife in the Covenant stands in the place of her Divine Mother as a Goddess. Hence the Doctrine that, "neither is the Man without the Woman, nor the Woman without the Man in the Lord". (1 Cor 11:11) Consequently neither the man or woman can enter into their *Exaltation* without the Union and companionship of their mate (1 Cor. 11:11; D&C 131:1–4; 132:1–6). As far as Submission is Concerned, the Wife must honor her Husband in his place, just as the Husband must Honor his Wife

in her place. All this is true, while at the same time, whether by birth in the Covenant or Adoption, both the Husband and the Wife are to be Eternally Subject to the Law of their Parents in the Covenant, who in Righteousness, will stand in the Place of God and Goddess to them Forever. In support of this I cite the following statement which was made by President Young, on November 30th, 1862:

Under the Priesthood which is after the [Order of the] Son of God and the power of an *endless life*, each father ***being a son***, will always ***throughout time*** *and eternity* ***be subject to his father***, as his ***king, dictator, father, Lord,*** and ***God***. Each son in his own turn *becomes a* ***father*** and is entitled to *the* ***same obedience*** *from the line of his descendants*. (TPBY 5:11/30/62)

It is significant that in keeping with President Young's own doctrine as he explains it above, that: "About the year 1847, Brigham, Heber C. Kimball and Willard Richards, called a meeting of their adopted sons and daughters at what then was called Miller's Hollow, Now Bluff city, and there took a vote of their faithful children, whether they would acknowledge him as Prophet, Seer and Revelator of the Church *and their* [personal] ***Lord*** *and* ***God, Savior, Prince*** *and* ***King***." Some of the adopted later told of this. (Letter from "A Hon[?] of Ephraim — *The True Latter Day Saints Herald* Vol. 2 No. 2, March 1861)

It is common understanding among the Saints, that in the Celestial Kingdom parents will become "Gods" to their children. This is all a part of the Prophet's doctrine on the Celestial Family. But what is *not* commonly understood is that the Prophet also taught that before parents can be prepared to live in that relationship with their children in the life to come, they must first prove themselves worthy here on Earth. And this can only be done by mastering the laws, principles, and etc. upon which said blessings are predicated, through a practical experience and application of the same *here in mortality*. We are told that in the next life, we will take up with the same nature, disposition and faults which possess us at the time of death. This would argue hard for the idea, that of necessity, we ***must*** *master the laws* of the *Celestial Kingdom* ***here in mortality***, for "now is the time to prepare to meet God". Hence if we expect to rule as Gods over our children and Family Kingdom in the next life, we must first establish a righteous relationship of that character with our children here in mortality; and if parents and children cannot enter into that relationship in mortality, they will not enjoy it in the life to come. This is the essence of the Prophet's revelation on Celestial Marriage:

Verily, Verily, I say unto you, ***except ye abide my law*** *ye cannot attain to this glory*. For strait is the gate, and narrow the way that leadeth unto the ***exaltation*** and continuation of the lives, and ***few there be*** *that find it,* ***because*** *ye receive me not* ***in the world*** *. . . . . Receive ye, therefore,* ***my law***. Broad is the gate, and wide the way that leadeth to the deaths; and

many there are that go in thereat, because they receive me not, *neither do they **abide in my law***. (D&C 132:21–25)

It is an established fact that human nature, as it is constituted in the *"natural man"*, does not leave one mentally disposed to live in a personal relationship of "Total Commitment". Consequently, as the scriptures teach, and as the above passage clearly states, *"many are called, but **few are chosen**"*, and this too for the obvious reason that at the day of judgment, not many will be mentally disposed or prepared to live in and abide by the Law of a Celestial Kingdom. The Doctrine and Covenants explains this very clearly:

And they who are not sanctified through . . . ***the law of Christ***, must inherit another kingdom . . . . For *he who is not able to abide the law of a **celestial kingdom cannot abide** a celestial glory*. And he who cannot abide the law of *a **terrestrial kingdom** cannot abide a terrestrial glory*. And he who cannot abide the law of *a **telestial kingdom** cannot abide a telestial glory*; therefore he is not meet for a kingdom of Glory. . . . . And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. . . . . And there are many kingdoms . . . . . And *unto every kingdom **is given a law***; and *unto every **law** there are certain bounds* also and conditions. ***All** beings who abide not in those conditions **are not justified**.* (D&C 88:21–24, 34–39)

The Prophet Joseph Smith taught that we must learn to live and abide in the Celestial Law before we will be fit subjects for a Celestial Kingdom. On April 10th, 1842, he stated that:

If you wish to go where God is, you must be like God, or possess the principles which God possesses (*TPJS* 216)

The following is an extract from an essay which according to the ***History of the Church*** was written by the Prophet Joseph Smith:

Who but those who have duly considered the condescension of the ***Father of our spirits***, in providing a sacrifice for His creatures, a plan of redemption, a power of atonement, a scheme of salvation, having as its great objects, the bringing of men back into the presence of the **King of Heaven**, crowning them in the ***Celestial Glory*** and making them **Heirs** with the Son to that *inheritance* which is incorruptible, undefiled, and which fadeth not away — who but such can realize the importance of *a perfect walk before all men,* and a diligence in calling upon all men to partake of these blessings? How indescribably glorious are these things to mankind! . . . . . The law of Heaven is Presented to Man, and as such **Guarantees to All Who Obey It** a Reward **Far Beyond Any Earthly Consideration**. . . . . in the midst of all this there is a promise predicated upon the fact that it is *the **law of Heaven***, which **Transcends the Law of Man**, as far as eternal life the temporal; and as the blessings which God is able to give, are greater than those which can be given by man. Then, certainly, if the law of man is binding upon man when acknowledged, *how much more* must ***the law of Heaven*** be! And as much as the law of Heaven is

more perfect than the law of man, so much greater must be the reward ***if obeyed***. The law of man promises safety in temporal life; but the law of God promises that life which is **Eternal**, even an *inheritance* at **God's Own Right Hand**, secure from all the powers of the wicked one.

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from Heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him. But we consider that *this is a station to which no man ever arrived in a moment*: he must have been Instructed in the Government and Laws of that Kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. . . . . **it is Necessary for men to Receive an Understanding Concerning the Laws of the Heavenly Kingdom, Before they are Permitted to Enter It**, we mean the *celestial glory*. So dissimilar are the governments of men, and so divers are their laws, from the government and laws of Heaven, that a man, for instance, hearing that there was a country on this globe called the United States of North America, could take his journey to this place without first learning the laws of government; but the Conditions of God's Kingdom are such, that ***all*** *who are made partakers* of that glory*, are under the necessity of learning something respecting it* ***previous to their entering*** *into it*.

* * * * * *

Here, then, we have this part of our subject immediately before us for consideration: God has in reserve a time, or period appointed in His own bosom, when He will bring all His subjects, who have obeyed His voice and kept His commandments, into His celestial rest. *This rest is of such perfection and glory, that man has need of a preparation before he can, according to the laws of that kingdom, enter it and enjoy its blessings*. This being the fact, God has given certain laws to the human family, which, if observed, are sufficient *to prepare them to inherit this rest.* This, then, we conclude, was the purpose of God in giving His laws to us: if not, why, or for what were they given? . . . . . .

As we previously remarked, all well established and properly organized governments have certain fixed and prominent laws for the regulation and management of the same. If man has grown to wisdom and is capable of discerning the propriety of laws to govern nations, what less can be expected from the Ruler and Upholder of the universe? Can we suppose that He has a kingdom without laws? Or do we believe that it is composed of an innumerable company of beings who are entirely beyond all law? Consequently have need of nothing to govern or regulate them? Would not such ideas be a reproach to ***our Great Parent***, and at variance with His glorious intelligence? . . . . . Viewing these facts in a proper light, you cannot be insensible, that without a strict observance of all His divine requirements, you may, at least, be found wanting; and if so, you will admit, that your lot will be cast among the unprofitable servants. We beseech you, therefore, brethren, to improve upon all things committed to your charge, that you lose not your reward.

* * * * * *

Reflect for a moment, brethren, and inquire, whether you would consider yourselves worthy a seat at the marriage feast with Paul and others like him, if you had been unfaithful? Had you not fought the good fight, and kept the faith, [what] could you expect to receive? Have you a promise of receiving a crown of righteousness from the hand of the Lord, with **The Church of the Firstborn**? Here then, we understand, that Paul rested his hope in Christ, because he had kept the faith, and loved his appearing and from His hand he had a promise of receiving a crown of righteousness. If the Saints are not to reign, for what purpose are they crowned? . . . . . [The Lord said,] "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne" (see Rev. 3). And again, it is written, "Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him, purifieth himself, even as He is pure" (1 John 3:2, 3) . . . . . But from the few items previously quoted we can draw the conclusion that there is to be a day when all will be judged of their works, and rewarded according to the same; that those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage feast; be free from every affliction, and reign with Christ on the earth, where, according to the ancient promise, they will partake of the fruit of the vine new in the glorious kingdom with Him; at least we find that such promises were made to the ancient Saints. And though we cannot claim these promises which were made to the ancients for they are not our property, merely because they were made to the ancient Saints, yet if we are the children of the Most High, and are called with the same calling with which they were called, and embrace the same covenant that they embraced, and are faithful to the testimony of our Lord as they were, we can approach the Father in the name of Christ as they approached Him and for ourselves obtain the same promises. . . . .

Our Lord said, "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able." And again, many are called, but few are chosen.

* * * * * *

The great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of Heaven's best gifts to mankind. No consideration whatever ought to deter us from showing ourselves approved in the sight of God, according to His divine requirement." (*History of the Church* 2:5–23)

In President Young's statement as cited above, he affirms that "Each son . . . becomes a father and is entitled to the same obedience from the line of his descendants." It is evident from this that *in the covenants of the **Priesthood***, the *Law of **"Obedience"*** is a mandate from the highest tribunal in the Heavens. Great emphasis has been placed on the law of obedience, by all the Prophets, including Jesus, who among other things stated:

> If ye love me, keep my commandments. (John 14:15)

On another occasion he said:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21)

Again in the Old Testament the Prophet Samuel stated that:

to obey is better than sacrifice. (1 Samuel 15:22)

The third Article of Faith states:

We believe that through the Atonement of Christ, all mankind may be saved, ***by obedience to the laws and ordinances of the Gospel***." (PGP 3rd Article of Faith)

In an editorial which was published in the *Times and Seasons*, Apostle John Taylor stated the following:

The truth is, religion — old fashioned Abel, Noah, Abraham, Israel, Moses, Shadrach, Meshach, Abednego, Isaiah, Jeremiah, Daniel, Jesus Christ, Apostolic, Mormon religion — is made up of *"obedience,"* come life or death, with crowns for crosses; being ordained to eternal life after sin is overcome. Therefore brethren, endure, like good soldiers, to the end, and you will be ordained to this highest honor of the priesthood. Eternal Life! — (*Times and Seasons* Vol 5: <Oct 1, 1844> 670)

It is an old Mormon cliche that "obedience is the first law of Heaven!" But it might just as honestly be said that obedience is the first law of most any government, whether it be from Heaven or Hell!

The Law of obedience as applied to the Celestial Law and the Gospel is one thing, but this should not in any way be confused with ***"blind faith"*** which is a *primary tool of the Devil, that he aptly yields in order* ***to dupe and defraud the world***. It is one thing to be asked for cooperation in doing a thing which you would prefer not to do, such as was the case with Jesus in the atonement; but it is entirely another to be asked in the name of obedience, to do a thing which according to your own understanding is wrong. In this case, forever, a man's first and primary obligation is to his own conscience — hence, "knowledge is the power of God unto Salvation" — and to thine own Self, be true!

For all those who are born outside of the Covenant, Adoption is as vital as the marriage covenant. In fact, neither the Marriage or Adoption Covenant is valid independent of the other. A woman cannot legitimately be sealed to a man *who is not himself already sealed into the* ***Family*** by birth under the New and Everlasting Covenant, or *Adoption*. On the other hand, in order to be adopted, a man must find two parents who are themselves already married in the New and Everlasting Covenant, and Sealed into the Divine Family.

Together both the Marriage and Adoption Covenant become the means of creating *a new form of human government* — a government which the Prophet Joseph Smith described as ***"a Perfect Law of Theocracy"***. The governing power in this *Theocratic Order* is vested in the hands of parents, who hold the *Fulness of the* ***Patriarchal Priesthood***. Through the viable authority of this Priesthood

parents stand ***as God*** to their own *Family Kingdom*, holding all the Keys to administer "Endless Lives" (D&C 132:22, 24; *HC* 5:555; *TPJS* 322; *WJS* 244; *UPR* 61:32–38) to their sons and daughters. It was this Priesthood and Theocratic Government to which the Prophet referred when he made the following statement:

Those holding the ***Fulness*** *of the Melchizedek Priesthood* are ***Kings*** and ***Priests*** *of the Most High God*, holding the ***Keys of Power and Blessings***. In fact, that Priesthood is a ***Perfect Law of Theocracy***, and **Stands as God** *to give* ***laws*** *to the people*, administering ***endless lives*** to the sons and daughters of Adam. (*HC* 5:555; *TPJS* 322; *WJS* 244)

Some time between July 5th, and November 26th, 1835, the Prophet dictated the following statement to William W. Phelps, who recorded it in the Egyptian Alphabet and Grammar:

Patriarchal government or authority; a land governed according to the pattern or order given to the Patriarchs or fathers, rules and laws of a government administered by the direction of Heaven or God. A people living under the laws of the gospel: or that law by which they may be sanctified and see the face of God. A priestly government; a government administered by the authority of the Priesthood less or under the patriarchal (Egyptian Alphabet and Grammar, *Doctrine of the Priesthood Vol 5: <Oct 1988, No. 10> 4*)

Parley P. Pratt eloquently describes the Patriarchal nature of a *Celestial Theocracy* in the following language:

Man is an eternal being, both in regard to his material organization, and his mind and affections.

The resurrection from the dead *(if quickened by the celestial glory)* restores him to life with all his bodily and mental powers and faculties, and consequently *associates him with his* ***family, friends,*** *and kindred,* as one of the necessary links of the chain which ***connects*** the great and ***royal family of heaven and earth***, in *one eternal bond* of kindred affection, and association.

The order of God's government, both ***in time*** *and in eternity, is* ***patriarchal:*** *that is — it is a* ***fatherly government***.[14] Each father who is raised from the dead and made a partaker of the *celestial glory* ***in its fulness***, will hold *lawful* ***jurisdiction*** *over his own children*, and *over* ***all the families*** *which spring of them* to all generations, forever and ever.

We talk, in this ignorant age, of *children becoming* ***'of age,'*** as it is called; and we consider when they are ***'of age'*** they are free from the authority of their father. But ***no such rule*** *is known* ***in the celestial law*** and organization, ***either here or hereafter***.[15] By that law *a son is* ***subject*** *to his father* ***forever*** *and* ***ever***, *worlds without end.*

Again, we have a rule now established in the earth by which a woman becomes the wife of a man, and is bound by law to him till death shall separate.

But in the celestial order it is not so, for the plainest of all reasons: viz, ***the celestial order*** is *an order of eternal life*, it knows no death, and consequently *makes no provision for any*. Therefore *all its covenants and contracts* ***are eternal*** in their duration, and calculated

*to **bind** the several members of **a family*** in *one eternal **union**.* (*The Prophet* Vol. 1, No. XLI, March 1st, 1845, 1–2; *Millennial Star* Vol. 5 (May 1845) 189–194)

[13]The Doctrine and Covenants teaches that there are three different degrees of glory, the Celestial, Terrestrial and Telestial, and that each of these kingdoms is predicated upon a different law:

they who are not sanctified through . . . ***the law of Christ***, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For *he who is not able to abide the law of a **celestial kingdom cannot abide** a celestial glory*. And he who cannot abide the law of *a **terrestrial kingdom** cannot abide a terrestrial glory*. And he who cannot abide the law of *a **telestial kingdom** cannot abide a telestial glory*; therefore he is not meet for a kingdom of Glory. . . . . And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. . . . . And there are many kingdoms . . . . . And *unto every kingdom **is given a law***; and *unto every **law** there are certain bounds* also and conditions. ***All** beings who abide not in those conditions **are not justified***." (D&C 88:21–24, 34–39)

It is well known that when Moses was on Earth he established a Theocratic Government. However, rather than being Celestial, the "Law of Moses" was predicated upon "a law of carnal commandments" which at best can only be described as a Telestial Law — hence a "Telestial Theocracy" (D&C 84:18–27; JST Exodus 32:1–2; TPJS 322). This is in sharp contradistinction to the "Celestial Theocracy which was established by the Prophet Joseph Smith at Nauvoo. And this being the case, inasmuch as the Celestial, Terrestrial and Telestial Kingdoms each have and are governed by a different law, we need not expect that a Telestial Law or the Law of Moses would necessarily be applicable and binding in the laws of a Celestial Kingdom.

[14]It is important for us to recognize that Pratt states God's government is Patriarchal — not only in eternity, but also ***in time***. In other words, even here in mortality God's government is Patriarchal. On February 4th, 1872, Pratt's brother and fellow Apostle, Orson Pratt, made another similar statement:

I will call the attention of this congregation to a portion of prophecy which will be found in the 44th and 45th verses of the 2nd chapter of the book of Daniel:

'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. . . . . .'

there are some strangers in our midst who have not, perhaps, heard our views in regard to setting up the kingdom of God in the latter times, it may not be amiss for us to set forth before them the views of the Latter-day Saints in regard to this prediction. We have, during the last six thousands years, or nearly so, had a very great variety of human governments established on the earth. Governments began to be established in the days of our first parents. . . .

Among those governments, however, was maintained also *the government of God* — a ***patriarchal government***, that continued with the righteous from *the days of* ***Adam*** *down till the days of Enoch*, and for a short period after his days. This government *was* ***patriarchal*** *in its nature*, or, in other words, directed and dictated by the Creator of man — the great Law-giver. . . . . but at length, about the period of the death of Adam, or a little after, human governments rooted out of the earth the government of God, mankind apostatized from the great principles which were revealed from heaven, and all flesh corrupted its way in the sight of God to that degree, that the just anger of their Creator was kindled against them, and he decreed that they should be swept off from the face of the earth by a flood of waters. Again, after this great destruction, a *divine government* was organized on the earth, Noah being the ***great Patriarch***, *Revelator, and Prophet*, to whom was given laws and institutions for the government of his posterity. This order, however, continued only for a short period of time, and human governments again prevailed. (*JD* 15:67–68)

In the Spring of 1844, the Prophet Joseph Smith established a similar government to that described above in the Council of Fifty. Of necessity, it also was *a Patriarchal Government*, and being the birthright heir of Ephraim (*JD* 2:269; 16:187; 7:289–290; 21:163; Journal History, April 9th, 1837), the Prophet was seated at its head as the Presiding ***King*** *and* ***Priest*** *over all* ***Israel***. (Abraham 1:2–4)

Of necessity, a ***Royal Priesthood*** and ***Patriarchal Government*** requires ***Patriarchal Succession*** — in other words according to Celestial law, the presiding office and power of a Celestial Government would descend from father to son by way of a birthright heir. (D&C 86:7–11; 107:40–57; 110:12; 113:5–8; 124:56–58; Moses 6:7; Abraham 1:2–4, 25–27, 31; 2:8–11) In keeping with this, according to the edict of the Prophet, it was his desire that his son David be the birthright heir to the throne of the Kingdom, that he might sit upon the throne of David of Old and rule over all *Israel*. Had the Prophet's son David lived faithful to God, it would have happened. In proof of this, I cite the following statement from President Young, which he made on October 7th, 1863:

I am a witness that Joseph Smith the Prophet had a son born to him after his death. . . . . Long before his death Joseph said to me, "I shall have a son born to me, and his name shall be called David; and on him, in some future time, will rest the responsibility that now rests upon me." This is Joseph's declaration to me and others, some time before his death. I can produce plenty of witnesses to the truth of this, if necessary." (TPBY 5:10/7/63; For an extensive discussion on this subject, see "The Prophet's Nauvoo Teaching of the Office of the Church Patriarch and the Fulness of the Patriarchal Priesthood", *Doctrine of the Priesthood*, Vol. 8, No. 8, August 1991; see also "New Amalgamated Texts of Discourses Given by the Prophet Joseph Smith, Part 1: The Prophet's Nauvoo Teaching on the Office of Church Patriarch, *Doctrine of the Priesthood*, Vol. 8, No. 9, September, 1991)

Again Parley P. Pratt stated that: "*The order of God's government, both* ***in time*** *and in eternity, is* ***patriarchal:*** *that is — it is a* ***fatherly government***. Each father who

is raised from the dead and made a partaker of the *celestial glory* ***in its fulness***, **Will Hold Lawful Jurisdiction Over His Own Children**, and *over* ***all the families*** *which spring of them* to **All Generations**, *forever and ever.*

In keeping with this, Apostle Orson Pratt made another similar statement on January 19th, 1873:

As we have not time to enter fully into the investigation of all these different glories, I wish more particularly to inquire concerning the nature of this *higher state of glory* called **Celestial**. . . . Some who will inherit a portion of that glory will have no families, they will be deprived of that blessing to all ages of eternity, while others will receive an **Exaltation** and **Kingdom**, and will have **Wives, Children, Dominion, Greatness and Power** far above those I first referred to.

Now why would there be this distinction in the celestial kingdom, and what is the cause of it? . . . . God has revealed to this people what is needful for an exaltation in his kingdom. He has revealed to us . . . that marriage is destined for eternity as well as time, — that the marriage covenant between male and female must be entered into in this life, and the ordinance performed here by those whom God has appointed and ordained to hold the keys and authority to seal on earth that it may be sealed in heaven; for in heaven there is neither marrying nor giving in marriage; no such thing can be attended to there. Now persons among the Latter–day Saints who do not enter into this covenant of marriage but prefer to lead a single life can not enjoy all that **Fullness of Exaltation** which will be possessed by those who have had this covenant sealed upon them. They might not have forfeited the blessing of Celestial Glory altogether, but *they have forfeited the right to have wives* by which only they could have a posterity in the eternal worlds. Who will be the subjects in the kingdom which they will rule who are exalted in the celestial kingdom of our God? Will they reign over their neighbors' children? Oh no. Over whom then will they reign? Their own children, their own posterity will be the Citizens of their Kingdoms; in other words, the **Patriarchal Order** *will prevail there* to the endless ages of eternity, and the **Children of each Patriarch** will be his [and will remain his] *while eternal ages roll on.* This is not according to present customs, *for now* when a young man reaches the age of twenty–one years ***he is free from his parents,*** and considers that he is no longer under the necessity of being controlled by his father. That is according to our customs, and the laws of our country. It is a very good law and adapted to the imperfections that now exist; *but it will not be so* **in the Eternal Worlds**. There will never be any such thing there *as being form under their father's rule,* no matter **Whether Twenty–One or Twenty–One Thousand Years** of age, it will make no difference, they will **still be Subject to the Laws of their Patriarch or Father**, and they must observe and obey them throughout all eternity. There is *only one way* ***by which children can be freed*** from that **Celestial Law and Order of Things**, and that is *by rebellion*. They are agents, and they can **Rebel** against God and *against the order of things he has instituted* there, **Just as Satan and the Fallen Angels Rebelled** and turned away. (***JD*** Vol 15: <19 Jan 1873> 319–320)

That Jesus taught the same doctrine as the Pratts is evident from his criticism of the Jews for doing away with that particular part of the law wherein it was required that a son should honor his father and mother:

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, **Why do ye also transgress the commandment of God by your Tradition?** For God commanded, saying, ***Honor thy father and mother***: and, *He that curseth father or mother, **let him die the death***. But ye say, Whosoever shall say to his father or his mother, ***It is a gift***, *by whatsoever thou mightest be profited by me*; and ***honour not his father or his mother***, *he shall be free*. *Thus have ye made the commandment of God **of none effect*** **By Your Tradition**. ***Ye hypocrites***, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; *but their heart is far from me.* But *in vain **they do worship me**, Teaching for Doctrines* **The Commandments of Men**. (Matt. 15:1–9)

A "gift" is something which is given by one to another without obligation. If service and obedience when given by a son to his father is reckoned as a "gift", then a son has no obligation to his parents. *Jesus here displays **contempt** for such an idea*, clearly showing that righteous service and obedience given by a son to his parents is a ***duty*** *enjoined upon him by God*, and therefore a sacred obligation, rather than a "gift". Jesus said: *"If ye love me, **keep my commandments.**"* (John 14:15) The same might also be said by parents to their children. If a man is to "honor his father and mother" (Exodus 20:12), he must ***love*** and ***obey*** them and ***keep their commandments!***

The coveted prize to be gained through Adoption and Eternal Marriage is ***Heirship*** and ***Exaltation*** in the Highest Degree of Celestial Glory. Unless born under the Covenant, *Heirship* in the Kingdom of God requires that a man or woman become a ***legitimate*** *son* or *daughter* through ***Adoption***,[16] and ***Exaltation*** can only be obtained as *the fruit of Eternal Marriage*.[17] Sons and Daughters who are born under the Covenant are *Legal Heirs* by birth; however *even **blood sons and daughters*** must come under the ***Oath*** and ***Covenant of the Priesthood***, by receiving ***the law*** as administered in the ordinances. But in and of itself, even this does not fulfill the requirement. The blessings of Heirship and Exaltation require more than a mere marriage or adoption ceremony and the accompanying paperwork as done in the Temple. Indeed, the blessings of the Kingdom are strictly reserved for **Those Who Keep Their Covenants**. One of the Prophet's revelations perfectly expresses this concept:

*There is **a law, irrevocably decreed** in heaven* before the foundations of this world, *upon which **all blessings** are **predicated*** — And when we obtain any blessing from God, it is by ***obedience** to **that law** upon which it is predicated.* (D&C 130:20–21)

On June 11th, 1843, the Prophet stated:

Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, *are not to be altered **or changed**. All must be saved on the same principles*. . . . . If a man gets a *Fullness of the Priesthood* of God he has to get it in the same way that Jesus Christ obtained it, and that was by *keeping **all** the commandments* and ***obeying** all the ordinances* of the *house of the Lord*.

Where there is no change of priesthood, there is no change of ordinances, [so] says Paul . . . . . .

All men who become ***heirs of God*** and ***joint heirs with Jesus Christ will have to receive*** *the fulness of the ordinances of his* ***kingdom***; and those who will not receive ***all*** *the ordinances* will come short of the fullness of that glory, *if they do not lose the whole*. (*HC* 5:423–424; *TPJS* 308–309)

[16]On October 15th, 1843, the Prophet made the following statement:

It is one thing to ***see*** the kingdom of God, and another thing to ***enter*** into it. We must have *a change of heart to* ***see*** the kingdom of God, and ***subscribe [to] the articles of adoption*** *to enter therein*. (*TPJS* 328; *WJS* 256)

On February 16th, 1847, President Young made the following remarks:

The Lord introduced the Law of Adoption for the benefit of the children of men as a schoolmaster to bring them back into the covenant of the Priesthood, not as some have supposed to add anything to his glory. (TPBY 2:2/16/47)

On February 17th, 1847, Heber C. Kimball and Orson Pratt made the following remarks:

Heber C. Kimball: . . . . . I look upon the Law of Adoption as being the means of uniting families together by the connecting links of the Priesthood, still I am aware that many have had trials for fear that they had given away their birthright, when in fact they had none, not having been adopted. Consequently [they] could not be heirs to the birthright. What you have done is the best thing that you could have done. . . . . .

Elder Orson Pratt said that he had been highly entertained with Elder Kimball's remarks and as Brother Brigham said yesterday, that no man has lost anything by being adopted, but every man has gained that has kept his covenants. We are, or all will be, of one family when united by the Priesthood to Father Adam's [family]. This has been a privilege that God has offered to the children in all dispensations." (TPBY 2:2/17/47)

The following statement is taken from the diary of Major Howard Egan, under date of August 15th, 1847:

It was beautiful weather as usual, and a meeting was held at the Bowery, commencing at 10 a.m. President Young addressed the congregation on the sealing principles, or more particularly, on the law of adoption. He told them: It did not detract from a man's glory to be sealed to another, but added to it, for he still held that of his own and adopted parents at the same time. Meeting was adjourned at 12 noon, to meet again at 2 p.m. (*Pioneering The West 1846 to 1847 Major Howard Egan's Diary*, 122)

Orson Pratt gave a speech during the afternoon meeting on the same day as above (i.e. August 15th, 1847) — the following is Wilford Woodruff's report of it:

Meeting was dismissed & met again at 2 o'clock & was addressed in a very edifying manner by O[rson] Pratt & treated upon the same principles spoken of by Br. Young

[in the morning]. Among his remarks he said that as all the ordinances of the gospel administered by the world since the apostasy of the Church was illegal, in like manner was the marriage ceremony illegal and all the world who had been begotten through the illegal marriage were Bastards, not sons & hence they had to enter into the law of adoption & be adopted into the Priesthood in order to become sons & legal heirs of salvation. (*Wilford Woodruff Journals* 3: <15 Aug 1847>260)

On October 7th 1873, Apostle Orson Pratt made the following remarks:

What will become of our good fathers and mothers who have gathered up from the nations that were married before they heard this Gospel?" "Indeed, were they married?" "Yes." "How?" "According to the laws of their respective nations. Their offspring are legitimate, so far as the civil laws of their native countries are concerned, but they are not husbands and wives for eternity in the sight of heaven." "How are you going to remedy this?" asks the enquirer. "In the house of God. Temples or houses of God must be built to remedy this thing." "How can it be remedied there?" They must be married over again, not according to the laws of men or nations, but according to the laws and institutions of heaven." "Will that make their marriage legitimate?" "Of course." "But they have many children before they gather up here; you tell us they are illegitimate: how are you going to remedy this?" God has provided a remedy for all children born out of the covenant." "What do you mean by that?" enquires one. "I mean the new and everlasting covenant of marriage, that has a bearing upon eternity as well as time. All who are born before their parents enter that new and everlasting covenant have to be made legitimate heirs." "In what way?" "According to the ordinance and law of adoption." I may be asked — "Is this important?" "Yes, it matters a great deal. If there are family regulations, to preserve good order, in this world, you will find that God is more strict in such regulations, in regard to the world to come. If parents hold certain authority over their children in this life, you will find that such authority, though in higher perfection, is transferred to the eternal worlds, and in that world there is a certain jurisdiction which parents hold over their children through all future ages of eternity. But in order that parents may have their children legitimately under their control, it is necessary that the ordinance of adoption in the house of God should be performed in regard to the children born before their parents entered into the eternal covenant of marriage. This shows the use or necessity of a Temple. (*JD* 16:258)

On September 7th, 1888, Levi Savage went to the St. George Temple and had an interview with Daniel McAllister (who was then presiding over the Temple), at which time he "propounded the following questions":

Q[uestion]. Why is adoption necessary, Ans. To constitute the person a legal Heir to the promises.

Q[uestion]. What is the position of one not adopted, but yet has all the other blessings conferred upon him that can be conferred on man on earth.

Ans[wer]. He is not legitimized and cannot enjoy the blessings out of the order of the priesthood." (Levi Savage Diary, September 7th, 1888, BYU Library)

[17] With regard to Exaltation being obtained as the fruit of Eternal Marriage, the Doctrine and Covenants states the following:

In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood {meaning the new and everlasting covenant of marriage}; and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (D&C 131:1–4)

In keeping with this, the Prophet's revelation on Eternal Marriage states:

Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world. Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are *ministering servants*, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. *For these angels did not abide my law; therefore, they cannot be enlarged*, but remain *separately* and *singly*, ***without exaltation***, *in their saved condition*, to all eternity; and from henceforth ***are not gods***, *but are* ***angels of God*** forever and ever. (D&C 132:15–17)

The Prophet struggled for a number of years in attempting to prepare the minds of the Saints to receive *the Celestial law*. In this he met with many frustrating failures and setbacks. No doubt, it was these exasperating experiences which came to mind, when he was led to make the following statement:

The question is frequently asked, "Can we not be saved without going through with *all those ordinances,* &c.?" I would answer, **No**, *not the fulness of salvation*. Jesus said, "There are many mansions in my Father's house, and I will go and prepared a place for you." *House* here named should have been translated kingdom; and any person who is exalted to the ***highest mansion*** *has to abide a* ***celestial law***, and *the* ***whole law too***.

But there has been a *great difficulty* in getting anything *into the heads of this generation*. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. *Even the Saints are slow to understand*.

I have tried for *a number of years* to get *the minds of the Saints* prepared to receive ***the things of God;*** but we frequently see some of them, after suffering all they have for the work of God, will *fly to pieces like glass* as soon as anything comes that is contrary to *their* ***traditions***: they cannot stand the fire at all. How many will be able to *abide a* ***celestial law***, and go through and *receive their* ***exaltation***, I am unable to say, *as many are called, but* ***few are chosen***. (*HC* 6:184–185; *TPJS* 331; *WJS* 319)

It was this matter of obedience to "***Celestial Law***" that the Prophet was referring to, when on October 15th, 1843, he made the following statement:

It is one thing to ***see*** the kingdom of God and another thing to ***enter*** into it. We must have *a change of heart to* ***see*** the kingdom of God, and ***subscribe [to] the articles of adoption***[18] *to enter therein*. (*HC* 6:58; *TPJS* 328; *WJS* 256)

The "Articles of Adoption" to which a man must subscribe in order to enter into the "Kingdom of God" are basicly the same as those to which their children must subscribe when born in the New and Everlasting Covenant of Marriage. In both cases, the blessings of "Heirship in the Kingdom" are predicated upon *obedience* to a certain law — a *Principl*e which the Prophet dubbed as ***"the Law of the Fulness of the Priesthood"***. Jesus often spoke of this Principle in his parables:

The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, *went and sold* ***all that he had***, *and bought it*. (Matt. 13:45–46)

He that loveth ***father*** *or* ***mother*** *more than me* ***is not worthy*** *of me;* and *he that loveth* ***son*** or ***daughter*** *more than me* ***is not worthy*** *of me*. And he that taketh not his cross, *and followeth after me*, ***is not worthy of me***. *He that findeth his life* ***shall lose it****: and he that loseth his life* ***for my sake*** *shall find it.* (Matt 10:37–39)

Good Master, what good thing shall I do, that I may have eternal life? . . . . . Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and ***come and follow me***. . . . . And every *one that hath forsaken* ***houses,*** *or* ***brethren,*** *or* ***sisters,*** *or* ***father***, *or* ***mother,*** *or* ***wife,*** *or* ***children,*** *or* ***lands,*** *for my name's sake, shall receive* **an** ***hundred-fold***, and shall ***inherit*** *everlasting life*. (Matt 19:16, 21–22, 29)

Every ***kingdom*** *divided against itself is brought to desolation*; and every city or ***house*** *divided against itself* ***shall not stand*** . . . . . *He that is not with me* ***is against me***; and *he that gathereth not with me* ***scattereth abroad***. (Matt: 12:25, 30)

The Prophet Joseph Smith expressed the same doctrine in the following words:

The sacrifice required of Abraham in the ***offering up*** *of Isaac*, shows that if a man would ***attain*** to the *keys of the kingdom* of an endless life; *he must sacrifice* ***all things***. (*HC* 5:555; *TPJS* 322; *WJS* 244)

[18]Once again, bear in mind that the Prophet stated:

It is one thing to ***see*** the kingdom of God and another thing to ***enter*** into it. We must have *a change of heart to* ***see*** the kingdom of God, and ***subscribe [to] the articles*** *of* ***adoption***[18] *to enter therein*. (*HC* 6:58; *TPJS* 328; *WJS* 256)

We may gather from all this that the "Articles of Adoption" involved an enormous commitment — that this is so is hinted at by the Prophet in the words which he spoke following the above remark:

"This generation is as corrupt as the generation of the Jews that crucified Christ" he told them, "and if He were here to-day, and should preach the same doctrine He did then, they would put Him to death. I defy all the world to destroy the work of God;

and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die." (*TPJS* 328; *WJS* 256–257)

In the Adoption Covenant, it was required that the son consecrate ***his whole being*** *to his* ***father*** *and* ***mother*** — and not only himself, but also his wife, his children, his *time* and *talents* and all that he *did* ***or ever would possess***. All of these were to be consecrated throughout *Time* and *Eternity,* to the Kingdom of his Father and God. Thus, in the *Celestial Order*, *no man is fit to become a Father* ***until*** *he* ***first*** *learns to be a* ***Son***,[20] and this knowledge and virtue can only be gained through *"the things which he suffers"*[21] *during the time of his probation*. President Young expressed this thought in the following words:

no person ***is fit*** to be *a ruler* ***until*** *he can be* ***ruled****; no one* ***is fit*** to be *the Lord of all* ***until*** he has ***submitted*** himself to be ***servant of all***.[22] (***JD*** 15: <9 Oct 1872>220)

[22]In continuing President Young said:

Does this give the people liberty? It is the only thing in the heavens or on the earth that can do so. Where is the liberty in subjecting ourselves strictly to the requirements of heaven and becoming **One** in all our operations to build up the kingdom of God upon the earth? By strict obedience to these requirements, we prove ourselves faithful to our God; and when we have passed through all the ordeals necessary, and have proved perfectly submissive to all the rules and regulations which give life eternal, He then sets us free and crowns us with glory, immortality and eternal lives; and there is no other path that we can walk in, no other system, no other laws or ordinances by which we can gain exaltation, only by submitting ourselves perfectly to the requirements of heaven." (***JD*** 15: <9 Oct 1872> 220–221)

[20]The Doctrine that a man must first learn to be a Son before he can be a Father is perfectly expressed by Jesus in the following scripture:

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. (Matt. 18:2–4)

Again on another occasion Jesus stated:

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. (Mark 10:15; see also Luke 18:17)

[21]Jesus Christ is the great Arch-type and perfect example of a Celestial Son. The book of Hebrews graphically describes the day of his trial:

So also Christ glorified not himself . . . . Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered (Heb. 5:5–7)

It is a fact that most men are willing to expect of their wives that which they will not expect of themselves. Yet as President Young says above, if a man will not be submissive to be ruled as a son, he has no legitimate right to expect his wife to be submissive to him. Jesus has taught us that he who is greatest in the Kingdom of Heaven is the servant of all (Matt. 20:27; 23:11; Mark 9:35; 10:44), and that the servant is not above his master — if they have done it unto me they will do it unto you. etc. (Matt. 10:24–25; John 13:16; 15:20)

In accordance with the Law of the Kingdom, not only are men to be eternal Patriarchs, Priests, Kings and Gods, but they are also to be eternal "Sons" to their fathers; and those who are not willing to be sons, will never have the opportunity of being eternal Fathers, or husbands, for "Thus saith the Lord God, no man is fit to be a Father in my Kingdom until he has first learned to be a Son." Hence, *"Many are called, but few are chosen.*

On June 23rd, 1874, President Young made the following remarks:

The fact is, *let the **pure principles** of the kingdom of God be taught to men and women,* and ***far more of the latter** than of the former will receive and obey them*. What shall we do with them [i.e. the women]? They want exaltation, they want to be in *the great **family of heaven***, they do not want to be cast off, then they must be taken into the families of those *who prove themselves worthy **to be exalted with the Gods***. (***JD*** 18:249)

On another occasion, in more fully describing the character of a man who is worthy to be a father and husband in the Celestial Order President Young made the following pointed statement:

Brethren, what is it that you love the truth for? Is it because it gives you the power, the authority of the Priesthood? Is it because it makes you **Rulers, Kings**, and **Priests** unto our God, and gives you *great power?* There are men professing to be Saints, even in this congregation, within the sound of my voice, who feel *how almighty they have become.* They will curse you, if you do not see proper to *comply with their wishes.* Many men have feelings in their hearts towards their wives, that if they will not do *precisely* as they wish to perform this or that, they will *curse* them. What wonderful things they are going to do! "If you do not obey *my* voice, *my* counsel, I will send you to hell and turn the keys upon you, that you may *never!* no never! be released." Sisters, you might as well heed the crackling of thorns under the pot, the passing idle bird, or the croaking of a crane, so far as their Priesthood is concerned. You are safe, if they will only keep their hands off from you; let them curse. It reminds me of a proverb which the Arabs have, that "cursings are like young chickens, they will still come home to roost."

Is it for this — is it because it gives you such great *power* and *authority*, that *you love the Truth?* That it gives you power to curse your neighbors, your neighbor's children, their cattle, and everything around you? Let all such go away to their own place, to California, by *the northern route;* not to San Bernardino, at brothers Lyman and Rich's location, for they have devils enough there already; but go into the world entirely away from the Saints, and the sooner the better.

Men should act upon the principle of righteousness, because it is right, and is a principle which they love to cherish and see practised by all men. They should love mercy, because of its benevolence, charity, love, clemency, and of all of its lovely attributes, and be inspired thereby to deal justly, fairly, honorably, meting out to others their just deservings.

If selfishness prompts you to embrace the truth, if it is merely to exalt yourself and your friends that you covenant to serve your God, and that is your only motive, you had better pass on the *northern route,* for we can do you no good if you wait, or remain with us; not but that God has regard for all His children; but He loves those who love all the principles of righteousness, because they are righteous, and have a delight in the exercise of pure principles, of virtue, of excellence and truth, of meekness, long suffering, and self denial, mercy, and charity.

I am aware that my language fails to convey my ideas to you as I could wish. But I will proceed a little further. A great promise was made to Abraham, which was — you shall have seed, and unto your increase there shall be no end. The same promise was made unto the Saviour, and unto every true and faithful man who serves God with all his heart, and whose delight is in keeping the law of the Lord, obeying the behests of Jehovah, and building up His kingdom upon the earth.

The Elders of Israel frequently call upon me — "Brother Brigham, a word in private, if you please." Bless me, this is no secret to me, I know what you want, it is to get a wife! "Yes, brother Brigham, if you are willing."

I tell you here, now, in the presence of the *Almighty God,* it is not the privilege of *any Elder* to have even ONE *wife*, before he has *honored* his *Priesthood*, before he has *magnified* his *calling*. If you *obtain one*, it is by *mere permission*, to see *what* you will *do*, *how* you will *act*, whether you will *conduct yourself* in *righteousness* in that *holy estate.* TAKE CARE ! Elders of Israel, *be cautious !* or you will lose your wives and your children. If you abuse your wives, turn them out of doors, and treat them in a harsh and cruel manner, you will be left wifeless and childless; you will have no increase in eternity. You will have bartered this blessing, this privilege, away; you will have sold your birthright, as Esau did his blessing, and it can never come to you again, *never*, NO NEVER!

Look to it, ye Elders! You will awake from your dream, alas! but too soon, and then you will realize the truth of the remarks I am making today. Whose privilege is it to have women sealed to him? It is his who has stood the *test*, whose *integrity* is unswerving, who *loves righteousness because it is right*, and the *truth because there is no error therein*, and *virtue because* it is a *principle* that *dwells* in the *bosom* of Him who sits *enthroned* in the *highest heavens;* for it is a principle which existed with God in all eternities, and is a *co-operator*, a *co-worker* betwixt *man* and his *Maker*, to *exalt* man, and *bring* him into His *presence*, and *make* him like unto *Himself!* It is such a man's privilege to have wives and children, ***and neighbors***, *and* ***friends***, *who wish to be sealed to him.* Who else? *No one*. I tell you *nobody else.* DO YOU HEAR IT?

Many applications will unquestionably be made to me for wives, and, perhaps, by men too who will steal, or trespass upon me, their neighbors, kill their stock, do wickedly in various ways. Nothing would damn *such* men sooner than to *give* them this privilege. I answer the brethren, they have to go upon *their own responsibility.* I tell you the truth. If you are a first-rate good man, and honor your Priesthood, it

is your privilege. The man who has proved himself before God, has been faithful, has gone through and performed everything the Lord has laid upon him to do, for the purpose of building up and sustaining His kingdom, has proved himself before men, angels, and his Father in heaven, he is the only character that will increase, and obtain a celestial glory. Others may seem to prosper, to increase for a season, but by and bye they are left in the shade, their glory is clipped, and their house is left unto them desolate. (***JD*** 1:118–120 – *emphasis in original*)

The same consecration of *Total Commitment* is required of both the man and the woman in the marriage and adoption covenant. Yet worlds without end, let us not forget the Divine teaching of Jesus wherein he said that: "he who is Greatest in the Kingdom of Heaven is Servant of All", and "the Servant is Not Above his Master" — and again: "What is Good for the Master is also Good for his Servant". In the New and Everlasting Covenant of Marriage, the Husband and Father stands as a God over his Family Kingdom, just as the Wife and Mother stands as a Goddess.The Wife and Mother Consecrates her life in Christ-like service to her husband and children, just as the Husband Consecrates his life in Christ-like Service to his wife and children. In ***both cases*** it is *a complete unreserved giving of self*. The great undergirding and overriding principle to be understood is ***Union*** — Perfect ***celestial union*** and *harmony* (John 17:23). The nature of the Covenant and the Enormity of the Commitment and Sacrifice is such, that it can only be entered into and kept through *perfect* ***love*** *and* ***respect***.[23] ([23]For an in depth discussion on this subject, see Section 23 "Regarding the Union of Celestial Family")

Through this Covenant the dying prayer of the Lord Jesus Christ was to be realized in the lives of the Saints. The Lord prayed for his disciples, that they would be ***one*** *with each other*, ***even as*** *Jesus and his Father were* ***one*** [24] ([24]John 17:21–23) — and "if yea are not one", saith the Lord, "yea are not mine".[25] ([25]D&C 38:27) This was the Principle which Parley P. Pratt was teaching when he made the following statement:

To illustrate this principle we have a beautiful and plain precedent — Jesus Christ and his Father ***continue*** *to be one* in their affection and *union* ***since*** *he rose from the dead*, and he ***still yields obedience*** *to the commands of his* ***Father***, and has also revealed that *he will continue to do so*, when he has put down death, and all rule, and authority, and power. "Then shall the Son also be subject to the Father."

We hear nothing in all this subject about Jesus Christ ever *being* ***'of age'***, so as to be free from all further *obligation* to ***obey*** *his* ***Father;*** but on the contrary, it is clearly revealed that *he will* ***always be subject*** *to him*.

Now this same Jesus prayed to his Father, as testified to by the Apostle John — That *his disciples, and those who believed on their words, might be one,* ***even as Christ and his Father are one***.[26] *Not only one with God and Christ*, but ***also*** *one with each other* ***in the same manner***, and in *the* ***same sense*** that they were one. (*The Prophet* Vol. 1, No. XLI, March 1st, 1845 p. 1–2; *Millennial Star* Vol. 5: <May 1845> 189–194)

[26]The Principle of *Total Commitment* was what President Young was hinting at when he made the following statement:

> Jesus says, as it was said yesterday, *Except ye are one, ye are not mine*. Again, he says, I pray thee, Father, *to make these, my disciples, one*, ***as thou, Father, art in me***, *and I in thee*, that they also may be one in us, I in them, and thou in me, that they may be made perfect in one. (John 17:9–11, 20–23) This is a curiosity that *ranks among the* ***mysteries*** that the people do not understand. The *Father and I are* ***one***, *you disciples and I are* ***one***; it is quite a curiosity, but it is as true as it is curious. It is nothing more than ***a key-word*** to ***Exaltation***, *Glory*, *Power*, and ***Excellency***, by which *Principalities,* ***Kingdom[s], Dominions****, and Eternal Lives* ***will surround us***." (***JD*** 1:272)

The above discussion is but a peep through the key-hole at the most dynamic and significant principle ever taught by the Prophet. Like an umbrella it enveloped and preoccupied his mind, spreading its broad canopy of influence over all that he did and taught during the Nauvoo period.[27] More than anything else, this principle was the cause of apostasy among High ranking officials in the Church[28] — ultimately it led to the Prophets's death, just as it did with Jesus.[29] A clear understanding of this *Principle* will do more to explain the Prophet's ***actions*** *and* ***conduct*** than any other single factor. And not only the Prophet's life but also that of President Young's and President Taylor. It is the overriding and under-girding "**Principle**" which will turn ***all*** the the apparent and unexplained *minuses* in the Prophet's History into ***Plusses***. It is at the heart of the Prophet's heretofore unexplained tendency to grasp for power.[30] It is the ***Strongest Doctrine***[31] — the ***Greatest Principle*** — it is *the most* ***Christ-like doctrine*** *ever revealed* to man on the Earth. And just so, it will be the last to be understood and successfully lived by the Saints. In its ***celestial context***, it is the greatest single witness that Joseph Smith was indeed a Prophet of God, who was sent down on Earth to restore *the* ***whole doctrine*** *of Jesus*. It is the "**Principle**" which will yet bring in *the Millennial reign — a thousands years* of ***peace*** — it is the "**Principle**" which Elijah revealed, and *without which* the whole Earth would be *"****utterly wasted****"* at the coming of the Lord. It is at the hearts core and the very essence of the ***Perfect Law*** of a ***Celestial Theocracy*** — *Perfect* ***Christ-like love***, expressed in a *structured union*, as organized in a Covenant Bound extended ***family society***.

For more than a thousand years the "christian" world has been reading "their" New Testament and talking about the sayings of Jesus, where he teaches that his Saints should be ***one***. Nevertheless, they have only succeeded in proving that talk is cheap! From the days of the Apostasy until now, the whole world has been at an entire loss to imagine how it could ever be brought to pass. It was not until *"the Law of the Fulness of the Priesthood"* was revealed *by* ***Elijah*** to the Prophet Joseph Smith, that the Prophetic vision of *Millennial* ***peace*** became a *feasible* ***reality!***

[27]Notwithstanding its importance, to date the "**Principle**" has never been written on or recognized for what it is! But this is as it should be, for the things of God and the Celestial Kingdom can only be understood by revelation. We are informed by the scriptures, that the Lord:

> will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . *hath not God made foolish the wisdom of this world?* . . . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that *not many wise men* ***after the flesh***, *not many* ***mighty***, *not many* ***noble***, are called: But *God hath chosen the* **foolish things** *of the world to confound the* ***wise***; and *God hath chosen the* ***weak things*** *of the world to confound the things which are* ***mighty***; And ***base*** things of the world, and ***things which are despised***, hath God chosen, yea, and things which are not, *to bring* ***to nought*** *things that are:* . . . . Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God *in a mystery*, ***even the hidden wisdom***, which God ordained before the world *unto* ***our*** *glory*: Which none of the princes of this world knew: . . . But as it is written, Eye hath not seen, nor ear heard, *neither have entered* ***into the heart of man***, *the things which God hath prepared for them that love him*. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, *the* ***deep things*** *of God*. For what man knoweth the things of a man, save the spirit of man which is in him? Even so *the things of God knoweth no man,* ***but the Spirit of God***. Now we have received, not the spirit of the world, *but the spirit which is of God*; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which *the* ***Holy Ghost*** *teacheth*; comparing spiritual things with spiritual. But the *natural man receiveth not the* ***things of the Spirit*** *of God*: for they are foolishness unto him: ***neither can he know them***, *because they are spiritually discerned*. But he that is spiritual judgeth all things (1 Cor. 1:19–28, 2:6–16)

As it was in the days of Jesus, so it is in our day, for things which *by the wisdom of man* appear to be ***"foolish"***, ***"base"*** and ***insignificant*** are in fact *the* ***most important*** *of all*. And in this we find the fulfillment of Jesus' parable of the Kingdom of God:

> And he said, Whereunto shall we liken the ***kingdom of God?*** or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, ***is less than*** *all the seeds* that be in the earth: But *when it is sown, it groweth up, and becometh* ***greater*** *than all herbs*, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. (Mark 4: 30–32; see also Matt. 13:31; Luke 13:18–19)

Through this parable we ought to realize that it is but typical of humanity and "the wisdom of man", that *"the stone which the builders rejected"* should ultimately become ***"the head of the corner"!*** (Matt 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1st Peter 2:6–7) If this was so in Jesus' day, surely it shall be true in ours, for sad though it may be, it is nonetheless true, that the *human nature* in *"natural man"* has not changed!

[28] On one occasion the Prophet told President Young that, if he were to reveal to the people what the Lord had revealed to him that not a man or woman would stay with him. (*JD* 9:294) At another time he said:

If the Church knew all the commandments, one-half they would condemn through prejudice and ignorance. (*HC* 2:477; *TPJS* 112)

Again, Benjamin F. Johnson stated that he heard the Prophet state on several occasions that:

should he teach and practice the principles *that* ***the Lord had revealed to him*** and *now required of him*, that *those then nearest him in the Stand would become* ***his enemies*** and *the* ***first to seek his life***" (*UPR* 61:31; UPR Vol 1 3rd ed. 65:31)

[29] On one occasion the Prophet said that if he were to teach the same principles that Jesus taught, they would accuse him of treason and put him to death:

Many men will say, 'I will never forsake you but will stand by you at all times.' he said, "But the moment you teach them some of the mysteries of the kingdom of God . . . they will be *the first to stone you* and *put you to death. It was this same principle that* ***crucified*** *the lord* ***Jesus Christ****, and will cause the people* ***to kill the prophets*** *in this generation.* . . . . . There are a great many wise men and women too in our midst who are ***too wise*** *to be taught*; therefore they must *die in their* ***ignorance,*** and in the resurrection they will find their mistake. Many seal up the door of heaven by saying, So far God may reveal and I will believe. . . . . It always has been when a man was sent of God with the priesthood and he began to preach the ***fullness*** *of the gospel*, that he was ***thrust out by his friends,*** *who are ready to* ***butcher him*** *if he teach things which* ***they imagine*** *to be wrong*; and *Jesus was crucified upon this principle*. (*HC* 5:424, 425; *TPJS* 308–309; *WJS* 210–214)

History will witness, that ultimately, the Prophet Joseph Smith did teach what Jesus taught (and by this I do not refer to baptism or plural marriage, but rather to the *Principle* under discussion) and that it was for this very reason that some of those who had been among his closest friends, in a Judas-like manner, betrayed him into the hands of his enemies, who shortly afterwards murdered him in cold blood. And all this, for supposed blasphemy, "because that thou, *being a man*, ***makest thyself God***". (John 10:23–28, 31–36)

In and of itself, William Law had no real problem with the plurality of Gods — at least not insofar as the doctrine relates strictly to heavenly beings. Indeed, the basics of the doctrine had been taught by the Prophet in his public discourses for years before Law came out in open opposition to the Prophet. The real problem with admitting the plurality of Gods *in Heaven* was that it opened ***Pandora's Box!*** If it is conceded that there are *"Gods many and Lords many"* (1 Cor. 8:5) in the Heavens, the gate is thrown wide open to accept the same proposition here on Earth, in which case, the Prophet would not only be one of them, but the biggest of all! And *what do you* ***rightfully*** *withhold from*

God! No! The only safe refuge is absolute monotheism! There can only be one God, and He is at a very safe distance, being far removed in the Heavens!

30 The Prophet had established "The Celestial Kingdom of God" on Earth. It was not a government of contention wherein the powers that be are divided, such as is the case in the governments of man. The Constitution of our country was inspired of God to establish an ***interim*** Government, that Telestial man might be governed by Telestial man, until the Kingdom of our God should be established on Earth in power and great glory, that it might usher in the Millennial reign of peace!

In the case of the United States Government, the Telestial nature of its constituency required a division of powers! But the Celestial Government and Kingdom of God as established by the Prophet Joseph Smith was expressly for a Celestial constituency. Its highest law was **Union**, as achieved through the Everlasting Covenant, as practiced in Christ-like Love and Free Agency.

Through compliance with the Oath and Covenant of the Priesthood, **Perfect** Cooperation would ultimately prevail among the Saints. It was the Perfect Law of a Celestial Theocracy, over which, by divine mandate, the Prophet stood as God to the people, possessing almighty power over the hearts and minds of the Saints. And this too, rightly so, for by his acts he had won their love and devotion.

Living within this Union was a matter of free agency, but for the Saints denying it or refusing to enter therein came with eternal consequences, for if they were to inherit a Celestial blessing, they must live the Celestial Law! If the Saints could not successfully live in this relationship during the time of their mortal probation, they would not be fit subjects for a Celestial blessing in the life to come. Consequently not only was it right that the Prophet should have the power, but it was essential to the salvation and exaltation of the Saints, for the Union and Government of the Celestial Kingdom of God could not exist on Earth without it! It therefore came with the Territory of a Celestial Theocracy, that the Prophet should yield absolute power. But for one man such as the Prophet to possess such power in the hearts and minds of so many, put the fear of God in the minds of apostates and Gentiles alike, who in their discomfort and uneasiness were led to acts of violence and murder in an effort to curb the unending growth of the Prophet's power. So also did the Jews suppose that violence on the person of Christ would solve their problem! But mans wisdom is foolishness with God and God's wisdom is foolishness with men. Just so, through the infinite wisdom of the Great Eternal a minus is turned into a Plus.

Stated in another way: It is said in the Scriptures that God is a Spirit. (John 4:24) So also is every man! (D&C 93:33; James 2:26; Ecc 12:7) There is not therefore that great difference between the eternal essence of God and man as has been supposed. Through the ordinances of the Temple and the Oath

and Covenant of the Priesthood the Saints enter into a Celestial **Union** with God in Heaven — and not only with God in Heaven, but also with their brothers, sisters, fathers, mothers, husbands, wives, children and friends here on Earth. In this capacity they become ***One*** and being "a Spirit", they constitute a united extension of God's being here on Earth, *for man is spirit and God is One!* Through their **Union** with God in Heaven and their brothers and sisters on Earth, the Saints become a "Part of the Body of God" (*UPR* 16:1–11) and being a part of the body of God, they become in every sense of the word the very essence of God — the Prophet being the head God of all other Gods upon earth! Hence the propriety in the Saints treating him and one another as such, for all of this is according to the divine mandate in the Law of Celestial **Union**, through which come Absolute Divine Power, tempered in the fiery furnace of Christ-like Love and tribulation!

In like manner, each worthy father and mother in the Kingdom elicits the same love, devotion and worship from those who are sealed to them. Such a **Union** is perfectly calculated to generated pure power — indeed, immense power among men! — the patient work of a life time, and all other times in Eternity.

[31]Less than two weeks before the Prophet's death, on June 16th, 1844, he stated: "I am bold to declare [that] I have taught *all the* ***strong doctrines*** *publicly*, and [I] always teach ***stronger doctrines*** *in public* than *in private*." (*HC* 6:474; *TPJS* 370; *WJS* 210–214)

Inasmuch as the Prophet never taught plural marriage in public, many have wondered how this statement could possibly be true. The answer is found in the fact that in the Prophet's mind, it was the Principle of "Total Commitment" as implemented in the context of a "Perfect Law of Theocracy" (*HC* 5:555; *TPJS* 322) which constituted the *"Strongest Doctrine"*, and this Principle the Prophet openly taught from the pulpit. However it was so far above and beyond the comprehension of the Saints, that when he taught it from the stand, it perfectly sailed over their heads. *Only the initiates understood its implications*. But for apostates, it was a doctrine which was difficult for them to identify and put their finger on. Consequently, the easiest attack against it was simply a renunciation of the Plurality of Gods.

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The Prophet's Private Conduct

And what of the Prophet's private conduct? On April 9th, 1857, Wilford Woodruff made the following statement:

Brother Joseph used a great many methods of testing the integrity of men; and he taught a great many things which, in consequence of tradition, required prayer, and faith, and ***a testimony from the Lord***, before they could be believed by many of the Saints. *His*

mind was opened by the visions of the Almighty, and the Lord taught him many things by vision and revelation that were never taught publicly in his day; for the people could not bear the flood of intelligence which God poured into his mind. (*JD* 5:83–84)

Some of the methods which the Prophet used in "testing the integrity of men" can only be described as bizarre. At least so it would appear *by the standards of the* ***world***. But those who have received the Gospel ought to remember that in accordance with the Celestial Law, the faithful Saints either had or would consecrate their whole being to the Prophet, just as Jesus' disciples had done with him, and not only themselves, but all that they did or ever would possess, including their wives and children.

But notwithstanding their oath of Consecration and Total Commitment, still the unanswered question remained, would they keep their covenants, and in very deed live in the Celestial Law. Would they actually be willing and able to make the whole sacrifice if called upon to do so, and at the same time, remain in the harness, in the true spirit and love of a son for his father. This the Prophet must know, and there was only one way to find out, and that was to require the whole price at the hands of all, *just as Jesus did of his disciples*. Talk is cheap, and it is easy to make covenants and promises, especially when there is an inner assurance that the ultimate sacrifice will never be required. The only way to do away with this problem is to require the whole price in every case. The Prophet must try them **all**! This is what the prophet was teaching when on August 27th, 1843, he made the following statement:

The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life; *he* ***must sacrifice all things***. (*HC* 5:555; *TPJS* 322)

Jesus told his disciples that if they loved father or mother, son or daughter, more than him, that they were not worthy of him, and to be consistent, the Prophet must require the same. In keeping with this, on April 9th, 1842, the Prophet taught that "Our affections should be placed upon God and His work, more intensely than upon our fellow beings." (*HC* 4:587; *TPJS* 216) Jesus required that his disciples consecrate their whole being to him, and his parables of the "**Kingdom**" clearly demonstrate his doctrine. If there was ***anything*** or ***anyone*** that Jesus' disciples loved more than him, they were to be bluntly informed that "He who loveth father or mother, son or daughter, houses, lands, money or even life itself, more than me is not worthy of me!" (Matt 10:37–39) And in every case the Lord required a demonstration of faith! They must actually enter into and live the whole Law.

The first great command was that they must 'love the Lord their God with all their heart, might, mind, strength and soul'. (Mark 12:30; Luke 10:27) Of necessity, the first act or manifestation in living within this highest of all Divine

laws, was perfect obedience and co-operation in all righteousness. Consequently, Jesus told his disciples, 'if ye love me keep my commandments!' (John 14:15) In continuing further, Jesus told his disciples, that 'Where their treasure was, there would their heart be also." (Matt 6:21; Luke 12:34) Thus it becometh all that their treasure must of necessity be within the Covenant line of the Kingdom.

It was this doctrine which lay at the crux of the bizarre trial which the Prophet put upon Heber C. Kimball when he asked for his wife Vilate. Did Heber love his precious Vilate more than Joseph? If he did, then, according to the Law of the Fulness of the Priesthood, he could not have her — not that is, if he would possess the Kingdom and all its eternal blessings! In accordance with the Celestial Law, a man must love his God supremely! Heber had consecrated his wife and children and all that he did or ever would possess to the Kingdom of his Father and God — whom did he love the most, his wife and children — or did he love his God supremely!

The following narration is given by James Lawson (a son in-law to Heber C. Kimball) as it was related to him by Heber C. Kimball in 1855. "I will tell you" Heber said:

> After I had returned from my second mission to England in 1841, the Prophet Joseph came to me one evening and said, 'Brother Heber, I want you to give Vilate to me to be my wife,' saying that 'the Lord desired this at my hands.' Heber said that in all his life before he had never had anything take hold of him like that. He was dumbfounded. He went home, and did not eat a mouthful of anything, nor even touch a drop of water to his lips, nor sleep, for three days and nights. He was almost continually offering up his prayers to God and asking Him for comfort. On the evening of the third day he said, 'Vilate, let's go down to the Prophet's' and they went down and met him in a private room. Heber said, 'Brother Joseph, here is Vilate.' The Prophet wept like a child, said Heber, and after he had cleared the tears away, he took us and sealed us for time and all eternity, and said, 'Brother Heber, take her, and the Lord will give you a hundred fold.' (*Life of Heber C. Kimball*, by Orson F. Whitney, 1888 edition, p. 451)

The following is an account of a similar trial which was put upon Apostle John Taylor as recounted by President Wilford Woodruff to John M. Whitaker:

> On November 1st, we all attended the Anniversary of President John Taylor at which Presidents Woodruff, Cannon and other of the general authorities were present. President Woodruff and Cannon both related how John Taylor was tried as Abraham of old, by the Prophet Jos[eph] Smith, just after the revelation on polygamy was given. At one of the meetings of the Twelve, nine of that body said Joseph had parted from the way by adopting polygamy, and John Taylor was the only one that stood up for the Prophet. A short time after this, hearing of the matter, the Prophet went to President Taylor's home and said to President Taylor, 'Brother Taylor, I want Leonora'. Of all requests coming from the Prophet, this was the last straw. It is said he never spoke but turned away from the Prophet and never slept all night and next morning went to the Prophet

and said, 'brother Joseph, if god wants Leonora, he can have her'. This was all the Prophet was after. 'I wanted to know where you stood, Brother Taylor'.

President Taylor was the most loyal, the most beloved and stood closest to the Prophet than any other man save his brother Hyrum. He often told his family, how he loved that man. It is a love different than any other kind of love. He often wept as he related the martyrdom and how he drank in the spirit of the Celestial Order of things from him. No man in or out of the Church has had a better understanding of the Celestial Order of things than President Taylor, and even President Brigham Young stated that John Taylor was the greatest Editor he ever knew. He stands alone almost in his polemics and arguments and in maintaining the standards of Justice, Liberty and Righteousness and is called the 'Lion of the Church', 'Defender of the Faith' and his *Mediation and Atonement* is incomparable. He has written perhaps more and published more and carried on more public papers, books, journals and mediums defending the Church than any other known man. So this is a statement from men who knew him intimately. His own family are proud to have such an illustrious forebear." (John M. Whitaker diary, November 1st, 1890, Manuscripts, University of Utah Library, emphasis in original)

Another similar trial was put upon Henry B. Jacobs. However, in this case, the Prophet went through with it, and took his wife Zina to be his own. The following account was written by their descendants:

Henry B. [Jacobs] and Zina [D. Huntington] wanted the Prophet to marry them, he said he would, but he did not appear at the appointed time so John C. Bennett, who was the Clerk performed the ceremony.

When the couple saw the Prophet they asked why he had not come and he told them the Lord had made it known to him that she was to be his Celestial wife.

Henry revered the Prophet as the voice of the Lord and agreed to this. He signed a slip of paper agreeing to let Zina be sealed to the Prophet, which Rega Card found in the S[alt] L[ake] Temple. They were married on the 7th, day of March, 1841.

A few months after their marriage Henry was called on a mission with Hosea Stout.

On Oct. 27, 1841, Zina was sealed to Joseph Smith for eternity, her brother Dimick officiating. Three months later Zina's first son was born, Zebulon Jacobs, January 2, 1842.

. . . . . .

On Feb. 2, 1846 President Young took Henry and Zina into the Nauvoo Temple and had the Sealing to the Prophet redone so it could be a matter of record.

At that same time Pres. Young married Zina — it was recorded "sealed for time." Henry was asked to stand as a witness.

. . . . . .

He [i.e. Henry B. Jacobs] sent a valentine and enclosed a letter in February [wherein he made the following statement]: ". . . May the Lord our Father bless Brother Brigham and all [that] pertains unto him forever. Tell him for me I have no feelings against him nor never had, all is right *according to the Law of the Celestial Kingdom* ***of our God Joseph***. . . ." (Ora J. Cannon Collection, Church Historian's Office)

It was this same Principle which Jedediah M. Grant was teaching, when on February 19th, 1854, he made the following remarks:

When Joseph Smith was alive, his declaration to me was as the voice of Almighty God. Why? Because he had the Priesthood of God on the earth . . . which is God's authority, the eternal power and right of the government of God upon the earth. I was subject to that government in the days of Joseph. Men used to talk on this wise — "But would you believe in the Prophet if he should demand all your property?" Lucifer would suggest this idea to them. "No," says another, "I would not." "Suppose he should come to you, and tell you, you must sell your farm in the east, and go to Kirtland, and consecrate your property to the Lord, would you do it?" "No," answers his neighbor, "the Lord has no use for my property, I would not do it." "Well," says one, "do you think Joseph is right to dictate in temporal matters?" "No." There were quite a majority, I believe, in the days of Joseph, who believed he had no right to dictate in temporal matters, in farms, houses, merchandize, gold, silver, &c.; and they were tried on various points.

When the family organization was revealed from heaven — ***the patriarchal order of God,*** *and Joseph began, on the right and on the left, to add to his family, what a quaking there was in Israel*. Says one brother to another, "Joseph says all covenants are done away, and none are binding but the new covenants; now *suppose Joseph should come and say he wanted your wife*, what would you say to that?" "I would tell him to go to hell." This was the spirit of many in the early days of this Church.

If you maintain the fact that the Priesthood of God is upon the earth, and God's representatives are upon the earth, the mouth-piece of Jehovah, the head of the kingdom of God upon earth, and the will of God is done upon earth as it is in heaven, it follows that the government of God is upon the earth. I allude to the Church which it dictates, and then to the whole earth which it will dictate. Satan may succeed for a season to curtail the extent of this government, and the free working of its machinery, but if the Lord Almighty has organized a government upon the earth, and has committed the keys and Priesthood of it to His Prophet, that Prophet holds jurisdiction over the earth, the same as Adam did in the beginning (Gen 1:26–28). And righteous men in every dispensation since the creation, if they had any keys, had the keys of the kingdom of God; and they extended over this wide world wherever God had a people and a government; and just as far as the Priesthood exercised its authority, just so far the rule of the Almighty reached.

If Joseph had a right to dictate me in relation to salvation, in relation to a hereafter, he had a right to dictate me in relation to all my earthly affairs . . . . That is what he had a right to do, if he had any right at all. If he did not have that right, he did not have the Priesthood of God . . . . A Priesthood that is clipped, and lacks length, is not the Priesthood of God; if it lacks depth, it is not the Priesthood of God; for the Priesthood in ancient times extended over the wide world, and coped with the universe, and had a right to govern and control the inhabitants thereof, to regulate them, give them laws, and execute those laws. That power looked like the Priesthood of God. This same Priesthood has been given to Joseph Smith, and has been handed down to his successors. . . . . .

What would a man of God say, who felt aright, when Joseph asked him for his money? He would say, "Yes, and I wish I had more to help to build up the kingdom of God." Or if he came and said, *"I want your wife?"* "O yes," he would say, "here she is, there are plenty more."

There is another main thread connected with this, that I have not brought out. You know if fishing with the hook and line, if you draw out suddenly on the line when you have got a large trout, you may break your line; you must therefore angle a little, and manage your prize carefully. I would ask you if Jehovah has not in all ages tried His people by the power of Lucifer and his associates; and on the other hand, has He not tried them and proved them by His Prophets? Did the Lord actually want Abraham to kill Isaac? *Did the Prophet Joseph want every man's wife he asked for? He did not, but in that thing was the grand thread of the Priesthood developed. The grand object in view was to try the people of God, to see what was in them. If such a man of God should come to me and say, "I want your gold and silver, or your wives," I should say, "Here they are, I wish I had more to give you, take all I have got." A man who has got the* ***Spirit of God****, and* ***the light of eternity*** *in him, has no trouble about such matters.*

I am talking now of the present day. There was a time when we could be tried pretty severely upon these points, but I now could pick you out hundreds of men that cannot be tried in this way, but they will hand over every thing they possess. They understand the nature of such doctrines, and the object of such requirements. They know it is to prove the people, both men and women, and to develop what they will do. How can the Priesthood judge the people, if it does not prove them.

If ever you are brought into the presence of God, and exalted to a seat in His celestial kingdom, it will be by virtue of the Holy Priesthood, therefore you have got to be proved, not only by being tempted by the devil, but the Priesthood will try you — ***it will try you to the core****. If one thing won't try you, something else will be adopted*, until you are like the passive clay in the hands of the Potter. If the Lord our God does not see fit to let the devil loose upon you, and mob you, He will employ some other means to try you as in a crucible, to prove you as gold is tried seven times in the furnace.

The world philosophizes about the "Mormons," about their leaders, and the life they are living. There are a thousand conjectures among them in relation to the "Mormons." The grand secret is told in a few words; the fact is, the Almighty God has spoken from the heavens, sent heavenly messengers, and organized His Church, restored the Holy Priesthood, established His government on the earth, and exerted his power to extend it, and send forth His word. And *that Priesthood understands the principles and motives by which men are actuated*, and it understands the workings of the devil on the earth; *that Priesthood knows how to govern*, when to strike, and when not to strike.

Some things in this Church start up at times, that you would think the whole Church would be rent asunder, like the clans of Scotland. Clanism, and "Mormonism" are like that {putting his fingers across}; "Mormonism" is *one*, it is governed by ***one head***, one President, *and that head* ***representing God*** *on earth*. If Joseph Smith held the keys of the kingdom of God on earth, of the Apostleship, does not his successor possess the same? Does he not have a right to give laws, to instruct, to control and rule the people of God?

I might still go on, and explain to your understandings exactly what I mean by rule. If this Priesthood is upon the earth, *and you are controlled thereby, and listen to its counsels,* ***you will be united as one people***. I know the time was that many of this people believed that if a man was adopted here and there, one man would hold this way, and another that; but the fact is, in the kingdom and Church of the Lord *they are all in*

one pile. I do not care how many of you have been adopted here or there; that is the doctrine to me." (*Journal of Discourses* 2:12–14)

Joseph required the property, time, talents and perfect devotion of his disciples, and not only this, but he also required their wives and children as well — ***nothing was to be kept back!*** For this many accused the Prophet of being an adulterer and a fallen prophet! Yet as we have seen, in view of the New Testament doctrine, he would have been less than a Prophet if he had required anything less, for in all things, Jesus is our great prototype — he is the flawless example of a perfect Son — and not only a perfect Son, but also a perfect Father! No doubt it is in this principle of Total Commitment that we discover the great pearl, which Jesus commanded his disciples that they should not cast before swine, lest the swine should turn and rend you helpless (Matt 7:6). As we have seen, notwithstanding Jesus' own admonition, he himself did teach the doctrine of Total Commitment, nevertheless, for the most part his teachings were veiled in parables.

It ought to be remembered that neither Jesus nor Joseph lived under the law of Moses which was after a law of carnal commandments, but rather after the Perfect Law of a Celestial Theocracy. This was what the Prophet was getting at when on August 27th, 1842, he wrote the following letter to Nancy Rigdon, in hopes of persuading her to be his plural wife:

Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is *virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God*. But *we cannot keep all the commandments without first knowing them*, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received. *That which is wrong under one circumstance, may be, and often is right under another.*

God said, "Thou shalt not kill;" at another time He said "Thou shalt utterly destroy." This is the principle on which the government of heaven is conducted — by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we ***seek first the kingdom of God***, *all good things will be added*. So with Solomon: first he asked wisdom, and God gave it him, and with it every desire of his heart, *even things which might be considered abominable to all who understand the order of heaven only in part,* but which in reality were right because God gave and sanctioned by special revelation.

A parent may whip a child, and justly, too, because he stole an apple; whereas if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite; there would have been no stripes; all the pleasure of the apple would have been secured, all the misery of stealing lost.

This principle will justly apply to all of God's dealings with His children. Everything that God gives us is lawful and right; and it is proper that we should enjoy His gifts and blessings whenever and wherever He is disposed to bestow; but if we should seize

upon those same blessings and enjoyments *without law, without revelation, without commandment,* those blessings and enjoyments would prove cursings and vexations in the end, and we should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness — and the happiness of all His creatures, he never has — *He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of His law and ordinances*. Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant; the preferred good returns to the giver; the blessing is bestowed on those who will receive and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not or will not receive, shall be taken away that which he hath, or might have had.

Be wise today; 'tis madness to defer:
Next day the fatal precedent may plead.
Thus on till wisdom is pushed out of time
Into Eternity.

Our Heavenly Father is more liberal in His views, and boundless in His mercies and blessings, than we are ready to believe or receive; and, at the same time, is more terrible to the workers of iniquity, more awful in the executions of His punishments, and more ready to detect every false way, than we are apt to suppose Him to be. He will be inquired of by His children. He says: "Ask and ye shall receive, seek and ye shall find;" *but, if you will take that which is not your own, or which I have not given you, you shall be rewarded according to your deeds;* but no good thing will I withhold from them who walk uprightly before me, and do my will in all things — who will listen to my voice and to the voice of my servant whom I have sent; *for I delight in those who seek diligently to know my precepts, and abide by the law of my kingdom; for all things shall be made known unto them in mine own due time, and in the end they shall have joy*. (*HC* 5:134–136)

All this is a hard saying — Who can hear it? (John 6:60) Before deciding in the negative, we ought to consider the response of righteous Job which he made to his wife. After the trial of his faith, through which he was utterly reduced in all things and wherein he was literally tried unto death — having lost his great wealth and after the apparent senseless death of all his sons and daughters and after being smitten with "boils from the sole of his foot unto his crown":

Then said his wife unto him, Dost thou still retain thine integrity? ***Curse God, and die***. But he said unto her, Thou speakest as one of the foolish women speaketh. *What?* ***shall we receive good at the hand of God, and shall we not receive evil?*** (Job 2:9–10)

What kind of sons are we, if we are only willing to love the Lord when He gives us what we want? The book of Hebrews says that if we are not willing to receive chastisement from the Lord then are we bastards and not sons:

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and *let us run with patience the race that is set before us,* looking unto Jesus the author and finisher of our faith; *who for the joy that was set before him endured the cross,* despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *Ye have not yet resisted unto blood,* striving against sins. And ye have forgotten the exhortation which speaketh unto you as unto children, *My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?* ***But if ye be without chastisement***, whereof all are partakers, ***then are ye bastards, and not sons***. (Hebrews 12:1–8)

To recapitulate — If the Prophet's methods were bizarre, it can honestly be said that in all things he had a good teacher in the Lord Jesus Christ. The Prophet claimed that the Gospel he taught came from Jesus — and in perfect keeping with this, there is nothing that the Prophet required of his disciples that Jesus did not also require of his. This being the case, a review of Jesus' Teachings would be helpful in understanding the Prophet's life.

One of the big things about life is making a living. We all have needs and so also do our wives and children, and these needs can only be met through work of one kind or another. But this is nothing new, and we can be assured that Jesus' disciples had the same problems. What kind of sympathetic understanding and counsel did Jesus give to his disciples on this problem:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ***Ye cannot serve God and mammon***. *Therefore I say unto you, Take no thought for your life*, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? (Matt. 6:24–25)

We may surmise from this that Jesus resolved the economic problems of life for his disciples by telling them not to worry about them. Just forget it! In continuing on, Jesus explained his understanding further:

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (**For after all these things do the Gentiles seek**:) *for your heavenly Father knoweth that ye have need of all these things*. But **seek ye first the kingdom of God**, *and his* **righteousness**; and *all these things shall be added unto you*.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. (Matt. 6:26–34)

In one speech, Jesus has swept away all our earthly cares and responsibilities. Don't worry about it — don't take any thought for the morrow, for the morrow shall take thought for itself — but ***"Seek ye first the Kingdom of God and his righteousness, and all else shall be added."*** We gather from this, that according to Jesus the Kingdom of God should become the one and only preoccupation of mind for every Saint, for *no man can serve two masters — you cannot serve both God and money!*

In continuing in this same theme, Jesus makes it clear that all those who would have Eternal Life, ***including the rich***, must consecrate their Property to the poor in the Kingdom, and then come and follow him:

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? . . . . . Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (Matt 19:16, 21–24)

Well then, what might we have for sustenance?:

And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. (Matt. 8:19–20)

In another place Jesus taught that the servant is not above his master:

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. (Matt. 10:24)

What does Jesus teach about financial support during a mission?:

Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. (Matt. 10:9–10)

What does the Lord teach us to do if our life is threatened while in his service?:

fear not them which kill the body, but are not able to kill the soul (Matt. 10:28)

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, *that ye shall live by every word which proceedeth forth out of the mouth of God*. For

he will give unto the faithful line upon line, precept upon precept; *and I will try you and prove you herewith*. And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal. Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that *I will prove you in all things, whether you will abide in my covenant,* ***even unto death***, that you may be found worthy. For if ye will not abide in my covenant ye are not worthy of me. (D&C 98:11–15)

What about those who have difficulty in confessing Jesus before the world?

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (Matt. 10:32–33)

Who are Jesus brothers, sisters, father and mother and family? According to Jesus' teachings, his adopted family, or disciples who do the will of his father constitute his family:

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. (Matt 12:46–50)

What does a Prophet or true Saint expect at home? He is not without honour except at home:

But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. (Matt 13:57)

What does Jesus teach is our duty, when the Gospel message creates conflict and division in the home and threatens disruption of the family?

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. (Matt 10:34–39)

What does Jesus say about taking time out to bury our father?:

And another of his disciples said unto him, Lord suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead. (Matt. 8:21–22)

What do the Gospels teach about union with Jesus?:

And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand . . . . He that is not with me is against me; and he that gathereth not with me scattereth abroad. (Matt. 12:25, 30)

What did Jesus require in the way of obedience from his disciples:

If ye love me, keep my commandments. (John 14:15)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth the will of my Father which is in heaven* (Matt 7:21)

What did Jesus teach that we must give in order for us to receive the Kingdom? Absolutely everything:

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth ***all that he hath***, and ***buyeth that field***. (Matt 13:44)

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold ***all that he had***, and ***bought it***. (Matt 13:45–46)

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matt. 16:24–26)

Why did the Jews crucify Jesus? According to the Jews, it was because Jesus, who being a man, made himself out to be God:

Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thy self God. (Matt 10:31–33)

What did Jesus teach about union? Jesus taught his disciples that they must "***be one***" even as he and his father are one:

Neither pray I for these alone, but for them also which shall believe on me through their word; ***that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us***: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; ***that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one***; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (John 17:20–23)

Behold, this I have given unto you as a parable, ***and it is even as I am***. I say unto you, **be one**; and **if ye are not one ye are not mine**. (D&C 38:27)

Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people . . . . behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them; And *are not united according to the union required by* ***the law of the celestial kingdom***; And *Zion cannot be built up unless it is by the principles of* ***the law of the celestial kingdom***; otherwise I cannot receive her unto myself. And my people must needs be chastened until they learn obedience, if it must needs be, ***by the things which they suffer***. (D&C 105:1–6)

Whom did Jesus say would be greatest in the Kingdom of Heaven?:

At the same time came the disciples unto Jesus, saying, *Who is the greatest in the kingdom of heaven?* And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven*. Whosoever therefore shall humble himself as this little child, *the same is greatest in the kingdom of heaven*. (Matt 18:1–4)

What was the purpose of the great sacrifice of the Saints?

Answer: Absolute *Christ like Union* and proving to both God and man that in spite of the Devil, there was nothing in Heaven or Hell which could divide or create disunion between the Saints and their master who was ***Jesus*** — and for those of us in our day, with the ***Prophet Joseph Smith!***

What do we gather from all this? — That Jesus was an extremist who required absolute devotion from his followers. There was nothing that they could rightly withhold — not money, property, family, wives, children, father or mother, time, love, occupations or any other earthly responsibility — there were no legitimate excuses. If there was anything that Jesus' disciples wanted or loved more than him and the Kingdom, they were not worthy of him and thus rendered themselves unworthy of Celestial Glory! In keeping with this, Abraham had to offer up his son Isaac — Jesus had to live his life in obedient service to his Father and finally to give his life in an agonizing death on the cross. Jesus taught that his servants were not above their master, they must also give their all — their time and money, property, wives and children, and finally also their lives! In concluding, the New Testament teaches that we are to become joint heirs with Jesus, but under what conditions? We are to be Joint Heirs with Jesus ***"if so be that we suffer with him****, that we may be also glorified together"*:

The Spirit itself beareth witness with our spirit, that we are *the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ;* ***if so be that we suffer with him****, that we may be also glorified together*. For I reckon that *the sufferings of this present time* are not worthy to be compared with the glory which shall be revealed in us. (Romans 8:16–18)

The Prophet Joseph Smith said if he were to teach the same doctrine that Jesus taught that the people would cry treason and put him to death. It now

becomes apparent why both Jesus and Joseph were betrayed into the hands of their enemies by those who had been their friends.

Changes in the Hierarchy

In accordance with the original plan, once a man and woman entered into this family order, the whole Priesthood government to which they owed allegiance was to be *shifted* from that of Wards and Stakes to the Patriarchal Priesthood and *its government as had in the Celestial Family*. Thus the channel of Priesthood government which existed under the former order in the Church of Christ, through ***Bishops*** and ***Stake Presidents*** would be *relinquished* and *replaced* with ***Fathers***, ***Mothers*** and ***Husbands*** and ***Wives***, who as **Kings** and **Queens**, and **Priests** and **Priestesses** in the ***Royal Priesthood***, stand as *Gods and Goddesses* over their own *Family Kingdom*.

Once the man and woman enter the Marriage and Adoption Covenant, it becomes essential that the moorings of the *old line* of Priesthood government as had in the Church of Christ be *done away with*, otherwise the power and **Union** of the *Celestial Order* is ***eclipsed*** and *weakened*.[32] This *switch in the power structure* of the Priesthood was the idea behind the Prophet's remarks to the Relief Society, when on April 28th, 1842, he stated that *"the Church is not now* ***organized in its proper order***, and cannot be *until the* ***Temple*** *is completed*." [33] ([33] *WJS* 115) The Prophet was trying to explain to the sisters that upon completion of the Temple, and after the Saints had received their Endowments and other Priesthood ordinances, there would be a *new and* ***Higher Order*** *of Priesthood* established among the Saints, and with it a *different and* ***Higher Order*** *of Priesthood Hierarchy*.

What was particularly important in all this to the Relief Society and the reason why the Prophet was trying to explain it to them at the early date of April, 28th, 1842, was because the sisters were destined to play *a more active and dominant role* in the *new order* than they had done in the past, as they would be ordained to the Priesthood ***just the same*** *as the men*. After again affirming "that he calculates to organize the church in [its] *proper order* [as soon as the Temple is completed] the Prophet continued on and "spoke of *delivering the keys* [of the Priesthood] . . . to this society [i.e. *the Relief Society*] and to the Church", saying in the process "that according to his prayers God had appointed him elsewhere." In continuing, he stated "that *the keys of the kingdom* [of God] are about to be given to . . . [*the Sisters* in the Relief Society], that they may be able to detect everything false — as well as to the Elders". Later that day in recording his activities in "The Book of The Law of The Lord", the Prophet summarized his discourse as follows:

> [At two o'clock P.M. I met] the members of the "female Relief Society" and . . . gave a lecture on the Priesthood showing how *the sisters would come in possession of the privi-*

leges, blessings, and gifts of the Priesthood, and that the signs should follow them, such as healing the sick, casting out devils &c" (*WJS* 115–117, 119)

[32]The idea that the Saints could either be organized in a Stake and Ward capacity or in a family capacity, *but not both* (at least not for the same individual at one and the same time) is self evident, for as Jesus says: "no man can serve two masters" (Matt. 6:24; Luke 16:13). Heber C. Kimball made this clear when talking to his adopted family. When the Pioneers first came into the Salt Lake Valley, their organization was based on an extended Patriarchal Order as created through the Law of Adoption. That is, they were organized in a family capacity, rather than in Wards and Stakes, and the colonization of the Salt Lake Valley began on that basis (*History of Salt Lake City*, by Edward W. Tullidge, pp. 48, 637–638, 640). However, it would appear that they were not certain that it would remain on that footing, for on July 25th, 1847, President Kimball told his adopted family that "If it is advisable to work *in a* ***family capacity*** we will do so, and, if *in a* ***Church capacity***, we should be equally willing to do that" (*Pioneering The West 1846–1847 Major Howard Egan's Diary*, by Wm. M. Egan, p. 107)

It is important to recognize the fact that the commitment of an adopted son to his father is far greater, and goes beyond the bounds of propriety for a proper relationship between a member of the Church and his Bishop or Stake President. Be it remembered that the connection between a member of the Church and his Bishop or Stake President is a *transient relationship,* being based on geographical boundaries of habitat, while the relationship between father and Son is more personal, and intended to endure throughout *Time* and ***Eternity***. As stated by Parley P. Pratt, the perfect arch-type or example of a proper relationship between father and son in the Adoption Covenant is portrayed in the New Testament in the Life of Jesus the Christ and his father. This of course, is all to be understood in the context of righteousness.

The reason that the Church could not be properly organized ***until*** *the Temple was completed* was because it was in the *Temple* and through *its ordinances* that men and women entered the Marriage and Adoption covenant. It was there that they would receive the *Oath* and *Covenant* of the *new order of the* ***Patriarchal Theocracy.*** And it was there that they would receive an ordination to the ***Royal Priesthood***, through which both sexes were to *share* in the powers and responsibilities of the *new government*. But this new order, rather than being the *Church of Jesus Christ*, was in very deed the ***Church of the Firstborn*** established on Earth. In essence, it was the end product of a *metamorphoses*, wherein the members of the "Church of Christ" were to be transformed into the full blown *Celestial Order* of the *"****Church of the Firstborn****"*. This is what the Prophet taught a week later, on May 4th, 1842, when he organized the ***Holy Order*** and administered the first Endowments. *The History of the Church* gives us the following account of this day:

I spent the day in . . . my private office . . . instructing . . . [certain faithful brethren] in the *principles and order of the Priesthood*, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the ***highest order of the Melchizedek Priesthood,*** *setting forth the* ***order pertaining to the Ancient of Days***, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the ***Church of the Firstborn*** . . . . In this council was instituted the ***ancient order of things*** for the first time in these last days. And the communications I made to this council were of *things spiritual*, and to be received *only by the spiritual minded:* and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and *a proper place* is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the ***Temple*** . . . and wait their time with patience in all meekness, faith, [and] perseverance unto the end . . . (*HC* 5:1–2; *TPJS* 237)

You will notice that the Prophet stated that the instructions and Endowment which he administered on that day would enable its recipients to "secure the fullness of those blessings which have been prepared for the *Church of the Firstborn*". This same connection between the ordinances of the Temple and the *Church of the Firstborn* was also affirmed by President Young in a discourse, wherein he stated that: *"The ordinances of the house of God are expressly for the* ***Church of the Firstborn****"*[34] Heber C. Kimball has also elaborated on this subject:

This people here are the people of God. Here, in the Territory of Deseret, is ***the kingdom of God***, and here are ***all the officers*** *pertaining to that* ***kingdom;*** and here is an organization that is organized after the ***order of God***, and it is organized after the order of the ***Church of the First Born***.

Let me explain what the ***church of the First Born*** is. It is the ***first Church*** *that ever was raised up upon this earth*; that is, the first born Church. That is what I mean; and *when* ***God our Father*** *organized that Church*, He organized it *just as His Father organized the Church on the earth where He dwelt;* and *that same order is organized* ***here*** in the City of Great Salt Lake; and it is that order that ***Joseph Smith*** the Prophet of God ***organized*** in *the beginning in Kirtland*, Ohio. *Brother Brigham Young, myself, and others* ***were present*** *when that was done;* and when ***those officers*** *received their endowments*, they were together in one place [in the upper brick store at Nauvoo]. *They were organized*, and *received their* ***endowments*** and blessings, and ***those keys*** *were placed upon them*, and that ***kingdom*** will stand for ever. (*JD* 5:129)

[34] The whole context of President Young's statement on the relation of the Ordinances of the Temple to the Church of the Firstborn reads as follows:

Sectarians have not the Priesthood; but all of them who live according to the best light and intelligence they can obtain through faithfulness to what they believe, as taught unto them, will receive a kingdom and glory that will far transcend all their expectations, imaginations, or visions in their most excited moments, whether in their

falling-down power, jumping power, or squawling power. All they have ever desired or anticipated they will receive, and far more; but they cannot dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn. The ordinances of the house of God are expressly for the Church of the Firstborn." *(**JD** 8:154)*

The Abrahamic Covenant
— The Father of the Faithful —

Nearly four thousand years ago, the Lord made a special promise to Abraham wherein both the ***Priesthood*** and the ***Gospel*** were to be given to *him* and *his posterity* as ***a special charge*** and an ***everlasting inheritance***. This blessing was to be perpetual and would pass down *through his posterity* throughout *all generations of time*. "I will make of thee a great nation", the Lord promised, "and I will bless thee above measure, and make thy name great among all nations":

> and thou *shalt be a blessing unto thy seed after thee*, that *in their hands* ***they shall bear this ministry and Priesthood*** unto all nations; And I will bless them through thy name; *for as many as receive this Gospel* ***shall be called after thy name***, and *shall be accounted thy seed*, and *shall rise up and bless thee as* ***their father*** . . . [and] I give unto thee a promise that this right shall continue in thee, and ***in thy seed after thee*** (Abraham 2:9–11)

The essence of this blessing was that all those who received the Gospel through Abraham's ministry and that of his posterity would be sealed into his family through the ordinance of *Adoption*. Once having been adopted all converts would rise up and bless him as their father and be *"accounted as his seed"*. But this is not to say that they would all be sealed directly to Abraham. The teaching was that all else being equal, they would be adopted to the individual who had introduced them to the Gospel and Priesthood — in accordance with the Lord's covenant, of necessity, either this would be Abraham or one of his posterity. Thus not only was Abraham to be the *father of the faithful*, but his ***righteous posterity*** were also to *share with him in the same blessing*. Abraham's seed would belong to him in eternity, and so also would the *fruit of their labor*; for all those whom the Lord had given him would be sealed together in one great family tree going back to Abraham and finally to the Eternal Father. Each of his faithful sons and daughters would stand in their own place in accordance with their birthright in the great ***Celestial Family*** *of* ***Adam.***

It was with the principle of Adoption in view that the Lord promised to the Saints in this dispensation:

> if . . . you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, *how great shall be your joy with him* ***in the Kingdom of my Father!*** And now, if your joy will be great with one soul that you have brought unto me into ***the kingdom of my Father***, how great will be your joy *if you should bring many souls unto me!* (D&C 18:15–16)

The essence of this promise is that each laborer in the vineyard *will inherit the fruit of their own labor* as an eternal possession in *the* ***Father's Church*** *and Kingdom.*[35] In other words, those who are proselyted into the Church will become adopted as children to the missionaries who introduce them to the Gospel. This was the idea to be conveyed in the words of Jesus when he spoke of *those whom the Father had given him*[36] and also in his saying that his sheep would know his voice.[37] It is also the essence of the promise which is given to every Latter–day Saint who enters into the *New and Everlasting Covenant of Marriage* — that *through their faithfulness* to the conditions thereof, they will receive *all the blessings of Abraham, Isaac and Jacob.*[38] Among these blessings is the promise of being "the Father of the Faithful". In other words, all those who live in accordance with the conditions of the marriage covenant become *everlasting Fathers and Mothers* to the ***Fatherless***, or those who are born *outside the Covenant of the Priesthood*.

This was one of the promises which was given to the Prophet Joseph Smith when Noah[39] appeared to him in the Kirtland Temple. After Noah had restored the gospel of the dispensation of Abraham, he promised the Prophet and Oliver that *in them and in their seed, all generations after them would be blessed*."[40] The particulars of this blessing were elaborated on in another revelation which the Prophet received on January 19th, 1841:

For this anointing have I put upon his [i.e. Joseph Smith's] head, that *his blessing shall also be put upon the head of* ***his posterity*** after him. And *as I said unto Abraham* concerning the kindreds of the earth, *even so I say unto my servant Joseph:* ***In thee and in thy seed*** *shall the kindred of the earth be blessed.* (D&C 124:57–58)

This blessing is mentioned again in another revelation given in 1843:

Abraham received promises concerning his seed, and of the fruit of his loins — *from whose loins ye are*, namely, ***my servant Joseph*** — *which were to continue* ***so long as they were in the world***; and as touching Abraham and his seed, out of the world they should continue; *both in the world and out of the world* should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them. *This promise is yours also*, ***because ye are of Abraham***, and the promise was made unto Abraham; and by this law is the continuation of the ***works of my Father***, wherein he glorifieth himself. (D&C 132:30–31)

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[35] *On November 6th, 1864, President Young made the following statement:*

There is a peculiar trait in the character of the Kingdom of God, that is diverse from all other kingdoms that have, do, or will exist; and the king we have enlisted to serve is different from all other kings; for he wishes all those over whom he reigns, *to share with him the glory of his Kingdom*. He is our elder brother, and we are children of the same Great Father. "And, if children, then heirs: *heirs of God*, and *joint heirs with Christ*; if so be that we suffer with him, that we may be also glorified together," when

"he hath made us kings and priests unto God, and his Father." The king whom we serve, has promised to make all who overcome the world, the flesh and the devil, kings like unto himself. What king, besides the Lord of glory, has made such a promise to his subjects? Not only will the faithful and worthy subjects of the Kingdom of God, become kings: but more; each one will become a king of kings, and lord of lords.

A few words in explanation of this may not be amiss. When the Holy Priesthood, which is after the order of the Son of God, is upon the earth, and its organizations, ordinances, gospel, powers, authorities and blessings, are enjoyed by the children of men; then by means of sealing powers and keys, and an everlasting covenant, the sons of men become the sons of God by regeneration, and are entitled, every man in his order, to the privileges, exaltations, principalities and powers, kingdoms and thrones, which are held and enjoyed, by the Great Father of our race; and all these are obtained through the law of natural increase, *and the saving of that which the Father puts in our power*. (*JD* 10:354–355)

[36] John 17:2, 6–12, 24.

[37] John 10:14, 26–27; *UPR* 66:12–22; 67:15–19.

That the principle of Adoption was taught among the New Testament Saints is evident from the many passages which refer to it both in name and in principle — and this too not only in the teachings and parables of Jesus but in those of his disciples as well. Some of these are itemized as follows: the concept of *Union* and *"Total Commitment"* which Jesus required of his Disciples (See note 30) together with the respect and devotion that children were obligated to pay to their parents (see note 15). Probably one of the clearest examples is found in the fact that Jesus identified his disciples as his family and required converts to enter the Kingdom in humility as a child or son (see note 20). Consider the following:

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, *Who is my mother?and who are my brethren?* And *he stretched forth his hand* ***toward his disciples****, and said,* ***Behold my mother and my brethren!*** *For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.* (Matt. 12:46–50; Mark 3:32–34; Luke 8:19–21)

From this we gather that in the mind of Jesus, his disciples constituted his adopted family. Not only so, but it would also appear that to Jesus, the Law of Adoption was equally applicable to Israelites and Gentiles alike. Consider the following passage:

And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. (Matt. 3:9–10; Luke 3:8; see also *JST* Luke 3:5–6)

On July 23rd, 1843, the Prophet Joseph Smith gave a discourse wherein he alluded to the above passage and interpreted the allegory of "stones" being raised up as "children unto Abraham" as an allusion to the Gentiles being adopted into the family of Israel:

[John] took the Kingdom by force. [He] wrested it from the Jews to be delivered to a nation bringing forth the fruits thereof — [even a nation] of these stony Gentiles — these dogs (Mark 7:25–29 Matt. 15:22–28] [for John says that God was able, even of these stones] to raise up children unto Abraham." (New Amalgamated Texts of Discourses given by the Prophet Joseph Smith, Part 1, to be published in a forthcoming issue of *Doctrine of the Priesthood*; See also *TPJS* 319)

It was not until after the Jews rejected Christ and after the death of Jesus that Paul finally took the Gospel to the Gentiles, at which time the Gentiles were given an opportunity to be adopted into the family of Israel. This is extensively discussed in the parable of the Olive tree and its branches in the Eleventh chapter of Romans:

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. . . . . 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. . . . 11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. 15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead? 16 For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be graffed in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, *take heed* lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own

conceits; that blindness in part is happened to Israel, until the ***fulness of the Gentiles be come in.*** 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this *is* my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, *they are* ENEMIES FOR YOUR SAKES: but as touching the election, *they are* beloved for the fathers' sakes. 29 For the gifts and calling of God *are* without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. (Romans 11:1–32)

Here we see a parable of the Gentiles being literally adopted into the family of Israel — and that too in terms of Adoption as it has been set forth in this work. The parable of the root and branches etc. is clearly symbolical of a family tree as in genealogy. This same parable is also set forth in great plainness in the 5th chapter of Jacob in the Book of Mormon, hence, the Law of Adoption is also presented there (see also 1 Nephi 10:14; 15:13, 16; 3rd Nephi 16:17).

It is interesting that when the Law of Adoption began to be taught and practiced among the Saints after they left Nauvoo, that a spirit of rivalry, and contention arose among those who endeavored to get men adopted to them. There seemed to be more jealousy among the men over adoption than there was over women in marriage. Along with this came a certain amount of clannish spirit over being adopted into one family instead of another. It was probably this same point of controversy in the New Testament which led Paul to make the following remarks to the Corinthian Saints:

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them *which are of* ***the house of Chloe,*** that there are contentions among you. Now this I say, that every one of you saith, *I am of* ***Paul;*** and *I of* ***Apollos;*** and *I of* ***Cephas;*** and *I of* ***Christ***. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. (1 Cor 1:10–16)

When Adoption first began to be practiced among the Saints it was common for the man being adopted as a son to take upon himself the last name of his adopted father, while at the same time retaining the last name of his blood father as a middle name. Hence John D. Lee would be referred to as John Doyal Lee Young. A quick glance through the phone book would make one wonder if a similar practice did not also exist among the ancient Saints,

for the names of nearly all the Twelve apostles are found therein — Peterson for son of Peter — Jamison for son of James — Mathison for son of Matthew — Paulson for son of Paul — Andrewson for son of Andrew, etc. I have made no attempt to determine the origin of these names and even if there was a connection, I doubt if it could be proven, nevertheless it is interesting.

The following are other passages wherein the word "adoption" occurs in the New Testament:

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. (Romans 8:14–23)

The nineth chapter of Romans reads as follows:

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. For this *is* the word of promise, At this time will I come, and Sara shall have a son. (Romans 9:1–9; see also Gal 4:1–7; Eph 1:5)

Aside from these, there are also several passages on "Adoption" in the Book of Acts.

[38] *UPR* 71:13, 15.

[39] For a discussion on Noah being the "Elias" who appeared to the Prophet and Oliver Cowdery in the Kirtland Temple (D&C 110:12), see "Priesthood and the Law of Succession, Part 2", published in *DP*, Vol. 1, No. 5, 1978.

[40] D&C 110:12

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The Prophet's Teachings on Adoption

The Prophet Joseph Smith received the greatest blessing to be had in this dispensation, for he stands at the head, and as such he is the ***Father*** *of all the* ***Faithful*** in our day and generation. We are the fruit of his labors and he *will claim us all* as his children. This is the understanding to be had from the Prophet's remarks when in 1831 he told the Saints that the Lord "has given you all to me."[41] It is what he had in mind when just prior to his death he stood before the Saints and proclaimed: "I am your father, shall I not be your father?" And then, with one voice all the Saints resounded "Yes".[42]

Benjamin F. Johnson offers us additional testimony concerning the Prophet's teachings on Adoption:

> The first command was to "multiply" and the Prophet taught us that dominion and power in the great future would be commensurate with the number of *"wives, children* ***and friends****" that we inherit here* and that our great mission to Earth was *to organize a nuclei* ***of Heaven*** *to* ***take with us***, to the increase of which there would be no end. (Benjamin F. Johnson's Letter to George F. Gibbs, see *Doctrine of the Priesthood* Vol. 7, No. 5, May, 1990, p. 21, note ba)

In 1888, George Q. Cannon, who became one of the Prophet's biographers, told of the great effort which the Prophet made during the last months of his life, to teach the Saints about the Celestial Order:

> During the winter of 1843–4 superhuman power rested upon the Prophet in his teachings and administrations. He was impelled to constant labor in his ministry as if he had the briefest possible time in which to accomplish his work. Perhaps he was not fully aware how little there was of mortal life left to him, yet many of his expressions at this time were recalled by the apostles and others afterwards as foreshadowing the nearness of his departure. He bestowed upon the faithful apostles *and* ***other chosen ones*** the endowments, *and gave them the keys of the priesthood i****n their fulness***[43] as he had received them. He also taught and administered to them the sealing ordinances, explaining in great plainness and power the manner in which *husbands and wives, parents and children are to be* ***united*** *by e****ternal ties****, and the whole human family, back to* ***Father Adam****, be linked together in i****ndissoluble bonds***. In imparting these glorious principles and bestowing these keys and powers upon his fellow apostles, the Prophet was filled with Godlike power. More important doctrines and ordinances were never imparted unto man. The spirit which rested upon Joseph in teaching and upon the people in listening to them (for he dwelt much upon these principles in his public discourses) will never be forgotten by those who heard him. (***Life of Joseph Smith the Prophet*** 516)

Perhaps the Prophet's clearest statement on Adoption (or at least the clearest to be recorded) is found in his March 10th, 1844 discourse on Elias, Elijah, and Messiah. In the process of teaching about the *Sealing Power* and the restoration of Elijah, the Prophet told the assembled Saints that he would walk through the gate of Heaven and *claim as members of his Family Kingdom* ***all those whom***

he sealed *and those that followed him and his counsel.* "The Doctrine or Sealing Power of Elijah is as follows" he told the Saints:

If you have Power to Seal on Earth and in Heaven, then we should be crafty. The first thing you do — go and *Seal on Earth your sons and your daughters unto yourself*, and *yourself unto your fathers in eternal glory*, and go ahead and not go back. Use a little craftiness, and Seal all you can and when you get to Heaven tell your father that what you Seal on Earth should be Sealed in Heaven. *I will walk through the gate of Heaven and* ***claim what I Seal*** *and* ***those that follow me*** *and my counsel.*" (See New Amalgamated Texts of Discourses Given by the Prophet Joseph Smith, March 10th, 1844, in forth coming issue of *Doctrine of the Priesthood*; see also *WJS* 331; *HC* 6:253; *TPJS* 340)

Once again, on the 15th of October 1843, the Prophet made the following explicit reference to "Adoption":

It is one thing to ***see*** the kingdom of God and another thing to ***enter*** into it. We must have *a change of heart to* ***see*** the kingdom of God, and ***subscribe [to] the articles of adoption*** *to enter therein*. . . . . This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here to-day, and should preach the same doctrine He did then, they would put Him to death. I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die." (***HC*** 6:58; ***TPJS*** 328; ***WJS*** 256)

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[41] Journal of Mary Elizabeth Rollins Lightner, pp. 2–3; Young Woman's Journal, Vol 16:556–557; see also John 17:2, 6–12, 24

[42] Journal of Samuel Hollister Rogers, pp. 198–201; also diary of William Bryan Pace, pp. 3–6, Special Collections, BYU Library

[43] The "other chosen ones" to whom Cannon refers here were the members of the "Holy Order" and "Council of Fifty". Benjamin F. Johnson, who was closely associated with the Prophet tells of the last charge to the Fifty as follows:

At one of the last meetings of the Council of Fifty after all had been completed and the Keys of Power committed, and in the presence of the Quorum of the Twelve and others who were encircled around him, he arose, gave a review of his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing off this kingdom, and turning to those around him, including the 12, he said "And in the name of the Lord Jesus Christ I now place it upon you my brethren of this Council, and I shake my skirts clear of all responsibility from this time forth," springing from the floor and shaking his skirt at the same time." (A Life Review by Benjamin F. Johnson, Mss. p. 96, Church Historian's Office)

On another occasion, in 1903, when writing to the First Presidency, Johnson told in perfect detail that the keys conferred in the last charge included: "the Keys of Endowments to the last Anointing and Sealing, together with [the] Keys of Salvation for the Dead, with the Eternity of the Marriage Covenant and the Power of Endless Lives. (*UPR* 61:33)

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The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 875 –

Section Eighteen

Regarding the Union of Celestial Family

An Article Written by Apostle Parley P. Pratt

Regarding the Union of Celestial Family

An Article Written by Apostle Parley P. Pratt

An Article on Celestial Family and the Union of Celestial Family, written by Apostle Parley P. Pratt, and published in ***The Prophet*** *Vol 1: <1 March 1845> 1–2; and then again two months later in England, in* ***The Millennial Star*** *Vol 5: <May 1845> 189–194*

Man is an eternal being, both in regard to his material organization, and his mind and affections.

The resurrection from the dead *(if quickened by the celestial glory)* restores him to life with all his bodily and mental powers and faculties, and consequently *associates him with his* ***family***, ***friends***, *and* ***kindred***, as one of the necessary links of the chain which *connects* the great and ***royal family of heaven and earth***, in *one eternal bond* of kindred affection, and assocation.

The Order of God's Government [i.e. the Kingdom of God], both *in time and in eternity, is* ***patriarchal:*** *that is — it is a* ***fatherly government***. Each father who is raised from the dead and made a partaker of the *celestial glory* ***in its fulness***, will hold *lawful* ***jurisdiction*** *over his his own children,* and *over* ***all the families*** *which spring of them* to all generations, forever and ever.

We talk, in this ignorant age, of *children becoming* ***'of age,'*** as it is called; and we consider when they are ***'of age'*** they are free from the authority of their father. But ***no such rule*** *is known* ***in the celestial law*** and organization, ***either here or hereafter***. By that law *a son is* ***subject*** *to his father* ***forever*** *and* ***ever****, worlds without end*.

Again, we have a rule now established in the earth by which a woman becomes the wife of a man, and is bound by law to him ***till death shall separate***.

But in the *Celestial Order* It Is Not So, for the plainest of all reasons: viz, ***the celestial order*** is *an order of* ***Eternal Life,*** it knows no death, and consequently *makes no provision for any.* Therefore *all its covenants and contracts* ***are eternal*** in their duration, and calculated *to* ***bind*** *the several members of* ***a family*** in *one eternal* ***union***. . . . . This being the case, it leads us to the irresistible conclusion, that the love and union of a man and his wife should extend into, and even be more perfect in eternity; or else Paul was very wrong in telling every man *to love his wife* ***even as Christ*** Loves the Church.

Having established the fact, or principle of Eternal Union *between a man and his wife,* we will now proceed to establish *the eternal relationship* ***and authority*** on one hand and Obedience on the other, *that will exist* ***between parents and children***.

To illustrate this principle we have a beautiful and plain precedent — Jesus Christ and his Father *continue to be* One in their affection and Union *since he rose from the dead,* and ***he still yields obedience*** *to the commands* of His Father, and has also revealed that *he will continue to do so,* when he has put down death, and all rule, and authority, and power. "Then *shall the Son also* ***be subject to the Father***.

We hear nothing in all this subject about Jesus Christ ever being 'of age', so as to be free from all further obligation to obey his Father; but on the contrary, it is clearly revealed that he will always be subject to him.

Now this same Jesus prayed to his Father, as testified to by the Apostle John — That his disciples, and those who believed on their words, might be One, ***even as Christ and his Father are*** One. — *Not only one with God and Christ,* but also One ***with each other*** *in the same manner,* and in the same sense that they [i.e. the Father and the Son] were One.

Now suppose, in fulfillment of this prayer, a man and his children were his disciples; and finally, in the eternal world, they become One ***with each other****, in precisely the same sense* ***that Christ and his Father are*** **One**; would not these children be subject to their father ***in the same manner*** as Christ is Subject ***to his Father****?* Certainly they would. . . . .

Having now established the fact that the ***Celestial Order*** is designed not only to give ***Eternal Life,*** but also to establish an **Eternal Order of Family Government**, founded upon the most *pure and holy principles* of Union

and affection. We will take a review of the Celestial Family *of man* as it will exist in ***the restoration of all things*** spoken of by the holy prophets.

First. His most gracious and venerable majesty King Adam, with his ***royal consort*** Queen Eve, will appear at the head of the whole great family of the redeemed, and will be crowned in their midst as a King and Priest forever after the order of the Son of God. They will then be arrayed in garments white as snow, and will take their seats on the throne, in the midst of the paradise of God on the earth, to reign forever and ever. While *thousands of thousands* stand before him and ***ten thousand times ten thousand*** minister unto him. And if you will receive it, this is **The Order of the Ancient of Days** — *the kingdom* prepared and organized to meet Jesus when he comes.

This venerable ***Patriarch*** and ***Sovereign*** will hold *lawful jurisdiction* over Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the prophets, apostles, and saints of all ages and dispensations, who will all reverence and obey him *as their venerable father* and ***lawful sovereign***.

They will then be organized, each over his own department of the government *according to their* ***birthright*** and ***office***, in their families, generations and nations. *Each one will* ***obey***, *and be* ***obeyed*** according to the connection which he sustains as *a member of the great* Celestial Family.

Thus the gradation will descend in regular degrees from *the throne of the* Ancient of Days *with his innumerable subjects,* down to the least and last saint of the last days, who may be counted worthy of a throne and sceptre . . . .

Such is the order and organization of the ***Celestial Family***, and such the nature of the Thrones, Principalities and Powers, which are ***the rewards of diligence***.

This kingdom, organized and established upon the earth in its beauty and order will be ready for the Son of man. He will then come in the clouds of heaven and receive it to himself. . . . . .

I now wish to say a few words on the subject of matrimony, and also on the subject of raising and educating children.

Who that has had one glimpse of the order of the ***Celestial Family***, and of the eternal connections and relationships which should be formed here in order to be enjoyed there; who that has felt one thrill of *the energy and power of* Eternal Life *and love,* which flows from the divine spirit of revelation, can ever be contented with the corrupt pleasures of a moment which arise from unlawful connections and desires? Or what Saint who has any degree of faith in *the power of the resurrection* and of Eternal Life, can be contented to throw themselves away by matrimonial connection with sectarians or other worldlings, who are so blind that they can never secure an eternal union by the authority of the holy priesthood which has power to bind on earth that which shall be bound in heaven?

By such a union, or by corrupt, unlawful, and unvirtuous connections and indulgences, *they not only lose their own* Celestial Crown and throne, *but also* ***plunge their children into ruin*** and ***darkness,*** which will probably cause them to neglect so great salvation for the sake of the love and the praise of the world, and the traditions of men.

O my friends — my brethren and sisters, and especially the younger classes of our community! I beseech you in the fear and love of God, and entreat you in view of eternal glory and exaltation in this kingdom, to deny yourselves all the corrupt and abominable practices and desires of the world and the flesh, and seek to be pure and virtuous in all your ways and thoughts, and not only so, but make no matrimonial connections or engagements till you have asked council of the spirit of God in humble prayer before him; *till you know and understand* ***the principles of Eternal Life*** *and* Union sufficiently *to act wisely* and prudently, and in that way that will eventually secure yourself, and companion, and your children in the great family circle of ***the Celestial Organizatio***n. I would now say to parents that *their own salvation,* as well as ***that of their children,*** depends to a certain extent on the *bringing up of their children, and* Educating them in the Truth, that their traditions and early impressions may be correct.

No parent *who continues to neglect this* after they themselves have come to the Knowledge of the Truth, *can be saved* in the Celestial Kingdom. . . . . .

Fathers and mothers, can you realize these facts, and not feel a strong sense of obligation resting upon you in regard to your children? — Can you contemplate the Present State of the World and not feel an exceeding desire *to take your family* and flee ***from the confusion of Babel,*** and go *where you can be associated* with the Children of Light?

Strive then by example and precept, *to teach your children* ***in the light of truth,*** and have no more to do with the doctrines, books, creeds, tracts, commentaries, sermons, almanacs, periodicals, romances, meetings and schools, which are calculated to blind their young and tender minds and lead them into error. . . . . .

In regard to matrimony, I suppose some will tell me that "in the Resurrection they neither marry nor are given in marriage." That is true, for the best of all reasons — ***because they do it here*** and thus bind on earth that which shall be bound in heaven, and that too by God's own authority, this being *the world of preparation,* and that ***the world of enjoyment.*** Therefore there is no need of doing it in that world.

Those who do not understand and attend to the Ordinances and Authority of God in this world, neither by themselves nor by proxy, are not counted worthy to enjoy the Celestial Glory *in the world to come,* therefore they must remain as they are, and never enjoy that sweet Union and Exaltation, which is prepared for the Saints of the Most High.

Thus all are judged *according to the deeds* ***done in the body****;* and that which they sow, they shall also reap. If they choose in this world to follow the wicked lusts and pleasures of the moment, by unlawful connections; or if they choose to be united after the manner of this world, by being joined with a companion *who is not worthy of an Eternal Covenant,* and of the "seal of the living God," why then, the consequence is, that they enjoy the things of this world, and the pleasures and fashions thereof; but death closes the scene, and eternity finds them poor wanderers and outcasts from the commonwealth of ***the Celestial Family****,* and strangers to the ***Covenant of Promise****.* Their *former Covenants* Come To An End with their life, and in that world they can neither marry nor be given in marriage, consequently, they must remain *unassociated in a family capacity,* and therefore have no *kingdom over which to reign,* nor any possible means of increasing their own glory.

There will be weeping, wailing, and gnashing of teeth indeed; for who *can endure* ***Eternal Disappointment****?* Who can endure to be forever Banished *and* Separated *from father, mother, wife, children,* and *every kindred affection* and from *every family tie?*

For none of our relationships will be recognized *by the authorities in that world,* unless secured to us here ***in an Everlasting Covenant*** Which Cannot Be Broken, and *sealed by the constituted authorities* of the living God.

Well did the Lord promise by the mouth of the prophet Malachi, that he would send Elijah the prophet before the coming of the great and dreadful day of the Lord; and that he should turn, seal, or bind the hearts of the fathers to the children, and the hearts of the children to their fathers, *lest the whole earth* ***should be smitten*** With a Curse.

And if you will receive it, Elijah the Prophet *has been sent* in these last days to man on the earth, *and has conferred the* ***Keys*** *of the* ***Sealing Power****,* that others might go forth *in his spirit,* ***power****, and* ***priesthood****,* and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so may others perhaps suffer under their cruel hand.

But *the* ***keys*** *are on the earth,* and Shall Not be Taken *from it* ***till the Sealing*** is Accomplished.

Therefore, O ye Saints of the Most High! — ***build the Temple*** and sanctuary of our God, and gather together there unto. For there, saith the Lord, will I reveal unto you ***the fulness of mine ordinances*** *pertaining to the Holy Priesthood* and preparation, by which *the living and the dead may be redeemed* ***and associated*** *in the* ***Exalted Principles*** *of* Eternal Life and joy. Amen. P[arley] P. Pratt (*The Prophet* Vol. 1: <1 March 1845> 1–2; *Millennial Star* Vol 5: <May 1845> 189–194)

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 883 –

Section Nineteen

The Angel of the Prairies
by
Parley P. Pratt

The Angel of the Prairies

Introduction

What follows is a beautiful story which is recounted in the form of a vision. It was written by Apostle Parley P. Pratt, during the winter of 1843 and 1844, and sometime afterwards was read to the Prophet while in council.

What makes this literary masterpiece so important is the material which is contained within its pages, together with the fact that it was written during the Prophet's lifetime. As of the time of its writing, the Prophet had organized the Holy Order, of which Pratt had become a member, and only shortly afterwards, on the 11th of March 1844, he would organize the Council of Fifty.

One of the great losses in history is the fact that the Prophet swore all members of these organizations to secrecy. Consequently, no records were kept regarding the Prophet's teachings — at least none which have yet come to light. What did the Prophet teach in the meetings of his private councils, and what were the theological foundations behind the organization of the Holy Order and Council of Fifty? Unfortunately, for the most part, we are forced to depend upon testimony which was given after the Prophet's death for an understanding of these things.

It is on this count that this literary masterpiece becomes an important exception, for it was written during the Prophet's lifetime. As such it becomes a great Theological Windfall, by perserving in story form the Prophet's doctrine and teachings to the Holy Order and Council of Fifty. In the pages which follow will be found in nutshell form, a faithful record of the Prophet's understanding of prophecy as it relates to the ushering in of the Millennial reign of peace, together with the ultimate destiny and future of the United States government and the rise of the Kingdom of God, as he envisioned and anticipated its development and growth through the principles and organization of the Holy Order and Council of Fifty. In essence what follows is the Prophet's game plan for the establishment of the Kingdom of God on Earth, and its ultimate rise to power.

PREFACE.

THE thrilling and interesting narrative contained in this little book, though setting up no claim to being an authentic or infallible prophecy, yet probably contains as much condensed truth and as little fiction as any work in any age, that has inspired truth for its foundation, and romance simply for its embellishment and adornings.

This manuscript was read in Nauvoo, in a Council of the Church, in the presence of the Prophet Joseph Smith, but never appeared in print until last Spring, in the *Northern Light*, when it became at once the admiration of all the Saints who had the privilege of its perusal.

While purporting to be written under the similitude of a dream or vision, we will state that no such dream or vision was had by the writer, the whole manuscript having been written at Nauvoo, in the Winter of 1843–4.

The useful and elevating object of the author shines in every page of the work, and not a hurtful feature can be found in it. As will be seen, the book contains twenty pages of reading matter — twice the amount we supposed it to contain — we shall therefore be under the necessity of charging twenty-five cents a copy, in stead of fifteen cents.

ABINADI PRATT,
PUBLISHER.

Salt Lake City, January, 1880

THE ANGEL OF THE PRAIRIES
OR
A DREAM OF THE FUTURE.

BEING a native of a small and retired village of New England, and trained to the strictest habits of industry, I had grown to manhood without seeing much of the world, having never traveled to exceed twenty miles from home. As is not unfrequently the case with New Englanders, my ideas were extremely limited and narrow in regard to the extent and resources of the West. I had heard of prairies, to be sure, or open untimbered fields, but could form no other idea of them than to compare them to some of our marshes, which were by nature destitute of timber because they were too low and wet to produce it.

I know not how or why it was the case, but for some reason I had been, from my earliest remembrance, impressed with a longing desire and a fixed determination to visit and to explore the mighty, the mysterious West. To this inclination my friends were always opposed. They would often reason as follows: "Have you not a quiet home on the midst of friends, peace and plenty? Have you not a suf-

ficiency of wealth and of all things which are calculated to make you contented and happy? Why then will you go to the West? Why will you tear yourself from all these blessings and from society, and wander through uncultivated forests and amid dangers, toils and sufferings, amid the hiss of serpents, the howl of wild beasts, and the whoops and yells of men more savage than they?" To these expostulations I could never give a satisfactory answer, but still I wanted to go.

At the age of twenty-one, being free, and in possession of ready money sufficient to place me beyond the reach of immediate want, I resolved to break through every restraint and to gratify my thirst for travel. I took leave of my friends with many tears and blessings on their part, and with feelings deep and indescribable on my own. I soon had the gratification of beholding Niagara Falls, the Great Lakes and dense forests of the West, as the splendid towns, the domestic villas and the delightful fields, interspersed here and there, amid the wild and romantic scenes of nature. But these indulgences only served to increase my desire for still further research. I soon penetrated farther into the interior, where for the first time a grand prairie scenery opened before me. This exceeded all the western wonders I had before seen. After travelling for some hours over a gently undulating landscape, smooth and beautiful as a village park, and covered with grass and flowers, extending on all sides as far as the eye could reach, I ascended a gradually rising eminence, and halted to look around me. All seemed like a splendid vision passing all reality, and putting imagination at defiance to imitate. A green field of grass and flowers extended on all sides as far as the eye could reach; without a horse or tree, a man or animal, to intercept the sight or break upon the lonely and sublime repose which reigned around me. The landscape was sufficiently diversified in hills and valleys and other gentle elevations, neither presenting the dull monotony of a level plain, nor the rough and abrupt appearance of hills too steep for easy cultivation. Indeed, an English nobleman would have found a pleasant passage for a coach and six in any direction from where I stood. The soil was vastly rich and the surface was smooth and even, the whole landscape resembling a boundless field of green wheat interspersed with lilies and sunflowers. With one glance of the eye, I beheld an extent of country sufficient for the home of happy millions. "Here," thought I, "within the reach of my natural vision, might exist an empire more extensive, numerous and wealthy, than some of the most renowned kingdoms of the old world! And yet not one human being possesses the knowledge, courage and ambition to claim it as his own possession. Nay, they would rather seek a precarious subsistence in the streets of some overgrown and populous town, or kill and conquer the inhabitants of some miserable country already over peopled."

While indulging in this strange reverie — one thought gave rise to another — my narrow heart enlarged and I began to extend my inquiries as to the real boundaries of these mighty and extended fields and their future destiny.

I naturally concluded that so fine a country and such vast riches would not always be overlooked by the enterprising and industrious. That immigration would come rolling on in its westward tendency, and with it the march of empire, till these lonely plains would be all peopled and these rich resources made to yield support to happy millions.

With these thoughts still deeply working in my mind, I pursued my journey, and at the close of day arrived at an humble cottage where, with an appetite sharpened by fatigue, I partook of such simple refreshments as the place afforded, and retired to rest, my mind still filled with thoughts more sublimely great, grand and solemn than had ever before occupied my bosom. A deep and unquiet slumber soon came over me, and my mind was carried away in a most extraordinary vision. A messenger of a mild and intelligent countenance, suddenly stood before me, arrayed in robes of dazzling splendor. "Fear not," said he, "thou son of mortal! For I am the Angel of the Prairies. I hold the keys of the mysteries of this wonderful Country, and to me is committed the fate of empires and the destiny of nations. Come then, with me, and I will show thee the secret purposes of fate in relation to this the most extraordinary of all countries!"

Overjoyed with the information, and gathering confidence from the kind and generous appearance of the messenger, I arose and accompanied him. We were wafted through the air at a rapid rate, for some hundreds of miles, in a western direction, a little bearing to the south. At length we came to a halt in an elevated green and flowery plain on the southern bank of the Missouri river — not far from the line that divides the Indian Territory from the States — a place of surpassing beauty and loveliness.

"Young man," said the Angel of the Prairies, "take this glass and look around thee." He then handed me a curious glass by which I was enabled to view the entire country from sea to sea. Looking to the north, I beheld the extensive and fertile plains of Iowa and Wisconsin, composed chiefly of rich, rolling prairies, interspersed with beautiful groves of timber, and watered with numerous steams, some of which were navigable for hundreds of miles; and others forming numerous and valuable water powers for the propelling of mills and machinery. These fertile and flowery plains and groves extended for many hundreds of miles to the north, and were finally terminated by large and extensive forests of pine, which could easily be rafted down the currents of the numerous streams, and be used in the erection of buildings, towns and cities, throughout the whole extent of the unlimited prairies. The central portion of these vast territories abounded in rich ores, such as lead, iron and coal; and the northern portions abounded in copper. The vegetable, mineral and commercial resources of these territories seemed capable of sustaining and employing one hundred millions of people, while at present they contained hardly as many thousands.

Turning from these, I looked eastward, where the states of Missouri, Arkansas and Illinois presented a vast territory of some five hundred miles in extent, similar in fertility and resources to the territories above described, consisting of rich, beautiful and fertile prairies, mingled with delightful groves of timber, and penetrated with numerous large and expansive rivers, on the bosom of which might float the commerce of nations and empires. These states were calculated to sustain at least another hundred millions of souls, although at present not occupied by one million.

After viewing with wonder and delight these beautiful states, I cast my eyes toward the south and southwest. The vision now lengthened in the distance, and some thousands of miles of country expanded to my view, including the vast plains, and fertile forests and vales of Texas and Mexico; still presenting a vast quantity of unlimited meadows and prairies, rich and beautiful as Eden, and abounding in vegetable and mineral wealth. These countries were abundantly sufficient to sustain two hundred millions more of inhabitants, although at present possessing a population of less than ten millions.

Having contemplated the green fields, the flowery plains, the dense forests and towering mountains of this vast country till lost and overwhelmed in astonishment, I turned to the west. Here I beheld a tract of country lately surveyed and appropriated for the location of the Indian tribes. It was bounded on the east by the states of Missouri and Arkansas, on the south by Texas, on the west by the Great American Desert and on the north by the almost unexplored and inhospitable regions of Canada, or more properly by the Missouri river, embracing some six hundred miles from north to south, and some two hundred from east to west. This, like the countries before described, abounded in alternate rich, rolling prairies and woodlands, capable for sustaining a population of at least fifty millions; although at present peopled with a few Indian tribes consisting of less than half a million.

"Young man," said the Angel of the Prairies, "you have now beheld the great meadows of the West, an almost unbroken and continuous field of prairie, bounded on the east by the Wabash and Lake Michigan, on the north by the prairies of Wisconsin and Iowa, and on the west by the Great Desert, and on the south by Central America, and averaging some three thousand miles long and some seven hundred broad; being mostly a rich and fertile plain, watered like Eden, and more productive than the plains of Euphrates. Its people are at present few, but its resources are immense, and it is abundantly calculated to sustain at least one half of the present population of the globe. You now stand in a central position, in the midst of the great American continent. Here is the spot which is destined for the seat of empire, and here shall the ambassadors of all nations resort with a tribute of homage to a greater than Cyrus.

"The seat of empire," continued he, "began in the eastern Eden, but its progress has always been westward. It lighted on the plains of Euphrates, where, under Nimrod, Nebuchadnezzar, Cyrus, Alexander and others, it rested for a time. But, migrating still westward, it took its seat in Palestine, and finally on the banks of the Nile, from whence it passed to Rome in Italy, where it swayed a long and bloody sceptre, and in course of time penetrated to the western islands of Europe, where it sojourned for a time as if to prepare for a voyage. Holding still its sea-girt throne, it sent out a forlorn hope, a kind of advance guard to prepare its way in the wilderness. These passed over the great waters and finally strengthened themselves until they founded a seat of government on the extreme eastern shore of this vast continent. This was in the infancy of the American Republic, quite central and convenient. On this account some narrow minded mortals, taking only a momentary view of the subject, supposed that the seat of empire, after progressing for thousands of years, had now found a resting place where it would tarry forever. Poor mistaken mortals, how little did they know of the country they were in, and how much less of the decrees of infinite wisdom!"

These words being ended, the Angel of the Prairies bade me tarry awhile on this second spot, and he would then return and unfold to me the mysteries of the future, and the hitherto secret and impenetrable decrees of fate. With this charge he vanished from my sight. A mist of darkness suddenly overspread the landscape — a veil of oblivion enshrouded me round, and the whole scene was shut from my view. Indistinct shadows and confused forms occupied my imagination and troubled my slumbers, and finally a long time seemed to pass away without any distinct recollection of events. Suddenly a hand touched me, and a voice exclaimed, "Mortal, awake! The Angel of the Prairie, has returned, and the time is fulfilled. Arise! Stand upright, and look around thee." At the voice of his words I seemed to awake as from a deep sleep, the darkness dispersed, and light ineffable shone around me. I found myself in the same central position where he had left me, and which he had pointed out as the final seat of empire. But oh! how changed!

Instead of a flowery plain without inhabitants, I beheld an immense city, extending on all sides and thronged with myriads of people, apparently of all nations. In the midst of this city stood a magnificent temple, which, in magnitude and splendor, exceeded everything of the kind before known upon the earth. Its foundations were of precious stones; its walls like polished gold; its windows of agates, clear as crystal; and its roof of a dazzling brightness, its top, like the lofty Andes, seemed to mingle with the skies; while a bright cloud overshadowed it, from which extended rays of glory and brightness in all the magnificent colors of the rainbow. The whole buildings thereof seemed to cover some eight or ten acres of ground. "This," said the Angel of the Prairies,

"is the sanctuary of freedom, the palace of the great King, and the centre of a universal government.[1] Follow me and you shall behold the magnificence, order and glory of His kingdom." So saying, we walked together to the gates of the temple. These were twelve in number; three on each side, and all standing open. Numerous parties and servants were in waiting, and guides and instructors were busy in attendance on strangers, who were passing to and from the temple, with an air of confident freedom, and clad in mingled and varied costumes of all nations.

By a secret watchword[2] from the Angel to the porter or keeper of the gate, we were permitted to pass the eastern centre gate into the court yard. This was a large square surrounding the temple, and containing a square mile of land, enclosed with a strong wall of masonry, and ornamented with walks, grass plots, flowers and shady groves of ornamental trees, the whole arranged in the most perfect taste, and with an elegance, neatness and beauty, that might well compare with Eden. Here the eye was dazzled with scenes of beauty, the ear saluted with innumerable strains of music from birds of varied notes and plumage. And here the balmy breath of morn seemed perfumed with sweets more delicious than the spicy groves of Arabia. Here, in short, the entire senses seemed overwhelmed with enjoyment and pleasure indescribable. Passing along a spacious walk, in the midst of scenes like these, he came to the eastern door of the temple, over which was inscribed, in letters of gold, the following:

> Here wisdom, knowledge and truth are blended!
> Here mercy reigns and war is ended!
> Here on these grounds all nations enter;
> But here a tyrant dare not venture!

On entering the outer court, we found ourselves in a large and splendid room, inside of which were doors opening in every direction, over which were inscribed the particular uses for which they were occupied. This outer court was

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[1] Here the relationship between the Temple and the Kingdom of God or Council of Fifty is set forth in certain terms. Indeed, by all that Pratt has written, the Temple is the focal point and primary edifice of the Kingdom. It is the Capital building of the administration of God's Government on Earth, sustaining the same relationship to the Kingdom that the White House does to the Government of the United States. Bearing this in mind, it becomes apparent why the members of the Council of Fifty dressed in their Temple Robes and offered up the Signs and Tokens of the Priesthood in their meetings, and why they held their councils within the walls of the Nauvoo Temple. Indeed it was through the ordinances and covenants of the Temple that the Family Union and Patriarchal Government of the Kingdom was created.

[2] The above is an obvious allusion to the Signs and Tokens of the Priesthood, as given in the Temple.

ornamented and finished with monuments, paintings, maps, charts, engravings, etc., all of which were not only ornamental but highly instructive, and calculated to impart a world of information on astronomy, geography, history, geometry, theology, etc., etc.[3] Among these, my attention was drawn to a large painting which represented huge piles of broken iron, and antique weapons of every description, heaped up together in the greatest confusion, from the ancient bow of steel, or the wooden bow and arrow and war club of the savage, to the most polished and renowned implements of modern warfare. All these were laid aside as useless, and men were represented in the act of beating swords into plough shares and spears into pruning hooks.

"These," said the Angel of the Prairies, "are the implements of murder and cruelty with which poor, ignorant, mistaken mortals once made war upon each other; but they have long since been laid aside as useless, and the arts of war are no longer studied or practiced on the earth." After viewing these things, my guide conducted me to a door, which opened into the inner courts, and over which was written as follows:

> Within is freedom's throne exalted high!
> Where, crowned with light and truth and majesty,
> A royal host in robes of bright array,
> Their peaceful sceptre o'er the nations sway.

On entering this room, a vast and extensive hall was opened before me, the walls of which were white and ornamented with various figures which I did not understand. In the midst of this hall was a vast throne as white as ivory, and ascended by seventy steps, and on either site of the throne and of the steps leading to it, there were seats rising one above another. On this throne was seated an aged, venerable looking man. His hair was white with age, and his countenance beamed with intelligence and affection indescribable, as if he were the father of the kingdoms and people over which he reigned.[4] He was clad in robes of dazzling whiteness, while a glorious crown rested upon his brow; and a pillar of light above his head, seemed to diffuse over the whole scene a brilliance of glory and grandeur indescribable. There was something in his countenance which seemed to indicate that he had passed long years of struggle and exertion in the achievement of some mighty revolution, and been a man of sorrows and acquainted with

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[3] It would almost seem as though Pratt were here referring to the Temple as a College of learning. The Logan Temple is referred to in a similar way in a revelation which was given to President John Taylor. See *Unpublished Revelations* 86:6–9.

[4] The personage portrayed is Father Adam (see note 22).

grief.[5] But, like the evening sun after a day of clouds and tempest, he seemed to smile with a dignity of repose. In connection with this venerable personage sat two others scarcely less venerable, and clad and crowned in the same manner. On the next seat below were twelve personages, much of the same appearance and clad in the same manner, with crowns upon their heads; while the descending seats were filled with some thousands of noble and dignified personages, all enrobed in white and crowned with authority, power and majesty, as kings and priests presiding among the sons of God.[6]

"You now behold," said the Angel of the Prairies, "The Grand Presiding Council[7] organized in wisdom, and holding the keys of power[8] to bear rule over all the earth in righteousness. And of the increase and glory of their kingdoms there shall be no end." As he spoke thus, bands of instrumental music filled the temple with melody indescribable, accompanied with human voices, both

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[5]Isaiah 53:3.

[6]Pratt here describes Father Adam reigning in triumphant glory over His Celestial Family Kingdom or those of his faithful children who have gathered out from all nations and received the Fulness of the Father's Gospel, together with all its Laws, Doctrines and Ordinances. They have received their Second Anointing and are thus made Legal Heirs in the Kingdom and Joint Heirs with Jesus, and have been anointed and ordained Kings and Priests that they might reign and rule with Jesus in the Family Government and Kingdom of the Father. For these reasons they are portrayed dressed in their Temple Robes and in the act of paying homage and veneration to Father Adam. The scene described here is reminiscent of Daniels vision of the Valley of Adam-ondi-Ahman (see D&C 116; Daniel 7:9–10; Rev 5:11).

[7]It is no coincidence that this was one of the names given to the Council of Fifty, for in every way, the Council portrayed above is identical to the original intent of the Council of Fifty as established by the Prophet Joseph Smith. In an 1848 Address, Lyman Wight referred to the Council of Fifty variously as "the Grand Council of heaven" "the Grand Council of the Kingdom of God" and "the Grand Council of the Church, or in other words, the perfect organization of the Church of Jesus Christ of Later Day Saints on earth. This Council consisted of fifty members, with full authority to build up the Kingdom of God on earth, that his will might be done on earth as in heaven." See "Lyman Wight's 1848 Address to the Saints" published in *Doctrine of the Priesthood*, Vol. 5, No. 11, Nov. 1988; see also: The Nauvoo Diaries and Writings of William Clayton, March 10th, 1845, to be published in a forthcoming issue of *Doctrine of the Priesthood*.

[8]There is no doubt that the Government and Kingdom as described above is the whole outgrowth and development of the Council of Fifty as the Prophet envisioned it to develop when he first established it in embryo in the Spring of 1844. And this being the case, it is most significant that Parley P. Pratt here portrays the Council of Fifty or Kingdom of God as a Priesthood organization and body which actually holds "the

male and female, all chiming in perfect harmony in a hymn of triumph, the words of which I could only understand in part. But the concluding lines were repeated in swelling strains of joy. They were as follows:

> Tho' earth and its treasures should melt in the fire,
> And the starlight of heaven wax dim and expire;
> Tho' yon planets no longer revolve in their spheres,
> The earth make its day, or its circuit of years;
> Tho' the fountain of joy all its light shall withhold,
> And the moons and Sabbaths shall cease to behold;
> Yet firm and unshaken this throne shall remain,
> And the heirs of Old Israel eternally reign.[9]

As the music ceased, the Angel said:

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keys of power". In fact, Pratt here alludes to a revelation given to the Prophet, wherein the proper name and Priesthood authority of this organization is established:

"Verily thus saith the Lord, This is the name by which you shall be called — The Kingdom of God and His Laws, with the Keys and power thereof, and judgment in the hands of his servants, Ahman Christ." *Unpublished Revelations* 57a.

All of this flies in the face of current scholarship. Indeed, the idea that the Council of Fifty was a Priesthood body which rightfully possessed and controlled the Keys of the Kingdom of God on Earth, has been consistently denied by present day scholars. The idea actually stems from the administration of President Young, who found it necessary, in order to maintain the supremacy of the quorum of the Twelve and in order to prevent the division of the Kingdom.

[9]See note 17. The above allusion to the "heirs of Old Israel" speaks of Patriarchal Succession to the Throne and Kingdom of God, which the Prophet Joseph Smith identified with the restored House of Israel. In the Prophet's mind, Israel could only be restored by being gathered and eternally connected and bound together in a Celestial Family Union through the Oaths and Covenants of the Temple. Once the Family Kingdom of Israel was established, there would be presiding birthright offices in the Priesthood in each of the different tribes etc. These offices would be filled by the "Heirs of Old Israel" — hence Kings and Priests and Patriarchal Succession. This is what is suggested in the Doctrine and Covenants in numerous passages (see for example D&C 113; 86:7–11; 110:12; 112:32; 124:56–58; 132:30; 107:40–57; Abraham 1:2–4).

The Prophet Joseph Smith was identified in the revelations as the birthright heir of Ephraim, as also partly a descendant of Christ and Jesse, and hence of Judah (D&C 113). Consequently he was the Presiding Patriarch, Priest and King over all Israel in his day. This Presiding Birthright Office in Israel is an outgrowth of the Fulness of the Patriarchal Priesthood which was restored in the Kirtland Temple, and was foreordained to be passed down from father to birthright son. Hence the presiding Priesthood Office in the House and Kingdom of Israel was to be passed down from father to birthright son, in a line of "the heirs of Old Israel" — in other words, "Patriarchal Succession".

"Son of mortal! ascend with me, and I will show you the country which we explored together at the first." At this instant a door was opened, which we entered, and commenced to ascend a flight of steps. These gradually ascended upwards through a long and winding passage, till at length we found ourselves on a pinnacle of the temple. The air was pure and mild, the sky was clear, and the vision extended far and wide on all sides, without an intervening object. My guide now handed me the same curious glass in which I had formerly viewed the country. But now how different, how wonderful the change of all things around me! Instead of lone prairies and wild and dreary forests, I now beheld one vast extent of populous country. Cities, towns, villages, houses, palaces, gardens, farms, fields, orchards, and vineyards extended in endless variety where once I beheld little else but loneliness and desolation.

"This," said the Angel of the Prairies, "is the country in which, one hundred years ago, you commenced to explore, in your journey to the west. Behold," continued he, "what truth and knowledge and perseverance can accomplish in a single century." To this I replied: "I am lost in wonder and amazement, and can hardly understand what I see. Who are these populous nations and tribes, who in happy myriads occupy the country immediately to the west, which was formerly occupied by savage hordes, but which now presents one vast scene of neatness, beauty, civilization and happiness? Have the Indian tribes, then, been entirely exterminated, and their country overrun by civilized nations?"

"Nay," said he, "these are still the Indians. A mysterious Providence preserved their remnants, and gathered and concentrated them into one peaceful nation. When they were first brought together from all parts of the continent, they numbered a population of about seven millions of ignorant, degraded people. But the light of truth dawned upon them, and with it came all the blessings of peace, plenty, civilization, cleanliness, and beauty, which you behold, and they constitute some thirty-five millions, and occupy all the country west of the Mississippi and bordering on the Rocky Mountains."

After viewing these beautiful settlements and hearing this interesting account of tribes and nations which I had been traditioned to believe could never be tamed, but were destined to perish from the earth, I turned toward the east and inquired after the great family of States which had once constituted the united Republic of *E Pluribus Unum.* These, I believed, were vastly more populous and wealthy than formerly. But they seemed no longer identified as States, with their former geographical boundaries and political forms of government. At this I was greatly astonished, as I had been early impressed with the idea of the future greatness and permanency of our national institutions. Turning to the guide, I inquired by what strange connection of events, or by what mighty revolutions the American system had been dissolved, and its elements blended with this great central and universal government, which,

notwithstanding my former prepossessions, I was constrained to acknowledge as far superior in excellence, glory and perfection to the former. To this inquiry the Angel of the Prairies replied as follows:

"The American system was indeed glorious in its beginning, and was founded by wise and good men, in opposition to long established abuses and oppressive systems of the Old World. But it had its weaknesses and imperfections. These were taken advantage of by wicked and conspiring men, who were unwisely placed at the head of government, and who, by a loose and corrupt administration, gradually undermined that beautiful structure. In their polluted hands justice faltered, truth fell to the ground, equity could not enter, and virtue fled into the wilderness. A blind, sectarianized and corrupt populace formed themselves into numerous mobs, overturned the laws, and put at defiance the administration thereof. These were either joined by the officers of Government or secretly winked at and encouraged by them, until the injured and persecuted friends of law and order, finding no protection or redress, were forced to abandon their country and its institutions, now no longer in force, and to retreat into the wilderness, with the loss of a vast amount of property and many valuable lives. These carried with them the spirit of liberty which seemed as a cement to form them into union, and thus was formed a nucleus around which rallied by degrees all the virtue and patriotism of the nation. Thus rallied and re-organized, the bold and daring sons of liberty were able to stand in their own defense, and to hurl defiance upon their former enemies. Thus the spirit of freedom had withdrawn from the mass and they were abandoned, like king Saul of old, to destruction. Divisions and contentions arose, and multiplied to that degree that they soon destroyed each other, deluged the country in blood, and thus ended the confederation under the title of *E Pluribus Unum.*[10]

"The remnant who fled into the wilderness and rallied to the standard of liberty on the plains of the West, combining the wisdom of former experi-

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[10]See note 13. It is a commonly held understanding among the Elders of the Church and among Constitutionalists in general, that the Prophet Joseph Smith prophesied that the Constitution of the United States would one day hang as by a thread, and that at that time the Elders of the Church would step forward and save the Constitution from ruin. But if the Prophet Joseph Smith ever said anything like this in earlier days, as is evident from the above, as well as many other statements, by the last year of his life he was teaching something else altogether — namely that the United States government had sinned beyond the pardoning grace of the Lord and that its days were numbered. In 1880, Wilford Woodruff even received a revelation which identified the United States Government and its officers with Satan (*UPR* 79) and there is no reason whatever to believe that things have changed or improved for the better in the last century. Quite to the contrary, the United States Government has proven itself rank with corruption and ripe for destruction.

ence with the light of truth which shone into their hearts from above, laid the foundation of their perfect form of government — this mighty empire of liberty which you now see, and the institutions of which you shall be more fully informed in due time. The wisdom, intelligence and peace which flowed from this centre soon served as an ensign to the nations abroad.[11] This filled some with envy, others with admiration and delight. The good, the great, the noble, the generous and patriotic lovers of truth rallied from all nations, and joining the standard of freedom, were a constantly increasing strength to their new and perfect organization. While by the same means the old and corrupt institutions were proportionately weakened and abandoned. This soon stirred the envy and jealousy of old and corrupt powers to that degree that they united in a general declaration of war against their young and more prosperous neighbors. These allied powers sent out an armament of five hundred ships of the line, and half a million of men. Their object was not only to gratify their vengeance and envy, but their avarice and ambition. They aimed at nothing less than the subjugation and plunder of the whole country. These powers were a portion of them landed, with implements and effects, and the remainder reserved on board their ships. They were met by the sons of liberty, both by sea and land, who were at length victorious, and this whole army were overcome, and their riches and armor, which was immense, were taken for spoil. This brilliant victory greatly enriched and strengthened the new empire of freedom, and at the same time nearly ruined the nations who commenced the war. They sued for peace, and finally obtained it on condition of perfect submission to the will of the conquerors. This gave them new and liberal laws and institutions, broke off the fetters of their old masters, and utterly forbade the use of arms or the art of war. These brilliant and highly commendable measures soon opened the eyes of millions more, and won them to the cause of liberty and truth. Other and distant nations, who had watched all these movements at length, saw the beauties of liberty and felt the force of truth, till finally, with one consent, they joined the same standard. Thus, in one short century, the world is revolutionized; tyranny is dethroned; war has ceased forever; peace is triumphant, and truth and knowledge cover the earth."[12]

Thus spake the Angel of the Prairies; and when he had ceased to speak, I still continued to listen; for such a blaze of glory and intelligence burst at once

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[11] Isaiah 5:26; 11:10, 12

[12] In accordance with the teachings of the Prophet Joseph Smith and his contemporaries, the above scenario is an accurate description of the circumstances which will bring in the dawn of the Millennium. This is in striking contrast to the common understanding which is held today — namely, that the Millennium will be brought in by absolute Miraculous Power and Divine Intervention from the Heavens.

upon my view, and events so passing strange, so complicated, so unlooked for, had taken place in a single century, and had been related to me in so masterly a manner, that I stood overwhelmed with astonishment and wonder, and could hardly believe my senses. "Is it possible," Thought I, "that a republic founded upon the most liberal principles, and established by the sweat and blood and tears of our renowned ancestors, and so cherished and respected by their children, has faded like the dazzling splendor of the morning's dawn? has withered like an untimely flower? and that, too, by the corruption of its own degenerate sons, the very persons who should have cherished it forever? Where was the spirit of patriotism, of freedom, of love of country which had once characterized the sons of liberty, and warmed the bosoms of Americans?"

With reflections like these I had commenced a lamentation over my fallen, lost and ruined country.[13] But suddenly recollecting myself, and calling to mind the other events which had been related, my sorrow was turned into joy. I saw, although there had been great corruption and a general overthrow

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However, as can been seen from the above, this idea would fly in the face of the teachings of the founding Prophet's of this dispensation. According to the Prophet Joseph Smith, the Millennial reign of peace will be established by the gradual spread of the Gospel, together with the establishment of the Kingdom of God on Earth, and the practice of its principles in the lives of the Saints. After these have been firmly established on Earth, there will be a people and Kingdom who will be prepared and to whom the Lord will come.

According to the Prophet, the early dawning of the Millennium had commenced with the restoration which he affected and the establishment of the Kingdom of God on Earth. This was the leaven which would work in the bread dough to prepare the Earth for the return of the Lord. Perhaps one of the clearest statements on this subject is found in the April 6th, 1845 conference address of President Young:

"Brethren and sisters, for the sake of your dead and for the sake of yourselves, be faithful and have no feelings in your hearts against one another, but learn to suffer wrong rather than do wrong, and by so doing we will outstrip all our enemies and conquer the evil one, for know ye not that here is Zion? Know ye not that the millennium has commenced? We have had Zion upon the Earth this fourteen years. Peace reigns among this people which is Zion. Union and true charity dwells with this people: this is the most orderly and peaceable people upon the face of the whole Earth. Well, this is Zion, and it is increasing and spreading wider and wider, and this principle of Zion, which is peace, will stretch all over the Earth; that is the Millennium.

The Saints will increase, and continue to increase, and virtue, love, holiness and all good principles, will continue to spread and spread, and will rule the nations of the Earth, and who is there that can stop its progress? None, but it will roll until there is no room for the Devil; then he will be bound and shut up. The principles of the Kingdom of God will prevail, from city to city, from nation to nation, until the Devil shall be bound and there is no place for him. They killed the Prophet Joseph for fear he would spread this principle, but it will go and fill the whole Earth; this is true and will come to pass as the Lord lives." (*TPBY* 1:4/6/45)

[13]See note 10.

of our government and its institutions, yet many of the sons of noble sires had stood firm and unshaken in the cause of freedom; even amid the wreck of states and the crash of thrones, they had maintained their integrity, and when they had no longer a country or government to fight for, they retired to the plains of the West, carrying with them the pure spirit of freedom. There, in the midst of a more extensive, a richer and a better country, they had established a government more permanent, strong and lasting, and vastly more extensive and glorious, combining strength and solidity, with the most perfect liberty and freedom. Nor had their labors been confined to the narrow limits of their own immediate country and nation, but had burst the chains of tyranny and broken the yoke of bondage from the growing millions of all nations and colors; and where darkness, ignorance, superstition, cruelty and bloodshed had held dominion for ages, light had sprung up, truth had triumphed, and peace had commenced its universal reign. And where, a century ago, an extensive and fertile country lay desolate and lone, or partially occupied by ignorant and cruel savages, hundreds of millions of intelligent and happy beings were now enjoying all the sweets of domestic felicity. Why then, thought I, shall I mourn? The labors of our fathers were not in vain. On the contrary, the results have been a thousand times more glorious than their most sanguine expectations. The spirit of their institutions has been cherished and maintained. Their temple of liberty enlarged and perfected; while the dross has been separated and destroyed, and the chaff blown to the four winds.

While these thoughts were passing in my mind, the Angel of the Prairies again called my attention. "Come," said he, "son of mortal, let us descend from this high eminence and enter the archives of the Temple of Freedom,[14] and there you shall learn the secret springs, the fountain from which has emanated all this wisdom and greatness. You will then no longer wonder at the magnitude of this glorious organization, the perfection of its principles, or its unparalleled success." So, saying, we descended together through the same long and winding passage, till a door opened into a vast room in the second story of the building, which was gloriously finished and ornamented, and principally occupied with collections of antiquities and monuments and paintings, memorializing numerous and important events. Passing through in the midst of these, we entered a small room in which was carefully deposited numerous sacred books and records. From the midst of these the Angel of the Prairies selected a small

[14]It will be noted that "Freedom" is a central theme in the Theocratic Kingdom which was established by the Prophet. Indeed, in accordance with the revelations given to the Prophet, to every Kingdom is a Law given, and those who do not chose to live by the law of one kingdom will have the option of going to another Kingdom where the laws are likely to be more in accordance with their own nature and disposition (D&C 88:22–24).

volume entitled: "A true and perfect system of Civil and Religious Government, revealed from on High."[15] He then bade me be seated, gave me this book, and bade me read. So saying, he vanished from my sight. I opened the book and read the preface as follows:

"There is a God in heaven who revealeth secrets. Wisdom and might are His. He changeth the times and the seasons. He removeth kings and setteth up kings. He giveth wisdom unto the wise and knowledge unto them that know understanding. His dominion is an everlasting dominion, and His kingdom is from generation to generation. He doth according to His will in the armies of heaven, and among the inhabitants of the earth. And none can stay His hand, or say unto Him,"What doeth thou?' All His works are truth, and His ways are judgment, and those that walk in pride He is able to abase. His kingdom is that which shall not be destroyed, and His dominion shall be even unto the end. As the Maker of the earth and the Father of the people, all power and authority of civil and religious government is vested in Him. He holds the prerogative of electing the officers and making the laws; He holds the right of reproving and admonishing the officers or of removing them at pleasure. Therefore all the forms of civil and religious government which are not appointed, organized and directed by divine revelation, are more or less imperfect and erroneous, and the administration thereof extremely liable to corruption and abuse. The only perfect system of government, then, is a Theocracy; that is, a government under the immediate, constant and direct superintendency of the Almighty.[16] This order of government commenced in Eden, when God chose Adam for a ruler and gave him laws. It was perpetuated in his descendants, such as Seth, Enoch, Noah, Melchizedek, and so on, till it came down to Abraham, and was made hereditary in his seed forever.[17] As it is written, 'Kings shall be of thee, and princes shall come out of thy loins.'

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[15]For a exposition on this "perfect system of Civil and Religious Government" as it was envisioned by the Prophet Joseph Smith, see, *Doctrine of the Priesthood*, Vol. 5 (March 1988) No. 3 and Vol 8 (April 1991) No. 4.

[16]It ought to be remembered that in accordance with the revelations of the Prophet, there are three different kingdoms of Glory, and three different sets of laws by which these different kingdoms will be governed. Yet notwithstanding this, each of these will be governed by the Priesthood, and consequently, each will be classed as a Theocratic Government. Hence — a Telestial Theocracy — a Terrestrial Theocracy — and a Celestial Theocracy (D&C 88:22–24).

[17]See note note 9. The book of Abraham describes the order which was established in Adam's day as a Patriarchal Order: "Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was

"It was manifested clearly in Egypt — Pharaoh himself being instructed and governed by Joseph, as a revelator. Moses also delivered a nation from slavery, dethroned a tyrant, and governed in all things by these same principles. By these Joshua conquered, and by these the Judges of Israel ruled. By this authority Samuel reproved and displaced a corrupted priesthood, in the case of Eli and his sons. By it he anoints King Saul to reign in Israel, and by it he afterwards rejected him for transgression and anointed David in his stead. By virtue of this authority Elijah reproved and rejected Ahab and the priests of Baal, and then proceeded to anoint Jehu king and Elisha for prophet, and by this means remodeled the civil and religious administration of affairs, and saved a nation from the lowest depths of corruption and ruin. By this power, Daniel, the prophet, reproved and instructed Nebuchadnezzar, displaced Belteshazzar, and directed Cyrus; continually impressing upon kings and nations this one important principle, viz: "That God is a revealer of secrets, and claims the right of government over kings and potentates of the earth." To convince Nebuchadnezzar of this one fact, he was driven out from his throne and from the society of men, to dwell among the beasts of the field and to eat grass as the ox, and afterwards restored to his kingdom again. And to convince all nations of this fact, King Nebuchadnezzar wrote his epistle to all nations and languages, in which he bore testimony to the same.

"By this authority Jesus Christ received all power in heaven and on earth, and was therefore seen by the prophet Daniel, coming in the clouds of heaven, to reign over all the earth. By this authority His Apostles governed those who would receive His kingdom in their day — being themselves chosen by the Lord, and not by the people. By this same authority the Gentile Church and people would have been governed from that day to the present, without a schism or division of church or state, were it not for corruption and wickedness, which made war with the Saints, and overcame them, and changed times and laws, as was foretold by the prophet Daniel.[18]

"By this authority the God of heaven promised, by all the holy prophets, that He would set up a kingdom that should destroy and break in pieces all

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after the manner of the government of Ham, which was patriarchal. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father (Abraham 1:25–26). For more on this see *Doctrine of the Priesthood* Vol. 1, No. 5, 1978.

[18]For another similar rendition or accounting by Parley P. Pratt, on the history of "theocracy" and the Patriarchal Order, see his discourse given in the Council Chamber of the Legislative Assembly, on Wednesday, December 15th, 1852, published in *The Teachings of President Brigham Young*, Vol 3:157–156.

these kingdoms, become universal, and stand forever.[19] And that He would do this by the sitting of the Ancient of days, whose raiment was white as snow, and whose hair was like the pure wool; while thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him, and judgment was given to the Saints, and the time came that the Saints possessed the kingdom.

"By this authority the God of heaven has fulfilled that which He spoke by the mouths of His ancient prophets, by revealing from heaven and appointing and establishing a glorious kingdom which shall stand forever.[20]

Therefore sing, O Heavens!
And be joyful, Oh Earth!
For truth has triumphed;
Wisdom and knowledge rule;
Righteousness reigns;
And earth rests in lasting peace.

Thus ended the preface. I was about to read further, but was interrupted by the Angel of the Prairies. "Son of mortal," said he, "you have now read all you are permitted to read at the present time." So saying, he replaced the little book amid the archives of the temple, and bade me follow him. He then conducted me out of the temple, and said:

"Son of mortal, you now understand the nature of the government you have beheld. You see it is not a human monarchy, for man-made kings are tyrant. It is not an aristocracy, for in that case the few trample upon the rights of the many. It is not a democracy, for mobs composed of the mass, with no stronger power to check them, are the greatest tyrants and oppressors in the world.[21] But it is a Theocracy, where the great Eloheim, Jehovah, holds the superior honor. He selects the officers. He reveals and appoints the laws, and He counsels, reproves, directs, guides and holds the reins of government. The venerable Council which you beheld enthroned in majesty and clad in robes

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[19]Daniel 2:44; 7:9–10, 13–14, 21–22, 27.

[20]In accordance with the teachings of the Prophet Joseph Smith, the beginnings of the fulfillment of this Prophecy commenced on March 10th and 11th, 1844, when he organized the Kingdom of God or Council of Fifty.

[21]We find here a most fitting and accurate definition of a true "Democracy". Webster's Dictionary defines "Democracy" as "rule of the majority" — in other words Mob rule. Whatever the majority wants they get. If the majority sees fit to legislate laws and thereby deny the minority of their rights and freedom, a True democracy would allow for it. This is precisely what happened in the case of the Mormon people, hence Pratt speaks from experience. After the Prophet was murdered by a mob, and the perpetrators were taken to trial, Thomas Sharp, who was one of the

of white, with crowns upon their heads, is ***the order of the Ancient of Days***,[22] before whose august presence thrones have been cast down, and tyrants have ceased to rule. You have understood the secret purposes of Providence in relation to the prairies and the West, and of the earth and its destiny. Go forth on your journey, and wander no more; but tell the world of things to come."

At this I awoke, and behold, it was a dream. Instead of a glorious kingdom and city and temple, I beheld the morning sun shining through the crevices of the log cabin where I lodged. Instead of a century numbered with the past, I had spent a night of disturbed and unquiet slumber; and instead of the Angel of the Prairies standing by my side in the act of unfolding

> The secret purposes of fate,
> Which govern men and guide the State,

I beheld my landlord in the act of calling me to breakfast.

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and ring leaders, argued in his paper that Democracy was rule by the majority, and that the majority wanted Joe dead, and consequently what the mob did was lawful. The state of Illinois sustained Sharp's argument by acquitting those who did the murder and thereby refusing to bring them to justice.

In actuality, the Constitutional Government which was established for the United States by the founding fathers is more accurately defined as a "Republic" wherein certain inalienable rights were guaranteed to its citizens, regardless of what the majority may or may not want. But unfortunately these laws have been trampled under foot by politicians, who have in every sense of the word betrayed the people whom they were elected to govern and protect.

[22]See note 4. Altogether there are only a handful of references to the "Order of the Ancient of Days". The earliest significant reference is found in the *History of the Church*, under date of May 4th, 1842, where the Prophet identifies it with the Holy Order:

"I spent the day in the upper part of the store . . . in council with [certain faithful brethren] instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the *highest order of the Melchisedek Priesthood*, setting forth the ***order pertaining to the Ancient of Days***, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the ***Church of the First Born*** . . . . In this council was instituted the ***ancient order*** of things ***for the first time*** in these last days." (*HC* 5:1–2)

Undoubtedly the Prophet derived this title from the 7th chapter of Daniel, where it speaks of the Kingdom and dominion which would be given to the Saints when the Heavenly and Earthly counterpart of this "Ancient Order" were to meet in the Valley of Adam-ondi-Ahman (Daniel 7:9–10, 13–14, 21–22, 27; D&C 116). The Prophet identifies Father Adam as the Ancient of Days who will sit at the head of this Council as the presiding Patriarch, Priest and King.

Those who have been through the Temple will immediately recognize the connection of the statement quoted above with the Endowment. But what many fail to understand is that it is through the Endowment and the Sealing Ordinances that the righteous descendants of Adam are to be bound together in an eternal Family Government and Kingdom — hence its connection to the Patriarchal Order and to Father Adam or the Ancient of Days. It is evident from numerous sources, that the Prophet Joseph Smith identified the Council of Fifty with this "Order of the Ancient of Days". This fact in itself is sufficient to established the Patriarchal nature of the organization of the Council of Fifty.

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 907 –

Section Twenty

A Speech Delivered by Parley P. Pratt
on
Theocracy and Government
by
the Priesthood

A Speech Delivered by Parley P. Pratt on Theocracy and Government by the Priesthood

A Speech delivered by Parley P. Pratt, in the Council Chamber of the Legislative Assembly, at Great Salt Lake City, on Wednesday, December 15th, 1852. (Reported by George D. Watt; WWJ 4:162–170)

"Wednesday, Dec. 15. It was very windy, boisterous and cold with snow this day in G.S.L. City. The House met as usual. Pres. B. Young's mill stopped, the water having frozen in the canyon. . . . . (Journal History)

Editor's note: The diary of Wilford Woodruff, which is the source for this speech, states that it was delivered on Wednesday, the 18th of December, however the 18th, was on a Saturday, and the Legislature did not meet on that day. The "Journal of the Council of Utah" establishes the correct date in the following entry: "Council chamber, Wednesday, December 15th, 1852, 10 A.M. Roll called, quorum present. Prayer by the chaplain. Minutes of 14th read and accepted. No business being presented, P. P. Pratt was called upon and delivered a lecture on the subject of Government. (See G. D. Watt's report.)" Even though the speech was recorded in

Woodruff's Journal, that by no means proves that he was the one who reported it. The account which Woodruff recorded in his Journal appears to be verbatim, which was beyond his reporting capabilities. George D. Watt was the only reporter in the Territory with sufficient skill to report an entire speech word for word — he was the appointed reporter for the Council, and according to their Journal he reported the speech.

My purpose in including Pratt's Speech in this volume, is because of the subject matter which it contains — it very forcefully brings to light the purpose behind much of what President Young both did and said during this crucial period in the History of the Kingdom of God — and not only of President Young, but also of his predecessor, the Prophet Joseph Smith. It was, after all, he who laid the theological foundation for this thinking in the ***Holy Order*** *and* ***Council of Fifty*** *at Nauvoo.*

Truly the concepts developed in this speech are but the ***tip*** *of the* ***proverbial iceberg,*** *which brought Mormonism into sharp contrast with its neighbors. Nonetheless it does clearly portray that there existed an* ***immense undergirding theological foundation*** *behind the Priesthood's continual* ***involvement in politics*** *and government — especially more so than has been typically represented by historians!*

*We do well to remember that the concept of separation of Church and State, or in this case, more accurately expressed, separation of Priesthood and State, is really a new idea, and even if it did not originate in America — it is nonetheless an idea which is foreign to the Bible! The Priesthood (as envisioned by the Prophet Joseph Smith) was not to be curtailed as a mere authority or government, to be arbitrarily accepted or honored by the Saints, but rejected by the world — quite to the contrary, its ultimate destiny was to be the "****Man Child****" which would* ***rule all nations*** *with a rod of Iron (JST Rev. 12:2–7, 13; Isaiah 66:7; TPBY 1:2/10/45; UPR Vol 1, 3rd ed., Parts 61; 67; 105; 106). Even from the very beginning, it is evident, that in the mind of the Prophet,* ***perfect government*** *and* ***perfect union*** *(in all concerns of life and existence) was the very founding concept of the* ***Priesthood*** *and its "****Oath and Covenant****" —* **One With God** *— and* **One With Man!** *And so Brigham Young, when asked the Question, "****What is Priesthood?****" quickly responded: "****Priesthood is a perfect system of Government, that rules and reigns in Eternity.****" And "****Eternity is Here.****" (See TPBY Vol 3:230)*

Council Chamber, Wednesday, December 18th, (sic) 1852, 10 o'clock A.M. Councilor Parley P. Pratt occupied the Chair in the absence of the President [i.e. Willard Richards], but resigned it to address the council. The Honorable Counselor Said:

Gentlemen, I resign my place to the Honorable Councillor on my left and beg the privilege to express my views on government at some length.

No merely human government ever had the power to originate or establish a system of true religion, but on the other hand, a true religious system contains within itself the inherent and inalienable germs of all true government. True

religion has the right and the power to originate government and laws, for individuals, families, corporate bodies, states, nations, empires, or worlds. A true system of religion embraces all the real government that intelligent beings can need, or reasonably desire in the Heavens or on the Earth.[a]

Merely human government never created a Prophet, an Apostle, an Eternal High Priest, a God, or a Son of God. On the other hand, the Eternal Priesthood has created worlds, and peopled them with man and with all the varieties of universal vegetable and animal resources.[a†] The Eternal Priesthood has Elected, Ordained and Anointed Kings and Priests upon our Earth, and filled them with the spirit of wisdom, knowledge, power, might, majesty and dominion, for the benefit, instruction, government, and exaltation of the race of the nations thus favored.

All governments not growing out of the true system and authority of religion, are a perversion, a mockery, a dark unwieldy mass without certainty, stability, or guarantee, for even peace, safety, or perpetuity. All such government is either founded in ignorance or self will, wherein, the people declare, either in word, or in act, that God and inspiration shall not control them, and that an Angel, Prophet, Apostle, Priest or King, commissioned by Him, shall have no rule, or have no sway in their National Councils. All such governments are either in open rebellion against the powers that be, or act wholly ignorant of the powers that have a right to be.

I will illustrate this subject by reference to the past. When man was first placed upon the Earth, did he create governments, or were governments appointed [and] given to him by the Election of God [and] made manifest by Revelation? Did the lower creation rise up and elect Adam, or did God say, "Have thou dominion?"[a‡] From whence then was the first introduction of merely human government upon our Earth?

The answer to this you will find in the words of God, which He spake unto Moses on the mount, as revealed in these days by our great Prophet and martyr,[b] informing us that Adam begat sons and daughters who went out and peopled the land in pairs, long before the birth of Cain and Abel.[c] And when Adam taught them the word of the Lord and the principles of righteousness and true government,[d] Satan came also among them and said unto them, "Believe it not." And they believed not in the teachings of Adam, but [instead] they believed Satan more than God, or more than the ruler He had appointed.[e] There then arose the foundation of self government wi[thout God] — a government which was perpetual for many centuries and which finally filled the Earth with violence and corruption and was overthrown by the flood.[f]

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[a]TPBY 5:12/7/62u [a†]TPBY 3:10/8/54 cv [a‡]Gen. 1:28 [b]Moses 1:1 [c]Moses 5:1–3 [d]Moses 5:12 [e]Moses 5:13–18 [f]Moses 8:22–30; Gen. 6:5–22; 7; 8;&Abraham 1:25–27; D&C 84:14; 107:52; Gen. 6:18; 9:8–17 [b]JST Gen. 9:15–23; Moses 7:42–45; ***TPJS*** 157, 171

Of those who survived the flood, Noah was of course the lawful King, Patriarch or Ruler[g] and after him[h] the Elect[ion] of God continued through the loins of Shem[i] down to Abraham.[j] But in Abraham's day, according to his own writings, lately taken from the tombs of ancient Thebes and translated and published by our great Prophet, we find a man made government existing in Egypt under a race of Pharaohs.[k] This Egypt, according to Abraham's account, was first discovered by Egyptus or [the] daughter of Ham, who afterwards settled her sons in it[l] and from whom sprang the race of Pharaohs and the ancient Egyptians. The same authority also informs us, that Ham and his race were cursed as it regards [the] Priesthood, but blessed in matters pertaining to the fruits of the Earth and of wisdom.[m] And that the Pharaohs and their priests had not the Priesthood, although they pretended to have received it from Ham, their progenitor.[n] Hence we find a government in Egypt of mere human origin and a priesthood and religion, by law established, which worshiped several gods, among which was the crocodile, and which sacrificed human sacrifices upon the Altar of State.[o] Hence the calling out of Abraham and the re-establishing of a Government of God, to be perpetuated in his lineage forever, which lineage is elected, to reign and rule and hold the Keys of Religion, Priesthood, Power and Government, while the Earth endures, and in worlds without end.[p, 1]

This government was perpetuated in the family of Isaac[q] and Jacob[r] and was exemplified in the person of Joseph,[s] who by the gift of Revelation,[t] became prime minister of Egypt[u] and saved his Fathers house and the nation from death by famine.[v] Here is an instance of a mere human government, yielding to be instructed and benefited by a revelation and a Prophet. Behold the result, descending the stream of time, and tracing the fortunes of the chosen or Royal Lineage.

We next find a Moses,[w] a man in whom was the spirit of true religion. By this Religion he overthrew the Egyptians, delivered the nation from bondage, led them forth to freedom[x] and gave them laws.[y] By this Religion his successor Joshua was also elected and qualified through him by the laying on of hands.[z]

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[i]Gen. 9:25–27 [j]see p; Abraham 1:1–4, 18–19, 31: 2:8–11; Gen. 11:10–26; 12:1–3; 13:14–17; 14:18–19; 15:5, 18; 17:1–8; 18:17–19; 22:15–18 [k]Abraham 1:25–27 [l]Abraham 1:23–24 [m]Abraham 1:26 [n]Abraham 1:27 [o]Abraham 1:5–17; Fac. 1:9 [p]See j; Dan. 2:44–45; 4:3, 34; 7:14, 27; Micah 4:1–13; 5:1–3; Isaiah 60; Abraham 2:8–10; D&C 113:5–10; 45:17, 22–30, 56–59; 77:11; 3 Nephi 16:10–15; ***TPJS*** 248–254, 237; TPBY 3:10/9/53 s [q]Gen. 17:15–22; 18:9–15; 21:1–12; 26:2–5; 26:24 [r]Gen. 25:23, 29–34; 27:1–46; 28:4, 10–15; 32:9–12, 24–28; 35:9–12 [s]Gen. 30:22–24; 37:3–4 [t]Gen. 41:25–36 [u]Gen. 41:39–44 [v]Gen. 41:54–57; 42:1–3; 45:5–8 [w]Exodus 1:22; 2:1–10 [x]Exodus chap. 3–13 [y]Exodus Chapts. 20–23; see also Lev., Num. and Deut, [z]Num. 27:12–23; Deut. 31:2–3 [ba]Exodus 18:15–26; Num. 11:16–17; Deut. 1:9–18; Psalms 2:10–11; 2 Chr. 19:4–11

And by this Religion were all the Judges chosen and qualified to fill the Judiciary with equity and justice.[ba]

Now Mr. President, it is clear that none of these glorious events were the result of popular elections, or of human institutions.[2] God gave a system of Religion embracing Inspiration, Visions, Prophets and Priesthood, and that Religion and those Prophets and Revelations created Nations, Governments and Laws. Hence true government in all its branches and ramification is the legitimate result or production of True Religion. For instan[ce], the Prophet Samuel by virtue of his Religious gift, had power to Elect by the word of God and to Anoint Saul to be King of Israel,[bb] and by the same religious authority, he had the right to reprove[bc] and even to reject that same King and to Anoint and place upon the throne a shepherd boy called David in his stead.[bd] And when Samuel was dead[be] and David was king of Israel, Nathan, another Prophet, had power to reprove him for iniquity and to pass Judgment upon him for his sins. [bf] Again when, Elijah had rebuked King Ahab[bg] and all his wicked rulers and adulterous Priests[bh] and had fled to the mountains, because they rebelled and sought his life,[bi] he was commanded to return and Anoint Jehu for King of Israel, Hazael for King of Syria and Elisha for Prophet in his stead,[bj] which he performed and was taken up.[bk]

In all these things I see not a vestige of the trumpery of modem human institutions, either of democracy, whigery, monarchy, or aristocracy. I see nothing in fact but religion standing forth in its own native simplicity and clad in the panoply of its own legitimate heavenly powers, giving government and laws to nations, and appointing and anointing, magistrates, kings and judges to administer the same.

But leaving for a moment the events of Palestine, I glance for a moment at Babylon, where sat Nebuchadnezzar in all the pride of self-confidence and self-government.[bl] This Monarch had denied the hand of God and imputed to himself the power and glory of Babylon and the magnitude and glory of his vast dominion. He had also established a religion and created it. By law at a given signal, all persons on pain of death were to bow down to his images and idols[bm] But Daniel and his [_ _] fellows were there with the true religion, dreams, interpretations, visions, prophesyings, and miracles and the word of God rebuking and punishing him, soon converted him to the Truth.[bn] He then published an Epistle to all Nations and Tongues under his dominions and in all languages, the purpose of which was that God was a revealer of secrets, a worker of signs and wonders, and an originator and controller of political power and government.[bo] In Babylon it was soon conceded that the wisdom

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[bb] I Sam. 9:15–27; 10:1–26 [bc] I Sam. 13:1–14; 15:14–31 [bd] I Sam. 16:1–13 [be] 1 Sam. 25:1; 28:3 [bf] 2 Sam. 12:1–15 [bg] 1 Kings 18:18 [bh] I Kings 18:40 [bi] I Kings 19:1–4 [bj] I Kings 19:15–16 [bk] 2 Kings 2:9–14 [bl] Dan. 4:30 [bm] Dan. 3:1–7 [bn] Dan. 3:28–29 [bo] Dan. chap. 4

of one Revelator or Prophet was ten times more valuable than all the combined wisdom of its sages without this gift. Hence Daniel was wisely placed in power as President of the Presidents, of more than a hundred provinces.[bp] This same Daniel, by the word of the Lord, afterwards reproved and dethroned Belshazzar and placed Cyrus (sic) the Mede upon the Throne of Babylon.[bq] This Monarch obeyed the word of the Lord so far as to restore the Jews and rebuild their City and Temple.[br]

So long as the Jews obeyed the voice of their Prophets, they prospered and were free, but loosing the spirit of prophesy and true religion they forfeited their institutions, laws and doctrine.[bs] Hence John the Baptist and Jesus Christ found them in bondage to a government called Rome. These Romans, like the Greeks before them, had manufactured their own government and religion and then enforced it upon others, insomuch that the Jews themselves, having lost the power of their own religion, were obliged to submit.[bt] John the Baptist and Jesus Christ reproved all the needless trash and powerless forms of Jewish sects[bu] and of Gentile superstition, and restored to the world the gifts of prophesy, visions, revelation and miracles,[bv] which would have broken the human yoke, re-established the independence of Israel, and made Jerusalem the perpetual seat of government for all nations.[bw] But they would not. Jesus Christ would have made their Temple a house of prayer for all nations, in all coming time. He would have placed there the Eternal Keys of Priesthood, Power and Government and Wisdom as is predicted by the ancient Prophets.[bx] Though Heaven and Earth should be moved from their foundation, though the bright luminary of day should refuse its light, the moon cease to fulfill its monthly ordinance and yonder stars be hurled from their places [or] spheres,[by] yet the government, the nationality, the Priesthood, the oracles, the religion, [and] the throne of Israel, should never be removed.[bz] [Neither would] a man be wanting to fill that throne or, a Priest to minister at the altar of her Holy Temple.[ca] All nations would have to come to worship before the Lord, and from this center they would have drawn their Light and Power.[cb] Their Kings [would have been] Chosen and Anointed and Instructed by her Prophets and [the] Apostles would have established Peace and Equity and Justice and Truth in the Earth. In short, there would have been one Lord, and His name one, in all the Earth. [cc] But the Jews rebelled against their King and preferred their own powerless forms of religion.[cd] Jesus and his Apostles on this account removed from their midst the Keys of Government and Power and left them a prey to civil war,

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[bp] Dan. 6:1–3 [bq] Dan. 5:30–31; 6:28 [br] 2 Chr 36:22–23; Ezra 1:1–4, 7; Isaiah 44:28 [bs] Isaiah 1:1–9; 3:8; 6:11; Jer. 1:14–16 [bt] Luke 2:1–5; Mark 12:13–17 [bu] Matt. 3:7–10; 23:13–36 [bv] Mark 16:16–18; John 14:12–13; 1 Cor. 12:1–11, 27–31 [bw] Isaiah 2:3 [bx] Isaiah 2:2–5 [by] Matt. 5:17–18; Luke 16:17 [bz] Dan. 2:44–45; 7:13–14; Jer. 31:31–34 [ca] Dan. 7:18, 27; Mal. 3:3 [cb] Isaiah 2:2–5 [cc] Eph. 4:5: Heb. 8:8–11 [cd] Matt. 23:34–38 [ce] Matt. 24:2; Luke 19:43–44 [cf] John 16:2–3; 2 Thes. 2:1–12

pestilence and famine and to the ravages of the Romans.[ce] After the overthrow of the Jews, the Romans were suffered to imbrue their hands in the blood of Apostles, Prophets and Saints, till none [were] to remain who possessed the Keys of Religion and Government.[cf] It was then the Powers of Darkness triumphed upon our Earth. Self constituted government and human religions over ran our Earth. Truth was banished and fled far away.[cg] Equity could not enter — Justice was paralyzed and stood aghast. Mercy retiring dropped a tear of blood.

The Blackness of Darkness veiled the Earth in mourning.[ch] Ages [and] Centuries, now fled. Politics, Laws [and] Religions have multiplied. Empires, Kingdoms, States [and] Republics have filled the world. But where — O where! The Keys, Powers, Religion, Knowledge or Government of God? Our puritan Fathers fled to the American wilderness to rid themselves from the corruption of ages. Their children made a Government wise and free. But alas, the Priesthood, the Power, the Religion of Heaven had long since been lost to men. Prophets and Apostles were no more. Our Fathers knew this, and therefore as wise honest and consistent men, they refrained from manufacturing a State Religion.[3]

Again were the heavens opened.[ci] The Silence of Ages was broken. The gloom of overhanging night was pierced with a ray from the worlds of endless day. A Celestial spark from the Heavenly Altar was rekindled upon the Earth. The mystic veil was rent in twain. And the fogs and mists of long ages began to roll away, as the gloom of a long night before the rising dawn. In the midst of the only great and free nation upon the Earth, the God of Abraham raised up a mighty Prophet, gave him the Ancient Keys of Religion, Government, and Power[cj] and restored the Apostleship,[ck, 4] with its Keys of Revelation, Vision and Prophecy — through the administration of which, the laws and government were restored to man, and His Kingdom organized upon the Earth,[cl] no more to be thrown down. People, magistrates, senators, governors, and states have opposed its progress, with fire and sword and death, but all in vain. It has waded through calumny, hate and oppression and blood and fire and martyrdom, till it organized itself amid the strong holds of these eternal mountains[cm] and stood forth a noble spectacle, for the wonder and admiration of all nations — a government created by Heaven, preserved by the matchless power of the Almighty and led and instructed by Prophets and Apostles, with the Keys of Revelation.[cn] The United States were constrained to recognize and sustain that which no human power could subdue. Hence the Territorial Government of Utah. And hence the local capacity in which we are now sitting as

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[cg]Amos 8:11 [ch]Isaiah 59:1–15; 60:2 [ci]JSH chap.1; D&C 13; 27:12; 76; 110; 128:18–21; ***UPR*** 18:3–12; 24:29–43; 70:1–13; ***HC*** 2:52; ***PWJS*** 4 [cj]D&C 128:21 [ck]D&C 27:12; 128:20 [cl]***TPJS*** 237; 248–254; 366; ***UPR*** 57a; 57b; 59:9–10; 81; 82 [cm]***JD*** 5:129–130 [cn]TPBY 1:12/28/45

senators and representatives, to give laws, to a territory. In our local, political capacity — executive, legislative and judicial, we are limited to the geographical boundaries prescribed by the act of congress. In this sense our jurisdiction is bounded by Oregon on the north, by California on the west, by 37 of north latitude on the south, and by the snow clad summits of the backbone of our continent on the east, and thus confined in its immediate bearing, to a country not much larger than the British Isles. But the eyes of the nations are upon us. We are a city on a hill — a candle on a candlestick that cannot be hid.[cn†] The great, the noble of heart, the enterprising, the oppressed of all nations will flow to us as a continuous stream. Senators, governors, kings and rulers will cast their eyes to Utah and to her Prophets, Apostles, Revelations, Laws and Institutions, as a model — a pattern in miniature for the renovation of the world.

In our capacity as Prophets, Apostles and Elders, we have the Keys of Authority to organize and give form and Constitution to a thousand local governments like this. Yes, Mr. President, it is ours [to] teach Judges how to rule, to give Senators wisdom and to reprove, instruct and impart wisdom to Presidents and Kings. It is ours to impart Wisdom and Knowledge and Strength and Salvation to the rulers and people of the great Nation which gave us birth.

Until they know this, and seek it at our hands, they will never arise to any considerable degree of permanent prosperity and peace. But on the contrary, vexation, disunion, perplexity [and] division is their doom — and bloody wars and pestilence and storms and fires and whirlwinds and tempest [and] earthquakes and famine will continue to waste them [un]til they shall be constrained to acknowledge the hand of God and to humble themselves, as in the dust, and seek wisdom and instruction at the hand of Prophets and Apostles, as did kings and rulers in days of old — until like Nebuchadnezzar they shall acknowledge that God is a Revelator, a worker of signs and wonders, and an originator and controller of political governments.

Yes, Mr. President our nation and the world shall be taught by the Prophets and all nations [shall] feel the influence of the institutions now being developed in these halls of liberty — the chambers of the eternal mountains of Deseret. Let the United States go on in their own strength, without the inspiration and institutions of the Almighty now offered them by our Prophets. Let them spread abroad their dominions on every side. Let the principles of conquest or of annexation add the Canadas, British America and even Greenland on the North, Spanish and Portugue[se] America to Cape Horn on the South. The west Indies on the East and the Isles of the Pacific, including Japan on the West. Let these countries be gathered under the wings of the wide spread Eagle and let them be peopled by the enterprising of all nations, by hundreds

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[cn†]Matt. 5:14; Phil. 2:15

of millions. Let their rich and almost boundless resources be developed by all these and still remain ignorant and destitute of the Keys of Knowledge and Power which lead and govern the destinies of Deseret or of Utah. Yet shall the Institutions of that same Utah, or of her people, out weigh all this — have more present influence in the destinies of the world, and abide and give laws and religion to man, when the best of mere human, civil, political, moral, social and religious institutions has ceased to be, and its memory only shadowed forth in the dim history of the past.

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 919 –

Section Twenty One

A New Amalgamated Text
of
Joseph's Last Doctrinal Discourse

the Plurality of Gods

16 June 1844

A New Amalgamated Text
of
Joseph's Last Doctrinal Discourse

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the Plurality of Gods

16 June 1844

[A new amalgamated text of] {a Sermon given by the Prophet} Joseph Smith [from] the Stand in a meeting in the Grove, East of the Temple, [at Nauvoo, Illinois, commencing at] 10 o'clock, [on] Sunday Morning, the 16th of June 1844. (Reported by Thomas Bullock, George Laub, and William Patterson McIntire, including the text of scriptures from the King James Version, which he read in his speech. The Bullock, Laub and McIntire reports of this speech have been published in ***The Words of Joseph Smith*** *<1980 Utah — Ehat & Cook> 378–383)*

Editors Note: *Bullock's report is by far the most complete, and it is the account which was used in the* ***History of the Church****. The existence of the Laub and McIntire accounts was not known at the time the* ***History*** *was compiled. Though the two new accounts are brief, yet they record parts which Bullock failed to write. Not only so, but they also mention some scriptures which the Prophet read during his speech, that Bullock did not record.*

No doubt there were other scriptures which the Prophet read from, that are not mentioned in any of the reports. For this reason, I have taken the liberty to add a few scriptures which the Prophet likely would have employed to argue his point.

Probably this meeting lasted about 2 hours — as the Prophet stated near the end of his speech, if it weren't for the rain, he would go on, producing one proof text after another, for 3 or 4 hours.

When you add in the passages of scripture which we know that the Prophet quoted, perhaps we have about half of the text of the Prophet's speech.

Prepared by Fred C. Collier, on 30 January 1984, on the Horseshoe Bend, Vernal, Utah. Words in brackets [] are added by the author — words in braces { } were added in the ***History of the Church****. See HC Vol 6:473–479.*

[This was] General Joseph Smith's last public Discourse on Doctrine!
Prayer by Newell [K.] Whitney — [the] choir sang "Mortals Awake".

The Plurality of Gods

The Prophet commenced by reading Revelations 1st Chapter, 6th Verse:

> *And hath made us Kings and Priests unto God* ***and his Father****;*
> *to him be glory and dominion forever and ever. Amen.*

It is altogether correct in the translation. Now you know that of late some have sprung up and apostatized {from the Church}, and they declare that [the] Prophet believes in a plurality of Gods &c., [for he says "there are gods many and lords many".] And "behold [this is] a very great secret", they cry, ["for it] {proves that he has fallen!"}

It has been my intention to take up this subject {and lay it clearly before the people and} show what my faith is in {relation to this} matter.

I have contemplated the saying of Jesus [when he said he must suffer many things, and be rejected of his generation], and as it was in the days of Noah, so shall it be at his 2nd coming, [they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.] {Luke 17:24–26}

[Even] if it rains, [(it was raining)] I'll preach [upon] the plurality of Gods.

I have selected this text [i.e. Rev 1:6] {for that express purpose} [as it bears out the doctrine which I have taught.] I wish to declare [that] I have always [believed in the plurality of Gods,] and in all congregations, when I have preached {on the subject of the} [Godhead,] it has [always] been [the doctrine of] the plurality of Gods — it has been preached {by the Elders for} 15 years!

I have always declared God to be a distinct personage — [that] Jesus Christ [is] a separate & distinct person[age] from God the Father, {and that} the Holy Ghost [is] a distinct personage, and {a} spirit, and these three constitute three distinct personages, and three [different] Gods. If this is in accordance with the New Testament — lo and behold we have three Gods anyhow, and they are plural {and who can contradict it}! Our text says:

And from Jesus Christ, who . . . washed us from our Sins in his own blood, and hath made us kings and priests ***unto God*** *and* ***his Father****. (****Rev*** *1:5–6)*

The Apost[les] have discovered, that there were Gods above [the Father of our Lord Jesus Christ. Our] God was the Father of our Lord Jesus Christ, [so of whom did John speak, when he alluded to the Father of God the Father!] (Luke 3:38; John 8:41, 54; Moses 6:8–22, 59)]. My object was to preach the scriptures — and [to] preach the doctrine {they contain}: there being a God above the Father of our Lord Jesus Christ.

I am bold to declare, [that] I have taught all the strong doctrines publicly, and [I] always [preach] stronger {doctrine in public than} I preach in private.

John was one of the men [who knew] and the apostle declare[d that] they were made "Kings and Priests unto God [**and his Father**", and God is] the Father of our Lord Jesus Christ. [This passage proves that God the Father has a Father.] It reads just so {in the [book of the] Revelation} [of John]. Hence the doctrine of a plurality of Gods is as prominent in the Bible as any {other} doctrine. It is all over the face of the Bible. It stands [out] beyond the power of controversy — a wayfaring man, though a fool need not fail [to understand it].

gods many and lords many

Paul says "there are gods many and lords many" — (I want to set it [forth] in a plain [and] simple manner) — [Paul says "there are gods many and lords many" both in heaven and on earth, and then he explains]: "But to us there is but one God, [that is only one God] pertaining to us, [and he is the Father, from whom are all spirits . . . and the bodies of our flesh are also from . . . Him" (Acts 17:28–29; Luke 3:38), and He is the God that pertains to us.] . . . (1 Cor 8:5–6; Heb 12:9; James 1:17). [Paul can say this] but if Joe Smith says "there are gods many and lords many", they cry: "Away with him!! Crucify Him!!"

Mankind verily say that the scriptures {are} with them. Search the scriptures and [you will find that] they testify of things that [these] apostates [call] blasphemy. Paul if Joe Smith is a blasphemer — you are! I say "there are gods many and lords many, [both in heaven and on earth,] but to us [there is] only one [God], and we are to be in subjection to that one [God]!

No man can limit the bounds, or the eternal existence of eternal time. [I would ask the apostates, have you] beheld [in vision] the eternal world. [Well if you have not, I have. When I was a boy I saw the Father and the Son, and on the day that I saw them, I saw two Gods. By what authority are you] authorized to say that there is only [one] God? He makes himself a fool [for thinking this], and there is an end of his career {or progress} in knowledge! He cannot obtain all knowledge, for he has sealed up the gate to [it].

Some say I do not interpret [this] {scripture the} same as {they do}. They say it means the heathen god[s]. Paul says there are gods many [and lords many

— and not just on Earth, but also in Heaven, and that] . . . makes a plurality of gods anyhow {inspite of the whims of all men}.

[In any case,] without [their receiving] a revelation [from God], I am not going to [concede the knowledge of] the God of Heaven to them anyhow. [The heavens have been opened to me, and I know the Truth whereof I speak.] You know and I testify that Paul had no allusion to {the heathen gods} . . . I have it [direct] from God, and get over it if you can — [and] I [also] have a witness of the Holy Ghost and a testimony, that Paul had no allusion to the heathen gods in the text.

The Plurality of Gods in the Creation

[I have already demonstrated] twice [that the plurality of Gods is taught in the New Testament (i.e. Rev 1:6 & 1 Cor 8:5]. I will [now] show [it] by referring to the 1st [chapter of] Genesis, as [it reads] in the original Hebrew Bible.

["Eloheim" is] the first word [that speaks of God in the Bible, and it] shows a plurality of Gods — and I want the apostate{s} and learned men to come here and prove to the contrary {if they can}. An unlearned boy must give you a little Hebrew:

"Berosheit &c {***Berosheit baurau Eloheim ait aushamayeen vehau aurait****s,* rendered by the King James' translators}, "In the beginning {God created the heaven and the earth."}

In the beginning rosheit — the head {I want to analyze the word ***Berosheit***. ***Rosh***, the head; ***Sheit***, a grammatical termination. The ***Baith*** was not originally put there when the inspired man wrote it, but it has been since added by an old Jew. ***Baurau*** signifies to bring forth (***TPJS*** 348)}. It should read [that] {"In the beginning} the heads {of the Gods brought forth the Gods} [in order] to organize the Gods [in the Grand Council]," {or as others have translated it, "The head of the Gods called the Gods together."} [The root of the word] Eloheim [is] Eloi, [which means] "God" in the singular. [When you add the suffix] "heim" [to it, it] renders ["Eloi" in the plural as] "Gods". I want [to show] a little learning as well as other fools. [As Alexander] Pope [expressed it]:

> "{A little learning is a dangerous thing.}
> Drink deep, {or taste not the Pierian spring,
> There shallow draughts intoxicate the brain,
> And drinking largely sobers us up again."}

All the confusion {among translators} is for want of drinking {another} draught. In the original Hebrew it read: "In the beginning the head[s of the] Gods organized the heavens and the Earth". [(*Note: This is just as it is acted out in the Endowment, and as it reads in the Book of Abraham.*)] I defy all the learning in the world to refute me. "In the beginning the heads of the Gods organized the heaven and the Earth." Now the learned Priests [moan, and] the people rage, and the heathen imagine a Vain thing (Psalms 2:1; Acts 4:25). [They cannot stand the fire at all — because they are bound down by false traditions.] If we pursue the Hebrew further, it reads:

The Head one of the Gods said, let us make man in our image (Gen 1:26)

I once asked a learned Jew, "If the Hebrew language compels us to render all words ending in "heim" in the plural, why not render ***{Eloheim}*** [which is] the first [biblical reference to God, in the] plural? He replied, "It would ruin the Bible, [but] he acknowledged [that] I was right. I came here to investigate these things precisely as I believe it [to be taught in the Bible]. Hear and judge for yourself, and if you go away satisfied, well and good.

In the very beginning [of] {the Bible [it] shows} [that] there is a plurality of Gods, [and it is set forth in such plainness, that it is] beyond the power of refutation. It is a great subject I am dwelling on. The word Eloheim ought to be [translated] in the plural, all the way through [the creation. It ought to be translated as] "Gods" [It is just as it reads in the Book of Abraham:

And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth. (Abraham 4:1)]

[Again the Hebrew reads:]

"The Heads of the Gods appointed one God for us."

When you take a [correct] view of the subject, it sets one free to see all the beauty, holiness and perfection of the Gods. All I want, is to get the simple truth — [the] naked [truth], and the whole truth.

The Plurality of Gods
— as Manifest in The Christian Godhead or Trinity —
Jesus the Look Alike Twin of His Father

[Some] men say [that] there is [only] one God — [they actually believe that] the Father, {the} Son and the Holy Ghost are only one God. It is a strange God anyhow — three in one, and one in three — it is a curious thing anyhow!

The scripture[s] say, "I and my Father are one (John 10:30), and again that the Father, Son and Holy Ghost are One:

[there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one] (1st John 5:7)

[Actually this passage states very clearly that there are three separate Gods in the Godhead], but [the principal to be understood in passages like this, is that though they are separate Entities, yet even still] these three [Gods are united as one and] agree [as one] in the same thing.

[Again another passage states:

He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth [the express image of] him that sent me (John 12:44–45)

In this passage Christ is declared to be the look alike twin of his Father. Again in John 14 it states:

Philip saith unto him, Lord show us the Father . . . Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me hath seen [the express image of] the Father. (John 14:8–9)]

God [the Father] is a [separate and] distinct [personage] in [and] of Himself, and the Son also is a [separate and] distinct personage, but [notwithstanding he is separate, still the Son is the exact likeness, or] the [express] image of the Father. [This is what Paul taught, and it is the teaching throughout the New Testament — it is all over the face of the Bible.

The 45th Psalm shows that the Father and Son are two separate Gods:

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: **therefore God, Thy God**, hath anointed thee with the oil of gladness above thy fellows. (Psalms 45:6–7)

This passage shows that the Father and Son are separate Gods, and hence the Plurality of Gods. The same thing is shown in Hebrews:]

[God, who . . . spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son . . . Who being the ***Brightness of His Glory,*** and **the Express Image of His Person (Gen 5:1–3**; D&C 107:43) . . . when he had by himself purged our sins, sat down on the **Right Hand** of the **Majesty on High**. Being made so much better than the angels, as he hath by inheritance obtained *a more excellent name than they (i.e.* ***the Son Yahweh)***. For unto which of the angels said he at any time, Thou Art My Son, this day have I **Begotten Thee**? And again, ***I will be to him a Father,*** and **He shall be to Me a Son**? And again, when he bringeth in ***the firstbegotten*** *into the world,* he saith, and let all the angels of God worship him. (See ***The Septuagint***, Deut. 32:43) And . . . . unto the Son he saith, thy throne, O God is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; **therefore God, even Thy God**, hath anointed thee with the oil of gladness above thy fellows. (Hebrews 1:1–9; see also Col. 1:15; 2 Cor. 4:4; Phil. 2:6; John 5:19–21)

Again and again, these passages show that the Father and Son are two separate Beings, and hence the Plurality of Gods. It also shows that the Son is the look alike double of his Father, for he is said to be "the Express Image of his Father's person" — and hence two separate Gods.]

— The Union of the Gods —

[Again the separation of the Father and Son is clearly set forth in the prayer which Jesus made to his Father.] Did [not] the Saviour pray to the Father? [Yes, and this proves that they are separate Beings:]

[Father I pray not for the world, but I pray for those that thou hast given me; for *they are thine,* and ***all mine are thine,*** and *thine are mine;* and I am glorified in them. And

now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, That They May Be One, **As We Are** . . . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that **They All May Be One**; *as thou, Father, **art in me, and I in thee**, that they also may be* **One in Us**: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; That They May Be One, ***even as* We Are One**: *I in them, **and thou in me,*** that They May Be **Made Perfect In One**. (John 17:9–11, 20–23)]

All are to be crammed into one God — [not just the Trinity, but all the Saints with them!] It would make the biggest God in all the world — He is a wonderful[ly] big God — he would be a giant.

I want to read the [Greek] text to you myself:

I am agreed with the Father and
the Father is agreed with me and **We Are Agreed As One**

The Greek shows that [it] should be "**Agreed**":

Father I pray for them that thou hast given me out of the world &c &c. [Holy Father, keep through thine own name those whom thou hast given me], *that they may be agreed,* [**As We Are**." Neither pray I for these alone, but for them also which shall believe on me through their word, *that they all may be* **Agreed** *as thou, Father, art in me, **and I in thee,*** That They also May Be **Agreed In Us,** that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; That They May Be Agreed, *even as* **We Are Agreed**: *I in them,* and ***thou in me,*** that **They May Be Made Perfect In Agreement** (John 17:9–11, 20–23)]

[The Savior is simply praying for his] Apostles and . . . Disciples, [that they] may all *agree in one,* or **be agreed** *in one principle, as thou Father and me* **Are Agreed** — [that they might] **be Of One Mind**, and all come to dwell **In the Unity** *of the faith* [Eph 4:13] and in all the Glory and Everlasting burnings of God (Isaiah 33:14). Then we shall "see as we are seen, [and know as we are known, and He will make us equal in power, and in might, and in dominion" (D&C 76:94–95)], and [we shall then] be as God — and He [will be] as [His] . . . God [or] . . . His Father. [Yet notwithstanding all this], everyone [will still] be . . . a different or separate person — and so are God and Jesus Christ and the Holy Ghost separate persons. But they all **Agree In One**, or [as one in] the self same thing.

The Eternal Intelligence or the Self Existence of Being

I want to reason [more on the subject of the Godhead]. I learned [this] . . . by translating the papyrus now in my house — I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. In order to do that said he, suppose we have two facts that supposes that another fact may exist — two men on the Earth — one wiser than the other, would show that another who is wiser than the wisest may exist:

as also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, **Have No Beginning**; *they existed before,* ***they shall have no end,*** **they shall exist After**, *for they are gnolaum,* **or Eternal**. And the Lord said unto Abraham: these two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they . . . (Abr 3:18–19)

— God the Father has a Father —

Intelligence exist[s] one above another [so] that there is no end to [them]. If Abraham reasoned thus, if Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that [**God the Father of our Divine Father**] **had a Father also**. *Where was there ever* ***a son without a Father?*** Wherever did [a] tree or anything spring into existence **without a Progenitor** — and *everything comes in this way.* Paul says that which is Earthly is in [the] likeness of that which is Heavenly (1 Cor 15:46–48; D&C 77:2). Hence, *if Jesus had a Father,* can we not believe that [**God the Father of Jesus Christ**] . . . **Had a Father Also**! I despise the idea of being scared to death [at such a doctrine, for the Bible is full of it.] (Luke 3:38; Acts 17:28–29; Moses 6:8–22, 59)

— The Holy Ghost is Yet a Spiritual Body —

The Holy Ghost is yet a Spiritual body and [is] waiting to take to himself a [physical] body, as the Savior did, or as God [the Father] did, or [as] the Gods before them [did, when they] took bodies.

— Jesus Did All Things that He Saw His Father Do —

I want you all to pay particular attention [to what] Jesus said: Jesus said that all things that he saw his Father do, he did:

[The Son can do nothing of himself, ***but what he seeth the Father do****: for what things soever he doeth,* ***these also doeth the Son likewise.*** For the Father loveth the Son, *and sheweth him* ***all things that himself doeth*** (John 5:19–36)

This passage states that "what things soever the Father doeth, these also doeth the Son". In adding to this, in John Chapter 10, Jesus states:

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. . . . Therefore doth my Father love me, *because I lay down my life,* **That I Might Take It Again**. . . ***I have power to lay it down,*** and **I Have Power To Take It Again**. This commandment have I received of my Father. (John 10:15–18)]

[In these passages] the saviour says *the work that my father did,* ***do I also,*** and those are the works [that he saw his Father do] — *he took himself a body* ***and then laid down his life,*** that he might Take It Up Again, [just **The Same**

As His Father Had Done Before Him. This is what it states in 1st John chapter 3, that the Father laid down His life for us.]

Hereby perceive we the love of God, **Because He Laid Down His Life For Us** . . . . . and this is his commandment, *that we should believe* ***on the name of his Son*** **Jesus Christ**. (1st John 3:16, 23)]

[What this teaches is that **God the Father** ***"laid down his life for us," just the same as Jesus did!*** Not only so, but in all this, we are given to understand that God] the Father wrought precisely in the same way as His Father had done before [Him — which, in turn, was the same] as [His] Father had done before [Him. Christ] laid down his life and took it up [again, just the] **same as his Father had done before** [**him**]. He did as he was sent [to do], **to lay down his life and take it up again**, and [he] was then [given, or had] committed unto him, the Keys [of the Resurrection]. I know it is good reasoning.

— The Apostasy of Apostates —

I have reason to think that the Church is being purged — I saw Satan [and his angels] fall from heaven, and the way they ran was a caution. All these are wonders and marvelous in our eyes in these last days. So long as men are under the law of God they have no fears, they do not scare themselves.

I want to stick to my text — to show that when men open their lips [to slander me and break their covenants,] they do not injure me, but [they] injure themselves:

to the law and to the testimony: if they speak not according to this word, it is because there is no light in them. (Isaiah 8:20)

— More on the Plurality of Gods —

The eighty second Psalm, first verse [reads as follows]:

God standeth in the congregation of the mighty; **He Judgeth Among The Gods —**

[This passage teaches the plurality of Gods. It also teaches that some of the gods are less than perfect. Again in verses 6 and 7 it states:

I have said, **Ye Are Gods***; and all of you are* **Children of the Most High**. But *ye shall* ***die like men,*** and *fall like one of the princes.* (Psalms 82:1, 6–7)

Once again, this shows a Plurality of Gods. Not only so, but it also shows that the gods can be mortal and die, just as Jesus and his Father once did. The doctrine I have taught can be found throughout the Bible.] They are poured all over the scriptures! When things that are {of} great {importance} are passed over {by} [men] without even a thought, [it shows that they are not inspired]. I want to see all [Truth], in all its bearings ***and hug it to my bosom.*** I believe *all that God ever revealed* and I *never hear of a man being damned* ***for believing too much,*** **But They Are Damned For Unbelief** (Matt 13:58; Mark 16:14; Romans 11:20; Heb 3:12, 19).

[In John chapter 5 it states:

Therefore the Jews sought the more to kill him, because he . . . said . . . **that God was his Father**, *making himself* **Equal With God**. (John 5:18)]

They found fault with Jesus Christ because he said [that God was his Father, and that] he was the Son of God, [and thereby] made himself equal with God. [In like manner, today they find fault with me — and] they say like the apostates of old [that] I must be put down [or killed. (Matt 26:14–15; Mark 14:10–11; John 6:64–71; 13:2, 18, 26–27; 11:47; 19:12) And why so? It is so for the very same reason that they killed Jesus — because I have said that God has established me to be a god to this Church and Kingdom.

Remember what the Jews said to Jesus:

For a good work we stone thee not; but **for Blasphemy**; and *because that thou,* ***being a man,*** **Makest Thyself God**. (John 10:33)

[This shows that the apostates have the same feeling towards me that the Jews did for Jesus.] What {did} Jesus say [in response to his critics]:

Is {it not} written in your law, "**I said, Ye are gods**"? (Psalms 82:6) {If he Called Them Gods, **Unto Whom The Word Of God Came**, and *the scripture cannot be broken*; say ye of him, whom the Father hath sanctified, and sent into the world, *thou blasphemest;* because I said, ***I am the Son of God***?} (John 10:34–36)

[In fact Jesus was their God. It was through Christ in the days of Moses] that [all Israel "did eat the same spiritual meat; And did all] drink [the same spiritual drink: for they {drank} of the {spiritual} Rock [that followed them: and that Rock was Christ." (1 Cor 10:1–4) We learn from this passage that Jesus was the God of Ancient Israel, for he was "the Angel Yahweh" that followed Israel in the cloud as they passed through the Red Sea.]

Of course he would take the honor to himself, [for not only was he the Son of God, but he was also the Christ. But let us stick to our text. What did Jesus say:

Is it not written in your law, "**I said, Ye are gods**"? (Psalms 82:6)] ***If he called them gods,*** **Unto Whom the Word of God Came**, and *the scripture cannot be broken;* say ye of him, whom the Father hath sanctified, and sent into the world, *thou blasphemies;* because I said, *I am the Son of God?* (John 10:24–36)]

[Not only does this passage teach the plurality of gods, but it also states that God condescended to call his Prophets gods, for God's Prophets constitute those "**Unto Whom the Word of God came**". Jesus, whom did ye say were called gods — those "**unto whom the word of God came**". Now the apostates say that the word of God has come to me, for they profess a belief in the Book of Mormon and Doctrine and Covenants.]

Jesus if "*they were called gods* **unto Whom the Word of God {came}**" [and the scripture cannot be broken" — inasmuch as Thy Word has come to me],

why should it be thought incredible that I should say that I am the son of God, [and that I stand as god to this people]. Oh [ye] {poor blind} apostates, did ye never think of this before! These are the quotations that the apostates [need to answer] — take to the scriptures [oh ye apostates and see if you can!]

Apostates Say They Believe in the Doctrine and Covenants

They [all] swear that they believe [in] the Bible, and the Book of Mormon, and {The Doctrine and Covenants}, [but the moment you teach them the doctrine which they contain, they will shatter like glass (***TPJS*** 331)] and then [in return] you will get filth and slander and bogus makers plenty.

One of the {apostates who is now in the} Church prophesied that Joe Smith should never preach any more, and yet I am now preaching.

Go and read the Vision {in the [Doctrine and] Covenants} (D&C 76) [and you will find that it there teaches the doctrine of anointing Kings and Priests and the Plurality of Gods. It is] there {clearly illustrated} [that there is] Glory {upon} Glory. [It teaches that] there is [one glory of the] Sun, [another glory of the] Moon, [and another glory of the] Stars, [and as one Star differs from another Star in Glory], so [also] do [men] Differ in Glory [in the resurrection]. And every man who reigns [as a King and Priest in the Celestial Kingdom] is a God:

> They are they who are the Church of the Firstborn. They are they into whose hands the Father has given all things — They are they who are **Priests and Kings**, ***who have received of his fulness,*** *and of his glory;* And are **Priests of the Most High**, *after the order of Melchizedec,* which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, **They Are Gods, Even the Sons of God** — *Wherefore, all things are theirs,* whether life or death, or things present, or things to come, ***all are their****s and they are Christ's,* **and Christ is God's** (D&C 76:54–59).

[The apostates, by admitting a belief in] the text of the Doctrine and Covenants damn themselves. [But either way there is no difference, for the same doctrine can also be found in the Bible.]

Paul, what do you say [to all this]? They impeached Paul and all went and left him. Paul had seven churches, and [the apostates] drove him off from among them. And yet they cannot do it by me — I rejoice in that — [the Saints know that] my testimony is good!

Paul says "there is one glory of the Sun, [another glory of] the Moon, and [another glory of] the Stars, and as [one] Star differs [from another Star in glory,] so also is the resurrection of the dead." (1 Cor 15:40–42) [This proves that the doctrine of varying degrees of glory and Exaltation is in the Bible.]

The Faithful Shall Be Exalted as Gods, Even the Sons of God

[What did Jesus promise his disciples in the sermon on the mount? He promised them that "the meek" would "inherit the earth" — that the "pure in heart"

would "see God", and that the "peacemakers" would be called "the Children of God". (Matt 5:5–9) Now is this to be said by Jesus without its' being True!]

The scriptures say those who will obey the commandments shall be exalted far above principalities, thrones, dominions and angels (Rom 8:38–39; D&C 121:26–32; 132:13–14, 19) — and [they] are expressly declared to be "Heirs of God and Joint Heirs with Jesus Christ": all having "Eternal Power":

[For as many as are led by the Spirit of God, they are the **Sons of God**. For ye have not received the spirit of bondage again to fear; but ye have received the ***Spirit of Adoption,*** whereby we cry, **Abba, Father**. The Spirit itself beareth witness with our spirit, *that we are* ***the children of God:*** And if Children, then Heirs; **Heirs of God**, and **Joint-Heirs with Christ**; *if so be that we suffer with him,* That We May Be Also **Glorified Together**. For I reckon that *the sufferings of this present time* ***are not worthy*** *to be compared with* **The Glory Which Shall Be Revealed In Us**. For the earnest expectation of the creature waiteth for the manifestation of ***the sons of God***. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered form *the bondage of corruption* into the **Glorious Liberty** of **the Children of God**. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the **Adoption**, to wit, ***the redemption of our body.*** (Romans 8:14–23)]

[According to this then] we . . . also took bodies to lay them down, [that we might] take them up again [in the Glorified state of a Celestial Resurrection. Again consider the following:

Behold, what manner of love the Father hath bestowed upon us, *that we should be called* **the sons of God**: therefore the world knoweth us not, **Because It Knew Him Not** [i.e. The world did not know the Father when he lived on Earth as Adam (Luke 10:22)]. Beloved, now are we **The Sons of God**, and it doth not yet appear what we shall be: but we know that, when he shall appear, **We Shall Be Like Him**; for we shall see him as he is. And *every man that hath this hope in him* ***purifieth himself,*** **Even As He Is Pure**. (1 John 3:1–3; Matt 5:48; Gen 17:1; Lev. 11:44–45; 19:2; 20:7, 26; 21:6–8; Num 15:40; Deut 14:2, 21; 26:19; 28:9; Isa 4:3)]

The scriptures are a {mixture of} very strange doctrine, [especially] {to the Christian world, who are blindly led by the blind}.

The Prophet Stands as **God** to the People —The Fulness of the Priesthood — Kings and Priests and A Perfect Law of Theocracy

I have another scripture [to dwell upon.] Now says God when [he] visited Moses in the Bush. Moses was a stuttering sort of a boy like me. God said [unto Moses,] "Thou shalt be a god unto the Children of Israel, [and] God said "thou shalt be a god unto [thy brother] Aaron, and he shall be [to thee thy mouth, and] thy spokesman]:

[And *the Lord said* thou shalt speak unto . . . *Aaron*, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee, instead of a mouth, and thou shalt be *to him* **Instead of God**. (Exodus 4:16)

Again in Exodus Chapter 7 it states:

The Lord said unto Moses, See, I have made thee **A god to Pharaoh**: and Aaron thy brother shall be *thy prophet.* (Exodus 7:1)]

[We see from this that it is just as Jesus said. Moses was a Prophet and "the **Word of God** *came to him",* and because of this, God established Moses to be a **god** to Pharaoh, and to all the House of Israel (Ex 4:16; 7:1). It is just as the Bible says, Moses stood as God to all those for whom he was given the word of God, and God Himself declared this to be so. So there can be no argument about it.]

[Now] I believe in these gods, that God reveals as gods, to be [the] "Sons of God" [just as the Bible says], and all can "cry Abba" [or] "Father". (Rom 8:15, 14; Job 38:7; John 1:12; 1 John 3:1–3;). [They are the] Sons of God, who [through obedience] exalt[ed] themselves to be Gods, even from before the foundation of the world (Abr 3:22–26; Jer 1:5; Job 1:6; 2:1; 38:7; Alma 13:2–5; John 9:2; D&C 93:21–23, 29), and [they] are all the [Gods, and] the only Gods [that] I have a reverence for.

[Now we have in the Church those who hold the "**Fulness of the Melchizedek Priesthood**" (*TPJS* 322, 337, 308–309, 331), and "those holding the **Fulness of the Melchizedek Priesthood** are **Kings and Priests** unto the Most High God, [and they] hold . . . the **Keys of Power** and **Blessings** [for all those who are in their families]. In fact, that Priesthood is a **Perfect Law of Theocracy**, and [those who hold this Priesthood] **Stand** . . . **As God** ***to give laws to the people***" [who are in their families.] (***TPJS*** 322)

[And just as the Great Jehovah made Moses to be a god to Pharaoh, and to all the House of Israel, and Aaron to be his mouthpiece — just so, the Lord our God has called me to be His Prophet, and the word of God has come to me — and He has made me to be a **Patriarch**, **Priest** and **King** and a **god** *Over all Israel,* and the **Kingdom of God** in these Latter Days — and the Elders are to be my mouthpiece, "and if you do not like it, you must lump it." (***TPJS*** 363)]

John said he was [made] a King [and Priest by Jesus Christ]:

Jesus Christ who hath [washed us from our sins in] his own blood [and hath] made us **Kings and Priests** *to God [**and His Father.**]* (Revelations 1:6; see also Gen 14:18; Heb 7:1; Psa 110:4)

Oh thou [Son of] God who art King of Kings and Lord of Lords, (Rev 17:14; 19:16; Daniel 2:47) [these apostates declare] "we cannot believe thee."

[Here is another proof text from John:

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, tongue, and people, and nation; *And hast made us unto our God* **Kings** and **Priests**: and we shall **Reign On The Earth** [during the **Millenium**]. (Revelations 5:9–10)]

— The Old Catholic Church —

[The] Old Catholic Church is worth more than all [the apostate churches that have come out of her]. Here is a principle of logic that [most] men have no more sense [than to adopt]. I will illustrate [it with] an old apple tree. Here jumps off a branch and says, "I am the true tree and you are corrupt." If the whole tree is corrupt, how can any true thing come out of it. The character of the old [churches] have always been slandered by all the apostates since the world began. I testify again, as God [lives, He] never will acknowledge any apostate. Any man who will betray the Catholics, will betray you, [and if he will betray me, he will betray you]. All men are liars who say that they are of the true [church, when they have as their foundation an apostasy from a corrupt church.

It is the order of heavenly things that whenever the true church has turned into corruption and apostasy and lost the Priesthood, that] God [has] always sent a new dispensation into the world, [with revelation from the heavens to accompany its establishment.] (Matt 9:16–17; Mark 2:21–22; Luke 5:36–37) When men come out and build upon other men's foundation[s, the efficacy of their work cannot rise above the fountain from which they have sprung]. Did I build [up]on another man's foundation? [I have built upon no man's foundation] but my own. I have got ***all the truth*** [which the world possessed] and an **Independent Revelation** *in the Bargain,* and God will bear me off triumphant.

I will drop this subject [for the present]. I wish I could speak for three or four hours, [but] it is not expedient on account of the rain. I [could] still go on and show you proof [up]on proof. All the Bible is equal [in support of this doctrine], one part as [well] as another.

{"On account of the rain it was impossible for Thomas Bullock to report any more"}. (***History of the Church*** Vol 6: <16 June 1844> 479)

[**Note**: Eleven days after the Prophets' triumphal day of giving this speech, he was murdered by his enemies.]

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 935 –

Section Twenty Two

The Highest Law

Some of President Young's Teachings on Union

The Highest Law

Some of President Young's Teachings on Union

I wish the world, or any scientific men in it, would detail the error in a people being one; and I will go still further, and say, being *one in the Lord,* as we are commanded and recommended to be.[a, 1] Do you read of any such thing as the Savior praying, that the Saints might be one with him, as he and the Father are one?[b] The Bible is full of such doctrine, and there is no harm in it, as long as it agrees with the New Testament.[2]

Are the heavens one? Yes. Although we have a short account, in what are called the Scriptures of Truth, that on a certain occasion there was a little confusion in Heaven.[c] The Lord has revealed something of this in these latter days.[d] What was the result? One-third part of the host of Heaven walked out.[e] I do not think the election lasted a great while, if they had two candidates, and it appears they had; and I do not think they stopped very long at the polls, or were very long counting the votes to find out who would be president or who would not, for they turned them out.[f, 3]

Even in the wicked world, where there is so much confusion, where is the good that arises from contention and opposition? I have not seen it, and, as I have said, I cannot see the point. But here in Utah that "one man power" is such a terrible thing. I would ask: Who is that man, and where is the power, and what is the power? It is the power of Him who brought us into existence, and He is the Man[g] who wields it, and He is the Father of

us all,[h] and the God and Father of our Lord Jesus Christ.[i] He is the Maker and Possessor of this earth that we inhabit, and is the Producer of all things upon it. Is He one? Yes. Is His trinity one? Yes.[j, 4]

Have we not learned enough with regard to the character of the Father, Son, and Holy Ghost, to at once believe, admit, and affirm that the Holy Ghost always has and always will operate precisely according to the suggestion of the Father? Not a desire, act, wish, or thought does the Holy Ghost indulge in contrary to that which is dictated by the Father.[k] We all sense this in a degree, because it has always been taught to us. It is taught in the Bible, in the revelations given through Joseph, and in the preaching by the Elders of Israel. It is our tradition, education, and experience in the Kingdom of God. The Holy Ghost, we believe, is one of the Characters that form the Trinity, or the Godhead. Not one person in three, nor three persons in one; but the Father, Son, and Holy Ghost are one in essence, as the hearts of three men who are united in all things.[l] He is one of the three characters we believe in, whose office it is to administer to those of the human family who love the Truth. I have stated that they are *One*, as the hearts of three men might be One. . . . .

We believe that we have a correct idea of the character of the Son from the Writings of the Apostles, so far as they learned it. . . . . According to that history — according to all you have learned, and to all the Holy Ghost has ever borne testimony of to you concerning him, let me ask you the same question in regard to him as I did concerning the Holy Ghost; and what would you say? That he did nothing of himself. He wrought miracles and performed a good work on the earth; but of himself he did nothing. He said, "As I have seen my Father do, so do I."[m] "I came not to do my will, but the will of Him that sent me."[n] We must come to the conclusion that the Son of God did not suggest, dictate, act, or produce any manifestation of his power, of his glory, or of his errand upon the earth, only as it came from the mind and will of his Father. Do you not all firmly believe that the whole soul, heart, reflections, thoughts, and all the being of the Son of God were operated upon and did show forth that all he did manifest and bring forth pertaining to his mission was according to the word and will of his Father? Certainly you do.

Jesus offered up one of the most essential prayers that could possibly be offered up by a human or heavenly being — no matter who, pertaining to the salvation of the people, and embodying a principle without which none can be saved, when he prayed the Father to make his disciples one, as he and his Father were one.[o] He knew that *if they did not become one,* ***they could not be saved*** in the Celestial Kingdom of God. If persons do not see as he did while in the flesh, hear as he heard, understand as he understood, and become precisely as he was, according to their several capacities and callings, ***they can never dwell*** with him and his Father. That same principle stands out as the most

prominent item of teaching in all the teachings and revelations that have ever been given from Heaven to men on the earth. That thread of faith, of feeling, of hope, of joy, and of action may be found through all the instructions that have ever come from Heaven to Earth, in order to bring the children of God — that is, the whole of the human family — the children of our Father, and we as brethren and sisters, parents and children, all emanating from one parentage, back again into the presence of the Father and the Son, to bring up the whole posterity of Father Adam and Mother Eve to enjoy the Light, Glory, Intelligence, Power, Kingdoms, Thrones, and Dominions that are prepared for exalted beings, which could not be until they had taken upon them tabernacles. They could not be exalted unless they were prepared for an Exaltation; and upon no other principle could they be prepared, without taking tabernacles of flesh and being made subject to vanity.[p] The whole of the Divine teachings, from the days of Adam until now, have been to teach the human family to yield to the teachings, dictations, influence, and power of the Holy Gospel to make them **One**. Without that oneness, there is no Salvation for us in the Celestial Kingdom of God.[5]

Jesus says, as it was said yesterday, *Except ye are one,* ***ye are not mine***.[q] Again, he says, I pray thee, Father, to make these, my disciples, **one**, ***as thou, Father, art in me,*** *and I in thee,* that they also may be **one in us**, *I in them, and thou in me,* ***that they may be made*** **perfect in one**.[r] This is a curiosity that ranks among the mysteries that the people do not understand. The Father and I are one, you disciples and I are one; it is quite a curiosity, but it is as true as it is curious. It is nothing more than ***a key-word*** to **Exaltation**, **Glory**, **Power**, and **Excellency**, by which **Principalities**, **Kingdom**[s], **Dominions**, and **Eternal Lives** will surround us.[s, 6]

Inasmuch as the Father, Son, and Holy Ghost are one, the desire of the Saviour, as manifested in his sayings and teachings, is, that ***his people should also be*** **one**,[t] even *as he and his Father* are **one**. If we had the heart, feeling, and faith within us that Jesus had while here in the flesh, should we be scattering in our faith? Should we be divided in our interests? No: We should become ***one***. I have not time to tell you why this people are not identically one; but to the discerning mind the Holy Spirit will manifest the reason in a moment — will lay it before you like an open vision, and you will at once be able to discern thousands of reasons for it. Are they capable of being one? Yes, if they will in all things bring their wills into subjection to the will of the Father.[u, 7]

Will we as Latter-day Saints ***sanctify ourselves*** and become **one** so as to be able to receive the blessings which the Lord has for us.[v, 8] Let the child, when he comes to understanding, and the Father communicates his will to him, say, "Father, from this time, henceforth and forever, I will do thy will." So it has been, beginning with Father Adam,[w] and so it will *continue to be the duty of his posterity* ***who will be sanctified,*** and enter into the **Celestial Kingdom**.[x, 9]

A good deal was said this morning in relation to our organization and possessing a will of our own. Our Father in Heaven has placed within each of our tabernacles the attributes that He Himself possesses. He has given to everyone of us, His children, the germ and foundation of all knowledge and wisdom; and we are fashioned, made and framed for the express purpose of exercising our will that we may become independent and that we may reign, rule and predominate over all things. Brother Heber says that we have not got a will. He meant that we should not let our wills lead us to destruction. We have all a mind, disposition and will,[y] *are capable of becoming* **Gods even the Sons of God**[z] to rule and reign forever and ever. With these wills of ours we will go to the Master — Him whom we have enlisted to obey[aa] as our Teacher, Head and Guide, and from Him we will receive our lessons[ab] day by day, and we will fashion our wills and passions accordingly. You and I and every individual will do this sooner or later. In doing this, however, we will each follow the promptings of the spirit within us; and there will be the same diversity as we now behold.[10]

When we can obtain our correct position before the Lord and one another,[ac] each person will be as useful as another in their sphere and capacity, in our mortal existence. We shall be one in spirit, and one in purpose, and one in faith, and one on our approach to the gospel ultimates to be attained, and in the faithful performance of the duties devolving upon us.[ad] But we shall still retain our individual identity, capacity, and ability; our individual circles of action and influence, our relative connections, our sphere of illuminable [sic] and our room to dwell.[11]

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[1]*JD* Vol 14: <4/8/70> 92; [2]*JD* Vol 3: <8/8/52> 93; [3]*JD* Vol 14: <4/8/70>92–93; [4]*JD* 14: <4/8/70> 92; [5]*JD* Vol6: <11/29/57> 95–96; [6]*JD* Vol 1: <8/14/53 > 272; [7]*JD* Vol 6: <11/29/57> 97; [8]TPBY Vol 6: <8/25/67> *ah;* [9]*JD* Vol 1: <6/13/52> 93; [10]TPBY Vol 6: <8/4/67> *y–z;* [11]TPBY Vol 5: <11/30/62> *am.*

[ag]1 Cor. 15:42–44, 49 [ah]1 John 3:1–3 [ai]Eccl. 12:17; Deut. 32:6–7; Jer. 1:5; Job 38:4–7; Gen. 2:4–5; Moses 3:4–5; Heb. 12:9; James 1:17; John 9:1–2 [a]D&C 38:27; John 17:11, 21–23 [b]John 17:11, 21–23 [c]Jude 6; 2 Peter 2:4; Job 1:6–12; 2:1–6 [d]Moses 4:1–4; Abraham 3:23–28; D&C 76:25–29; 29:36–39 [e]Rev. 12:4; D&C 29:36 [f]Abraham 3:28; 2 Peter 2:4 [g]Moses 6:57; 7:35; Mark 2:27–28; Exodus 15:3; Joshua 5:13–15; 6:1–2; Gen. 32:24–30; 35:9–15 [h]Psa. 82:1, 6; Deut. 32:6; Luke 3:38; Acts 17:28–29; Gen. 1:26–27; 5:1–3 [i]John 20:17 [j]*UPR* 5:2 [k]John 16:13 [l]3 Nephi 11:27, 32, 35–36; 28:10–11; D&C 20:27–28 [m]John 5:19; 7:16; 8:28 [n]John 4:34; 5:30; 6:38 [o]John 17:11, 21–23 [p]Rom. 8:20 [q]D&C 38:27; 51:9; 61:8; 105:4; 1 Cor. 1:10; Moses 7:18 [r]John 17:21–23 [s]D&C 132:15–23 [t]D&C 38:27; John 17:11, 21–23; 1 Cor. 1:10; Phil. 2:1–5; 1 Peter 3:8; Acts 4:31–32 [u]John 4:34; 5:22–23, 30; 6:38; 8:49; Matt. 26:39; Mark 14:36; Luke 22:42; John 12:26; 18:11 [v]D&C 105:4–5 [w]Moses 5:5–6; [x]Exodus 20:12; Matt. 15:4–9; 19:19; Mark 7:10–13; 10:19; Luke 18:20; Gen. 24:1–67 [y]*JD* 1:311–313 [z]D&C 76:58 [aa]John 14:15; 15:10 [ab]*TPJS* 364 [ac]*UPR* 66:11–22; 67:15–19 [ad]D&C 38:27; 105:4–5

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 941 –

Section Twenty Three

Regarding the Union
of
the Celestial Family

A Prophecy Regarding Those Who Reject the Law of the Fulness of the Priesthood

Woe unto them that call Evil Good, and Good Evil — that put Darkness for Light, and Light for Darkness — that put Bitter for Sweet, and Sweet for Bitter! Woe unto them who think themselves Wise and believe themselves to be Enlightened! . . . . . Yea Woe be unto them, for as the Fire Devoureth the Stubble, and the Flame Consumeth the Chaff, so the Root of their Family shall be as Rottenness, and the Blossom of their Children shall go up as Dust: because they have cast away the Law of Yahweh of Hosts, and Despised the Word of the Holy One of Israel. (A New Text of Isaiah 5:20–21, 24)

Regarding the Union of the Celestial Family

A Discourse given by Fred C. Collier commencing at 7:00 p.m. on February 16th, 1987, in the home of Bill Harwell. Persons Present: Fred C. Colllier, Bill Harwell, Opal Harwell, Ann Harwell, Lee Hickenlooper, Helen Margaret Thomas; and the following four Students of Hugh Nibley: Bill Connell, John Ogel, Russel Peak and Steve Christiansen, in company with two of their girlfriends.

Section Twenty Three — Part One

— A Revelation and a Vision Given to the Author —

I'm grateful to be here with you this evening.[1] It has been a while since I have done any public teaching outside my own family circle.

Just so that there is no misunderstanding, I want those who are present to know from the outset, that the Principles which will be taught on this

[1]I had prepared for this occasion through Prayer and Total Fasting for three days, in response to which the Lord heard my Prayers and blessed me with the following outpouring of His Spirit.

Note: In this 3rd eddition some thoughts have been more fully developed — and some of the interjections by others have been removed.

occasion have been revealed to me personally by revelation[2] — and that personal revelation is the actual source of the Doctrinal Concepts which we will be discussing here tonight.

— Revelation Through the Channel of the Priesthood —

I feel deep convictions that the things which will be taught have to do with the work of God here on Earth — that they are Fundamental to the Priesthood — and that it is through the Legitimate Channel of the Priesthood that they are now being made known. Bearing this in mind, I would like to read a statement which was made by the Prophet Joseph Smith. Speaking of the Priesthood he said:

It is the channel through which all knowledge, doctrine, the Plan of Salvation, and every important matter is revealed from Heaven. . . . It is the channel through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the children of men to the present time, *and through which He will make known His purposes to the end of time.* (*TPJS* <5 Oct 1840> 167)

Assuming that the Prophet was right, the great Mysteries of the Kingdom of God always have been, and always will be revealed through the Priesthood. In keeping with this, in accordance with God's own law, as declared above, you may know through your own personal experience, that the two pamphlets which you have read on the *Nauvoo Doctrine*[3] have come from God, and therefore that the concepts contained therein are revealed by Revelation through the Ligitimate Channel of the Priesthood. You may know this, because as you have witnessed, they are possessed of the Spirit of God — and because they have enlarged your soul and uplifted your minds to understand the Celestial Doctrine of the Father's Church and Kingdom. It is for this reason and by your own request, that you are here tonight — that you might learn more.

The Principles that are set forth in the Pamphlets which you have read, represent a composite of many Revelations, which were given by the Spirit of God,

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[2]The speech which follows was predicated upon two Revelations that the Lord had given me — the first of which I received in 1969, and the other a cluster of revelations regarding the Principle of Total Commitment, which I began to experience in 1984. As indicated above, I made reference to these revelations in my discourse, but in view of my listeners, I did not then feel free to give an open accounting of them, but rather settled on teaching the Fundamental Principles and Doctrine which they revealed. In the present publication, this lacking is compensated for by including a brief account of the Revelations themselves.

[3]"The Nauvoo Doctrine in Light of Book of Mormon Prophecy, Part One The Concept", published in *Doctrine of the Priesthood* Vol 3: <November 1986> No. 1; "The Nauvoo Doctrine on Priesthood in Light of Alma Chapter 13", published in *Doctrine of the Priesthood* Vol 3: <December 1986> No. 2.

both before and during the writing process. The Concepts that they teach, reveal the Mind and Doctrinal Teachings of the Prophet Joseph Smith. Not only so but they also lay a Foundation for understanding the Holy Order and Church of the Firstborn — together with the Higher Order and Fulness of the Patriarchal Priesthood — which Organizations and Priesthood were established on earth by the Prophet Joseph Smith at Nauvoo. A great deal of doctrine and history concerning these things has been lost to Latter Day Saints of the Twentieth Century. Because of this it became necessary for God to Restore the knowledge of these things again on earth, via new Revelation from Heaven.

It is because of your request to learn more, that we meet here tonight.[4] — that you might learn those other things which are not written in the two works you have already read. In keeping with this, the things we will be discussing, will be those Principles which inherently follow in the course of that which you have already learned. They will be those Concepts that constitute the Higher Principles pertaining to the Church of the Firstborn and its Priesthood — the Principles that give Life and Soul to the Celestial Church. As with those things which you learned through reading — these other Principles were also revealed through revelation.

In 1969 I received a Revelation regarding the Principles of Judgment as they will pertain to those who enter into the Celestial, Terrestrial and Telestial Kingdoms, as also those who become Sons of Perdition. Through this Revelation it was revealed that ultimately, after forgiveness is obtained through Repentance — or after the Price of Atonement is Paid by the Unrepentant — after this the Kingdom of Glory that an individual inherits, will be Predicated upon what he is, rather than the sins that he committed in the past. Especially important in what was revealed at this time, was the Concept of Celestial Love.

It is my belief that this, together with other revelations which were given me at an early time in my life, were given to prepare me for that work to which I was foreordained before birth — namely, to establish the Doctrine of the Church of the Firstborn, together with its Organizations, Ordinances and Priesthood,

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[4]Several of Hugh Nibley's students had obtained copies of the pamphlets mentioned above and had read them. Upon noticing in the end that there was more yet to be published, they called on the phone, in hopes that they might obtain the other materials. I informed them that nothing further had been published, but if they wanted to meet with me I would teach them. The occasion of this meeting was to fulfil that objective.

[5]A little more than a year after receiving the revelation referred to above, I was ordained by the Laying on of Hands to all the Keys pertaining to the Fulness of the Patriarchal Priesthood. These are those Keys that were Restored in the Kirtland Temple on the 3rd of April 1836. These Keys were conferred upon Benjamin F. Johnson by the Prophet Joseph Smith — who later conferred them upon his grandson Alma Dayer LeBaron — who conferred them upon his son Ross Wesley — who conferred them upon me on the 10th day of August 1970.

and to inaugurate that Era of Time which Pertains to the House of Israel.[5]

About 15 years after receiving the revelation referred to above, I began to experience a series of Revelations regarding the Principle of Union as it exists in the Celestial Kingdom. They had to do with the Union of the Family of Heaven and the Principle of Government as it exists in the Celestial Kingdom — or that Law which must be lived by all those who would become exalted as Gods. As of the time when these things were first revealed, they were all new to me, yet in every way, they were Predicated upon the concept of Celestial Love, which I had been given to understand years before. In other words, the new revelations were built upon the Foundation of the earlier revelation, and went on to reveal the Sociality of the Celestial Kingdom, and the nature of the personal relationships which exist in the Union of the Celestial Family.

The first in this series of Revelations pertained to the Eternal Essence of the Priesthood. About a week later I received a Vision that the Lord gave me in a dream during the night. In this Vision the Family Union in the Celestial Kingdom was portrayed to my minds eye in Vivid terms. Not only was the Principle Conveyed to my mind, but at one and the same time, the whole Concept was also imprinted upon my heart, where it was given to live within. Through the experience of this last Revelation the Horizon of my Mind was broadened and I was Born Again. Ever afterward, the focus of my mind in matters of Doctrine, would always Point to the Principle of Union as it exists in the Celestial Kingdom. I had been given as it were a peek through the keyhole that I might to see the inner workings of Heaven — and the Union of Heavenly beings, as it exists in a Celestial Family.

About a week after receiving this vision, I received yet another revelation regarding the Principle of Adoption, or the Sealing of Men to Men. Through this revelation the essence of the Ceremony of Adoption, together with the Celestial Union that is established between Adopted Sons and their Parents was revealed to my mind, in connection with its ceremony.

A few days after this there was a flood in North East Bountiful. A stream in the mountain to the east had been blocked by floating logs and debris, and when it finally washed out, about 18 inches of mud and water inundated the homes and apartments below. My papers were stored in the basement of my wife's apartment in the north east part of town. About 18 inches of water had leaked into the basement, and some of my papers were damaged. While endeavoring to salvage my papers, I received yet another revelation regarding the activities of the Prophet Joseph Smith at Nauvoo, and the things that he did to prove the loyalty of those who had entered his family kingdom and made covenants with him in the Priesthood.

Through this revelation it was revealed, that if there is anything that a man loves more than God and His Kingdom — that he must offer it up upon the

Altar of Sacrifice, before he can be proven worthy of Exaltation in the Celestial Kingdom. As it was then given me, this revelation revealed the Prophet's mind when he asked Heber C. Kimball for his beloved wife Vilate, and other extreme tests, which the Prophet put upon the men in his councils. It was a Viable Demonstration of the Perfect Love and Loyalty of the Prophet's sons for their father in the Priesthood — the Key Stone upon which the Everlasting Union of the Celestial Family is Predicated. It was a manifestation of the Reality of the Everlasting Covenant into which they had entered, through the Ordinances of the Fulness of the Patriarchal Priesthood.

"The Principle of Total Commitment", and "The True Order of Worship" became the terms which I used to express the Concept of the Covenant. Later I would come to realize that the Prophet spoke of the same Concept as "the Principle" — and "A Perfect Law of Theocracy", or "the Law of the Fulness of the Priesthood" — and that when the Prophet referred to "the Sacrifice Required of Abraham in the Offering of Isaac" (*TPJS* 322), he was speaking to the same Doctrine, and that this was one more aspect of the "Works of Abraham" which must be lived by the Saints if they were to inherit the "Blessings of Abraham" in the Resurrection.

A year later while working on a new amalgamation of the Prophets 16 June 1844 speech on the Plurality of Gods, I received yet another revelation, wherein it was opened up to my mind and revealed that the four Gospels in the New Testament were loaded with references to "The Principle of Total Commitment".

Section Twenty Three — Part Two

I do not want to make this into a mere intellectual occasion, just to satisfy curiosity. My hope is that everyone will go away spiritually uplifted. If religion cannot uplift our lives and make it better — if it cannot bring happiness, then it is not worthwhile. And that applies here on Earth as well as in Eternity.

The Law Upon Which All Blessings are Predicated
&
The Principle of Total Committment

We all hope for Exaltation in our Father's Kingdom. But according to the revelations of the Prophet Joseph Smith, we cannot receive that Exaltation unless we live and abide by certain Conditions and Laws upon which those blessings are Predicated (D&C 130:20; 76:50–70; 132:19–25) — and according to the teachings of the Prophet Joseph Smith, one of those "Laws" is the "Principle of Total Commitment" as it was demonstrated by Abraham in the offering of his Beloved Son Isaac, as also in the case of the Sacrifice of our Lord and Saviour Jesus Christ, as well as in the case of Heber C. Kimball when the Prophet Joseph Smith requested that Heber give his Beloved wife Vilate to the Prophet to be his

wife — all of which bespeak the Principle and Doctrine of "Total Committment as it was both "Taught" and "Practiced" by the Prophet Joseph Smith at Nauvoo. As the Prophet expressed the Doctrine on one occasion:

> The Sacrifice Required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life; he must sacrifice all things. (TPJS <27 Aug 1843> 322)

The kernel of this same Doctrine is also taught in the 6th Lecture on Faith, which until the Administration of President Heber J. Grant, formed a part of the Doctrine & Covenants. Consider the following:

> Let us here observe, that a religion that does not require *the sacrifice of all things* never has power sufficient to produce the Faith necessary unto *Life and Salvation*; for, from the first existence of man, the Faith necessary unto the enjoyment of *Life* and *Salvation* never could be obtained *without the Sacrifice of all earthly things*. It was through this Sacrifice, *and this only*, that God has ordained that men should enjoy Eternal Life; and it is through the medium of the Sacrifice of ***all earthly things*** that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in ***Sacrifice*** *all that he has* for the Truth's Sake, *not even withholding his life*, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the **Faith** necessary for him to lay hold on Eternal Life.
>
> It is in vain for persons to fancy to themselves that they are Heirs with those, or can be Heirs with them, *who have offered their all in* Sacrifice, and by this means obtain faith in God and favor with him so as to obtain ***Eternal Life***, unless they, *in like manner*, offer unto him the same Sacrifice, and through that offering obtain the Knowledge that they are accepted of him. (*UnPublished Revelations* Vol 1: Part 6:7–8)

The Doctrine as stated above is to be found throughout Sacred Scripture — both in the New and Old Testament, as well as in the Book of Mormon and Doctrine & Covenants. It therefore behoves all those who anticipate **Eternal Life** and becoming *Joint Heirs* with Christ, to consider well the doctrine as set forth above, and to Prepare their Hearts and Minds that they might bring their lives into Harmony with the same.

— A Man's Concept of Nobility —

A man's concept of God cannot rise above his own concept of nobility. Neither can a man himself rise above his own concept of nobility. So if your ceiling of understanding is low, then you put a limit upon yourself in your potential for growth and progression as an individual. This is why the Prophet advised the Saints to "go on to Perfection, and to search deeper and deeper into the mysteries of Godliness." (*TPJS* <2 May 1844> 364) — because your

opportunity for growth into a Godlike person is commensurate with your understanding of Celestial Principles.

This is not to say that simply understanding the "Principles of Godliness" will make you a God. It is only through Sacrifice, and a life long Effort, and a Struggle to overcome ourselves and the flesh — together with the same committment and ongoing effort after death — this is the only path that leads to what God is. As the Prophet Joseph expressed it, 'it is not all to be accomplished in this life time', for this life is only the beginning of that Path that leads on into Eternal Progression and Eternal Life.

— As God is Man May Become —

It is a common Mormon cliche that "as man is, God once was and as God is, man may become." Nevertheless, as common as that couplet is, the real comprehension of what God is, is not so common. In every way He is more and greater than we can conceive!

The Old Testament God of Fear
Verses
The New Testament God of Love

Many scholars find the Old Testament a paradox when they compare it to the New Testament. It seems that in some cases the Old Testament portrays God in harsh and sometimes even in cruel terms, while the New Testament portrays a God of Love. But that is not so much in God, as it is in the conceptions of those who wrote it, or those to whom it was written. At all times the revelations which God gives to a people are based upon the capacity and understanding of those to whom they are given. If the highest motivation for doing right that you can comprehend is punishment of a Telestial nature, then God will speak to you in terms of Fear. If on the other hand, you are an honorable person, He will speak to you in terms of Honor, and Fairness. But even better than this, if you can aspire to the Principles of Love, He will speak to you in terms of Love.

To some people the idea of love is: "If you'll scratch my back, I'll scratch yours." This is the common understanding today that many people enter into marriage with. It is a fifty-fifty exchange — "You scratch my back — I'll scratch yours." But that is not the concept of Love that Jesus taught.

The Principles of Judgement in the Three Kingdoms of Glory & Perdition

In order to understand the Celestial Order of Life as it is lived in the Church of the Firstborn, it is necessary to learn about the other kingdoms of glory as well. A real comprehension requires that we understand the different kingdoms by contrast. For this reason I have chosen the Three Degrees of Glory as one of the basic themes for tonight. As we discuss these kingdoms, and the different

Principles that set one kingdom apart from another — then you will be in a better position to assess your own life, and where you really stand before God.

The scriptures say 'many are called, but only a few are chosen'. Everyone thinks they want to go to the Celestial Kingdom, but the truth is that not everyone wants to live the Laws and Principles that people must live who go there. So you should be realistic with yourself, and learn what those principles and precepts are — and after you have learned, then you can make a better assessment of yourself, and the kind of life that you really want to live. Then you will know which kingdom you are going to inherit, because you will know where the kind of life you live will lead. So, with that introduction, I would like to discuss the differences between the three kingdoms of glory.

In the 76th section of the Doctrine and Covenants it states very clearly that telestial beings are "wicked", "whoremongers", "adulterers", "liars", "thieves", "cheats" etc. In accordance with this, Terrestrial people are described as the "Honorable and Just of the Earth." On the other hand, Celestial people are described as those who are Faithful to the Gospel of Jesus Christ. But in contrast to this, the Highest Degree of Glory in the Celestial Kingdom is limited to those who are Faithful to *all* the Principles of the Fulness of the Gospel. However just knowing that fact does not in itself make the whole matter clear.

Most people think that if you are "Good", "Honorable" and "Just", you are a first class citizen of the Celestial Kingdom. Being good in our eyes, is to be Honorable and Just, and if you know someone that is Honorable, that is a person whom you Respect, and you would suppose that they would merit Celestial Glory. That is the common understanding among people. But if we read the scriptures, we find that this is not altogether the case. It takes more than being Honorable to become a Celestial being. Jesus said, that we must Love God with our whole heart, might, mind, strength and soul. In keeping with this, he also said that 'If we Love him, we will keep his commandments.' According to this then, if we really Love God, we will keep His commandments. But if this is true, then the converse of the same argument is also true — that is, if we don't keep God's commandments, notwithstanding the professions of our mouth, we may take this as a reliable manifestation that we do not really Love God.

In accordance with scripture, God requires that all those who are to receive His blessing must keep His Commandments. But as the Prophet Joseph Smith has expressed it, in order to keep the commandments of God, we must first learn what they are (*TPJS* <27 Aug 1842> 256).

When you go to the Telestial Kingdom, or the Terrestrial Kingdom, or the Celestial Kingdom, you go as a person who is clean and free from sin. When a man goes to prison for a crime that he has committed, he is required to pay the debt he owes for what he has done — but after he has paid the debt, he is pronounced clean and goes free. At the time he is released, he is forgiven of his

past and he starts out with a new record — he is a new man. Before any person can inherit a kingdom of glory, either they must repent and receive forgiveness — or they must pay the price of their sins themselves. If you go to the Telestial Kingdom, you will first pay the price of your sins. If you go to the Terrestrial Kingdom, you will first pay the price of your sins. Before you can enter into any kingdom of glory — first you must repent or pay the price of your sins. If you do not repent, you must pay the atonement of your sins the same as Jesus did. Either you repent and Jesus pays it, or you do not repent and you pay it.

After you have paid the debt, you are clean. It is no longer remembered, whether you repented or whether you suffered for your own sins. Either way the debt is removed. But for some reason, after this, some will go to the Telestial Kingdom, while others go to the Terrestrial Kingdom and still others to the Celestial Kingdom. Are there any of you that might have a suggestion as to why that would be? Could you Steve make a comment on that?

Steve: According to D&C 88 people inherit a Kingdom of Glory according to the desires of their heart. Those who desire to go to a Telestial Kingdom go there; those who desire a Terrestrial order go there. In Jacob 4:14 in the Book of Mormon, the Lord tells us that the reason that Israel stumbled is because they desired it; because they desired to have mysteries and things they couldn't understand, the Lord bestowed those upon them, so they purposely stumbled; so it's according to your desire.

Fred: Here on Earth people always say that they want to go to Heaven — they always want the happy place — they want the dazzling lights and the glory of the Celestial Kingdom. This is easy to understand. But for some reason most people don't choose to live the kind of life that is necessary in order to obtain Celestial Blessings.

Even though an unrepentant person may have completely paid the price of his sins, still there is a big difference between him and someone who has repented. This is because People who repent have changed within. Not only has the blemish of sin been erased from their life — but the disposition to commit sin has also been erased. A Telestial person may suffer and pay the price of their sins, but inasmuch as there was no repentance, their evil disposition still remains. In accordance with the law of God, the wicked must pay the price of their sins before they can enter into a kingdom of glory. But unless they repent, though they may be pronounced clean on the outside, they are still corrupt on the inside. In keeping with this, in their future estate as a Telestial being, they will still be evil at heart. Through fear of punishment, they may abstain from acts of aggression — but if they were only to suppose that they can get gain through some dishonorable act, they would be hard pressed to resist the temptation. This is because they are still ruled by an evil disposition — because that which is within them, that inspires them to action, has not changed.

— The Worship of God —

The people who go to the Celestial Kingdom have something in common, which distinguishes them from others who end up in a lesser Kingdom. They worship God! Now to believe in God is not really the worship of God. As President Young said, the Devils in Hell fear and tremble, but this does not prove that they worship God. Most people on Earth acknowledge the reality of God's existence, but this knowledge alone does not constitute Worship. People on Earth may acknowledge God's existence, and even believe in Him, but still not offer Him Reverence or Worship. The idea which I mean to convey is that only Celestial people Worship God.

Lee: Could we get you to describe your terminology of the word worship?

Fred: That is going to be the major discussion of tonight. I wondered for ten years what Worship was. Orson Pratt did not seem to know. The scriptures say that we are to worship God and none else. What is worship? Can you define worship?

Steve: Nibley did a paper on worship and what the meaning of the word worship was. It was that you hold someone in high esteem; that you reverence them; they're sort of like your Lord and Master; they're the ones that you follow; I mean actually follow, not just say that you follow.

Fred: Do you have friends that you hold in high esteem — is the "High Esteem" which you hold for those whom you "Respect" worship?

Jesus said if ye Love me, keep my commandments — is love worship?

Russell: No.

Steve: According to Max Pulver it's "Imitation" — you "Imitate" your Maker — the true disciple — Ignatious said the same thing. What we will "Imitate" is God — you "Resemble" your Maker — that's what Worship really is.

Fred: Do you have any friends or aquaintances that you Respect or Admire — that you try to be like, or whom you Imitate? Do you worship those people? Isn't that what teenagers do with Rock Stars?

O.K., after saying this much about it, I'd like to get into another subject, and then afterwards, we will come back to this — because we need to lay some other ground work for our discussion. I want the Worship of God to be something you Conceptualize in your mind — something that you distinguish from the Love and Respect, or Esteem, or the Admiration which you have for others.

We have high esteem for many of our friends and we hold many in high regard, but we do not worship them — for the scriptures say we are to worship God and none else. So there is something that distinguishes Worship from Love, Respect, Esteem, and even Veneration — because those are things that we do with people for whom we have High Regard. But worship belongs to God alone.

— Judgment in the Three Kingdoms of Glory —

I would like to talk about the Three Degrees of Glory and why it is that we go to one Kingdom or another — not because of what we have done, but because of what they are! We have already discussed the idea that when you die, you go to a place where you pay for your sins — that is if you have not repented. So you are clean, and then after that, you go to a kingdom of glory. But when you go there, it is not based on what you did, so much as it is based on what you are, because you have paid the price of your sins and you are no longer guilty of sin. Now if what you are is a selfish person, who would do anything for your own personal gain, without regard to fairness or honor towards others — if you saw to gain something from another by theft, you would steal — whatever it is that you wanted or thought you wanted — if you thought you could get it in some dishonorable way you would do it. People who do not repent and who commit those kinds of crimes — even though they have paid for their sins, they still retain the same nature. And so it is what they are, not what they did that determines the Kingdom which they inherit.

Russell: It's what's in your heart, not what's on the outside.

Fred: That's right, its what's on the inside, it's what makes you tick.

Russell: But as men we judge from the outside.

Fred: We judge nonetheless, and we must.

Russell: But you see we can't judge because God's the only one who really knows.

Fred: The scriptures say "thou shalt not judge", but when you grow up you are forced with responsibilities to make choices. We choose our friends and we make judgments. We choose our mate and in making our choice we make judgments. We choose good from evil and make judgments on those who do right and wrong in our own eyes, but that is not condemnation — to condemn another person for their faults. It is hard to avoid making judgments, if you know anything at all. Good judgment is a part of wisdom and to be sought after and applies to moral character in people, friendship and everything else — and yet all this notwithstanding, Christ has commanded us to forgive 70 times 7.

People who go to the Terrestrial Kingdom are honorable, and they do not need a policeman to make them honorable. This is in contrast to Telestial people, because they do need a policeman. You do not need someone to stand over and intimidate a terrestrial being — they will be honorable and fair of their own free will and choice. They will do it as a matter of choice, because that is what they want. It is what they believe in, and it is what they are. After they have paid the price of their sins, if they are found to be one of those kinds of people, in whom basic honor dwells, then they are Terrestrial beings.

The Difference Between
— Telestial, Terrestrial & Celestial Beings —

But there is a difference, and a huge difference between a Terrestrial being and a Celestial being.

The only thing you can really contrast a Celestial being to is a Devil — in the sense that they are Opposite — because a Telestial being is not Opposite from a Celestial being. Telestial beings are all selfishly interested in their own advancement and welfare. But Celestial beings and those who become Sons of Perdition, are liable at times to loose sight of their own personal best interest, in view of another overwhelming cause. Individuals who inherit these kingdoms have in their progression far surpassed the motivation of selfishness — they are both Totally Committed to their cause.

What motivates Celestial people in the things that they do? What is the mainspring of their being?

It is Love and the Pure Joy of giving! — and that Celestial Love — is that meaning "If you'll scratch my back, I'll scratch yours"? Actually the back scratching idea has more in common with a business proposition, than it does with the kind of Love that ought to exist between husband and wife.

True Love is wherein you find genuine fulfillment in serving and giving of yourself to others. A person like this goes far beyond Honor. You take a Terrestrial being and they are Honorable alright — they never stole anything, but they do not give anything away either — in other words, they do not freely give of themselves. They expect a fair wage for all they do. They do not do it for nothing. They labor for an Ulterior Motive, but they are Honorable. This is in contrast to a Celestial being who finds his Reward and Fulfillment in the Service of other people — he does not do what he does for an Ulterior Motive. A lot of people want to go to Heaven — they want to go to Heaven so bad, they are willing to do everything God tells them to do, if they can only go there. If they have to go on a mission, they will go. They may not like it, but they will do it. If they have to Love their Neighbor and feed strangers and do this, that, or the other, they will do it, because they want the reward. They are Working for a Wage. They have an idea of what they want and they are going out in a Self Serving manner, to do what they must do, in order to obtain the reward that they hope for. I am not saying that this is bad for a beginning, but this is not what motivates a *Celestial Person*. You do not need an Ulterior Motive to Love others, if you Truly have Love for other people. If you are Truely a Celestial person, Come Hell, or come Heaven, whether or not either place actually exists, it would still be within your own basic nature to give of yourself to others, and you would find a fulfillment in so doing, that would not look for an Ulterior Motive. Many people are caught away in a desire to go to the Celestial Kingdom, but it is all Self Centered. Their eyes are Dazzled by the Glory, but "it is all for me".

Now Jesus did not say Love others more than self, but he did say to Love others as yourself. But there are some things you can do for yourself which you cannot do for others. You can only live one life. You cannot live the life of another. Neither can you make choices for someone else. In that respect you can do more for yourself than you can do for others.

There are times when the Service of Others requires things which may not be pleasant. Jesus found himself in one of those circumstances when on his knees he prayed, "Father, if it be possible let this cup pass from me, nevertheless thy will be done." A mother's Love for her child is demonstrated when she gives her Life for her child, just as Jesus gave his life for us.

If we are to become Joint Heirs with Jesus Christ, we must learn to fill our beings with the same kind of Love that he had for us. When Jesus asked Peter, "lovest thou me" and then demanded of him, that he "Feed my sheep", the ultimate idea to be conveyed was a Complete and Total Unreserved Giving of Self in the Service of God. To forget Self — to forget the niceties of life — to commit your life Totally and Completely to God and His Work and the Love of His children. If we Love God, we will feed His sheep. We will endeavor in every way in our own being, to live in accordance with the High Principles of Love, and we will Give of Ourselves in Service to Others — to Uplift them — to Inspire them to a Better Life, in the hopes that they will take hold of the Principles through the influence of the Spirit — ultimately that they might become as God is.

There is a common concept in giving of self. We all have our dreams for life. "Well, I want this boat, and I want this other thing, and I want this, that, and the other for my life, and I am going to spend ten years in college or whatever, and I am going to get it. And when I am a dentist I am going to charge people fifty dollars an hour or a hundred dollars an hour or maybe more, or if I am a surgeon maybe three thousand dollars an hour to cut and sew," — and ok, it's nice — you can shake hands with people, and they treat you with Respect. You are held in High Esteem and you have Dignity in the Community, because you are Wealthy. It is only natural that people of the world look upon those who have Wealth and Power with Esteem, regardless of their moral character.

But to become what Christ is, we must become like him — there is no short cut. He descended below all things and "the servant is not above his master". The Prophet spoke about those who become Joint Heirs in the Church of the Firstborn, and he taught that they must give of themselves as utterly and completely as Jesus and the Prophets did, and this is no Part Time Commitment.

— God is Not a Part Time God —

God is beyond our comprehension. He is not a part time God — and there are no part time Gods in Eternity. He is not a Sunday-go-to-meeting God, and

no one will ever go where He is while their mind is dominated six days a week with things other than God. Worship is when you are on your knees — and whether you are on your knees, or whether it is simply in your heart — picture the idea of when you are on your knees, and everything you have, and what ever God wants, you will Give, because you Love Him — because you want to Serve Him. This is an Unreserved Giving of Self to God — and if He wants you to be Crucified, you will be Crucified — and if He wants you to give up five, ten, or fifteen years, or even your Whole Life and Being to His Service — you not only give it up, but you do it in Love, without bitterness. And if you do, then you will have the Spirit of God, and it will burn within you, and Enlighten your Mind, and the Heavens will be Opened unto you, and you will then begin to understand some of the basic things about God. It is not until then, that you can really strive in your own being to become what God is — it is not until then that you can begin to comprehend what He is. We can talk about it — we can go to Sunday School once a week, and we can flash out our neat ideas, but Jesus said, "no man can serve two masters" and "a house divided against itself cannot stand".

— Our Worldly Obligations —

Now the interesting thing about life, is that we all have to eat if we want to stay here on Earth very long. We have to have a home to live in, and if we have children, we must provide a place for those children to live and we must feed those children. We have responsibilities!

And where do those responsibilities lead us in the world today? Right into the bowels of Hell, wherein we give nine hours of every day of our life in the service of some gentile who has no interest whatever in God or His kingdom. His primary object is his own Wealth. He pays you enough to Survive so that you can serve him. And if it was not for the profit you made for him, you would not work long in his service.

— Loyalty to Country —

And after you have given nine hours of your life every day, then we have a country that says, "We do not care what you think about God, religion, or anything else, or how you treat other people as long as you honor and obey our law." Mind you, this is not a law given by God — but rather, it is a law given by a fat bureaucracy. So now we have two masters, our employers and our Government.

— A House Divided —

How is it that even though the Lord has told us that "a house divided against itself cannot stand", and that "no man can serve two masters", and that "no man can serve both God and Mammon" — yet we still expect somehow to find ourselves in Celestial Glory after we die — and this too, even though we

consumed the vast majority of our lives in our own self service and in the service of the Devil's kingdom on Earth? You can never develop the Character, and the Personality, and the Love, and the Spirit of God, all of which are necessary in order to inspire you to Celestial Works — you can never be inspired to do these things, while your mind is dominated every day of your life by things that have absolutely nothing to do with God — you are in Temporal Bondage! You are in a trap that you cannot get out of. You cannot become what God is, because you cannot live as He lives — you cannot think as He thinks— because you are too busy doing something else, and you must do it!

The Kingdom of God was created to change this. It was created to inspire people to the Noble Ideals of the Celestial Kingdom. First of all to lift their concepts of life to a Higher Realm — and after it has lifted their minds to that realm, to afford them the opportunity through the institutions of the Kingdom of God to live in accordance with those principles. How can you consume your life in the service of others while you live in a Gentile society?

Jesus said it is more blessed to give than to receive. I challenge you to find a banker anywhere who can prove that is true. The checkbook that he goes by proves, that every time he gives he loses. But in Celestial Society they have a different medium of exchange, and it is not money, nor is it gold. It is Love, and the more you give the more you get — and he that has the most is truly the richest of all — and he who is Greatest in the Kingdom of God is the Servant of All.

The Law of Consecration made it possible so that a man could give his daily toil in life — not in self service — and not in the service of some gentile who did not love God — but rather, through love, to give his life in service to God and his fellow man. In essence the fruit of his life becomes a blessing to humanity. His motive wasn't money — but it was the joy in giving of self. The Law of Consecration made it possible for a man to spend that nine hours every day that we must spend groveling in the pit, in service to God and our fellow man, and in becoming a Christ like individual. Without that principle, no man will ever become what God is.

We have a country that demands certain loyalties of us, but in the Constitution of our country, what it said was that we have certain rights of liberty, and the pursuit of happiness. It did not demand that we love our neighbor. It simply demands that we live on basic honorable terms, and if we choose to live that way, we live above the law, and in accordance with the Constitutional Law of the Land, that is the end of the concern of our government over us. We are free after that to do as we please, every hour of every day.

It was prophesied in the Book of Mormon that this country would be established — a country wherein the Kingdom of God could be planted, where it would grow, where it had the legal right to grow, under the government that was instituted.

I know that many historians today believe that the United States had no obligation to protect the Council of Fifty in its existence — "one government does not have the obligation to preserve the existence of another government within its confines" — but that is not correct. These historians are very ignorant of the Constitution. The Constitution guarantees, for example, that a man has a right to make contracts. It guarantees that a woman will not be forced to testify against her husband, no matter what he may be accused of, because it honors the relationship between man and wife. And in that right to make contracts, the government stands aside, while a man fulfills the commitments he makes, or pays the penalty of not doing so. He is a free agent, responsible for what he does and says and the commitments he makes.

The people who lived in the Kingdom of God were to live above the laws of the land, and inasmuch as they lived above the law, it could not touch them — at least not by constitutional law. The United States government was responsible to protect the Mormon people and its Kingdom from molestation, so long as they did not deprive anyone else of their legal and lawful rights — just as it did in the case of state governments, or the governments of Indian nations and cities — but in this the United States government fell short of its Constitution, for it never did protect the Mormon people. It never did! Instead they denied the Mormon people of their rights.

With the Kingdom of God established, the loyalty problem or division which would otherwise exist within our mind disappears. In our service in the Law of Consecration we give ourselves in the service of God and in the Kingdom of God that we honor — that we obey — it is God — we identify it with God — and there is no conflict of interest.

When the Kingdom of God is established, we have the time to focus our minds upon our own character, and the development of our own being into a Godlike individual. But without its institutions we are in a Part Time Religion, which does not have the potential, nor the power to change our lives in the way we live and think. You do not see the great athletes going to the Olympics when they run once a week. They run their heart out every day. And if you ever become what God is, it will be with no less effort. But there is a difference, because people never get tired of Love. You don't need a vacation from love.

When a man in the Terrestrial Kingdom does something, he does it for an ulterior motive. Now what good would money be if you never could spend it? If you could not go and buy that yacht and go boating, or do whatever it is that pleases your fancy, what good would the money be? You must have time off, so you can go on your own pleasure pursuits with the money that you worked so hard for. It is by this means that the objective of your ulterior motive is satisfied. But a Celestial Being is consumed in the Service of God and they find no need for part time pleasure seeking. That is not to say that

they do not have a well rounded life, but the whole of it is centered in giving and a dedication to God, and they live it as such.

Section Twenty Three — Part Three

The Church of the Firstborn
&
he Principle of Union & Total Committment

The Church of the Firstborn is an organization that the Prophet instituted in Nauvoo. Those who were sealed into it had received their Second Anointings, but before they received their Second Anointings, they gave of themselves. Not just two years on a mission — but for many years. From the time they embarked upon the Gospel Ship they were in the service of God. They gave of themselves and there were principles that the Prophet began to teach. You see, what we are talking about now has to do with the Endowment which inherently belongs to the Third Token of the Priesthood. It has to do with the Melchizedek Priesthood which you receive when you are ordained in the Church of Christ. It has to do with the *true order of worship* — a complete unreserved giving of self to God.

There is *a higher law* which goes beyond, and when you receive your *Fourth Endowment,* or the Endowment associated with *the Fourth Token,* you received this principle. It is referred to by the Prophet as "The Law of the Fullness of the Priesthood", and when you receive the Fourth Endowment the whole of the concept that is given in the Third Endowment is enlarged upon and you are placed on a probationary state.

You see sometimes it is easy in our own self will to give ourselves to a God that is far removed from us. It is easy for us men to demand of our wives that they be completely committed to us. The Old Temple ceremony would tell a man and a woman — when the woman says "I do" she is making covenants with her God, and by this I refer to her earthly husband. The big difference between a man and a woman is that a woman lives with the man that is her God, but the husband — his God is so far removed that he does not even have to hear, unless he wants to. So he can do just as he pleases, and it doesn't matter — and in many cases that is the way it went, and it was not right. But in the Kingdom of God, no man has a right to expect of others more than he expects of himself, not even his wife — for in the Kingdom of God, a man also has his Commitment.

In the first Endowments that were given at Nauvoo, when you received the Fullness of the Gospel, you entered into the Divine Family, and some man on the Earth would become your father. He would become responsible to teach you about the principles whereby you could become like God, and he would be a father to you, whether or not he was by blood. Children born under the Covenant

to parents who were faithful to all the laws of God, were not under the necessity of seeking out such a father. But men who were born outside the Covenant, or who were born to unfaithful parents — they had to find other parents who were in the Covenant. This is because in the Celestial Family, there are no dead limbs — nor are there any branches that have been cut off the tree. In the Celestial Family you are Alive and Vibrant in the Living of the Gospel, and in every way you are Eternally connected into your Geneological Tree in the Divine Family — either this, or you have no place in the Celestial Family at all. Ultimately those who are not born to Parents who are Vibrant in the Fulness of the Gospel, must be sealed to other parents who are. In this sense, sometimes children become as talents which are taken from unfaithful parents, and given to others that are worthy. This is the Law of Adoption, or the Principle of Sealing Men to Men.

When a man enters into an Adoption Covenant with his father in the Priesthood, he Covenants to give himself to his father, just as Completely and Perfectly as the woman is required to give herself to her husband. In Righteousness, the Adopted son is to learn to Love and Honor his father in the Priesthood, just as Jesus Loved and honored his Father. This is the beginning of an Eternal Union! "Be ye One", saith the Lord, "and if ye are not One, ye are not Mine". This is what Jesus prayed for in his last prayer, when he prayed that his disciples might be One with each other, just as he and his Father were One (John 17).

Now the Union that exists between Jesus and his Father is a Structured Union — an Everlasting Father and Son relationship. It is just the same as the relationship that exists between every father and son in the Celestial Kingdom. This is the Union that Jesus prayed for on behalf of his disciples, as is recorded in the 17th chapter of John. Every son in the Kingdom must become One with his father, just as Jesus was One with God. Through the realization of this Covenant, all were to become One in God and this Union was to be the Witness to the world, that they were the true disciples of Christ.

According to the doctrine of Christ, first this Structured Family Union must be established on Earth, before it can exist in Heaven. The time of this life is the day of Salvation — this day of probation is the time to prepare to meet God. As John expressed it: "if we cannot Love those on Earth whom we do know, how can we Love God in Heaven, whom we do not know." Through this Union a Theocratic Government was to be established among the disciples of Christ. It was to be the Family Kingdom of Christ and his Father — the Celestial Kingdom of God on Earth. This is what the Prophet Joseph Smith spoke of, when he referred to "a Perfect Law of Theocracy".

— Different Orders of Theocracy —

If God were to establish a Theocracy for a Telestial Kingdom, He would establish a King under the lesser Priesthood, just as He did in ancient Israel. But,

in keeping with Scripture, this Theocracy would not be "Perfect", as it would be Predicated upon a Carnal Law — it would be similar to that Theocracy which God established through Moses.

In contrast to this, if God were to establish a Theocracy that was Predicated upon a Terrestrial Order, He would establish a Priestly Government with judges to resolve problems between the people. It would be just as the Lord established things in ancient Israel before King Saul. In the Kingdom of a Terrestrial Theocracy, a Priest rules over an honorable people, in temporal things, because they did not chose to live by anything higher. Basically, for them it is a Priestly order of the Lesser Priesthood, and by this I do not necessarily refer to Baptism.

As the Prophet envisioned it in his day, Ultimately the Kingdom of God was to be as the stone cut out of the mountain without hands — a rolling snowball gaining momentum as it went. It was to be composed of subjects from all three kingdoms. There would be a place for everybody — everybody that is, except those who become Sons of Perdition. In bearing this in mind, we must remember that the different kingdoms were to be governed by a different law — at least this is so in some respects. Prior to the Millennium, the Kingdom of God would be under the necessity of governing both the righteous and the wicked, but after the Second Coming, the Wicked would be Destroyed. After this the rule of Christ's Government would be established, and at that time he will be established as King of Kings, not only over his Saints, but also over the heathen who had lived without law.

Unlike the Theocracy of the lesser Kingdoms, in the Celestial Order of Life, fathers and mothers bear rule. Fathers and Mothers rule over their own children — they stand over their own families as Patriarchs and Matriarchs, Priests and Priestesses, and Kings and Queens — and all this too after the order of Melchizedek. In keeping with this, all rule in the Celestial Order of things was to be through Love and agency — it is just as the Prophet said, 'a Perfect Law of Celestial Theocracy' (***TPJS*** 322).

This is in contrast to the Telestial Kingdom, where the Theocratic rule over the wicked is by fear and intimidation — their evil disposition is kept in check by fear of punishment. In the Kingdom of God, a King will rule over the Telestial realm — and in many cases they rule over those who know no higher law than fear and intimidation. (It is in the nature of Evil men to take the Truth, and make evil of it. But it is contrary to the Law of God to give Evil men Power to rule over others, and herein is the problem of the wicked world we live in today.)

It is on this count that Celestial beings differ from those who dwell in lesser kingdoms. You see, there is something about the wicked — they give themselves for an ulterior motive to the highest bidder. They sell themselves like whores, and it does not matter whether it is for money or something else. They sell themselves, and their lives, and their time, to someone else for money — most

all of them have their price, and can be bought. Now the problem with this world, is that Satan knows this, and he (as the endowment prophesy so clearly states) stands up and says, "I will take the Gold and silver of this world and buy up armies and nations, kings, presidents and potentates and rule with blood and horror over all this world." The gold and silver is what Satan uses to buy the people with, and as already stated, most all of them are for sale for the price of a wage. There are so many of these wicked people running around that are for sale — people that can't see past temporal ideals of success — and all the money and the gold and the silver seems to be in the possession of the Devil's Kingdom. So everybody is working for the Devil. That is why it is his world — because the Kingdoms of men in the world all serve him and the people who live in those kingdoms serve him — and it is because they sell themselves to be his servants for the price of a Wage! It is upon this premise that Satan took Jesus up into a high mountain, and tempted him. Satan showed him all the kingdoms of the world, and offered to give them to him, if only he would fall down and worship him. Jesus did not argue with Satan — he did not say, "Now wait a minute Satan, these Kingdoms aren't your's to give." Jesus knew who ruled over those Kingdoms — those kingdoms belonged to Satan, because he rules over them. But the world belongs to Jesus' Father, and the time will come when Satan will be put in his own place, along with all those who have chosen to serve him.

So what do you all do for a living? Is it worthy of the devotion of your life? Does it make the world a better place? Because if it doesn't, you should find another line of work. On the day of judgment, you will be held accountable before God for the choices you have made and the way you spent your life.

There is only one kind of people on Earth that will not sell themselves — only one kind of people that cannot be bought! They are Celestial people. They earnestly desire to give the energy of their lives to a Higher Cause — to God. They give themselves through Love, and they do not count the cost, because the fulfillment is in the giving — and these are the Poor that Jesus spoke of who will inherit the Earth.

— Regarding the Virtues of Communism & Capitalism —

As for the rich, you know what Jesus said about them — no man can serve two masters — and no man can serve both God and Mammon (Matt 6:24) — and it is easier for a Cammel to go through the eye of a needle than it is for a rich man to enter into the Kingdom of God (Matt 19:24).

Really and truly, Capitalism is not in keeping with the Law of God. On the Contrary, it is the degrading system by which Satan and his Kingdom are Empowered — and by which we are made to be the slaves and whores of Satan. Communism and Capitalism are the mechanisms by which Satan places men in Temporal Bondage. Remember the parables of Jesus, how that those who were

bidden to the wedding would not come, but instead went to their "farm" and "merchandise" (Matt 22:5) — and how that: "He that received seed among the thorns is he that heareth the word; and *the care of this world*, and *the deceitfulness of riches*, choke the word, and he becometh *unfruitful*." (Matt 13:22).

By all that Jesus taught, we can know that it is expected of us, that we must give ourselves completely to God. Remember what he said:

> No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you,
>
> O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But *seek ye first the kingdom of God*, and his righteousness; and *all these things shall be added* unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. (Matt 6:24–34)

What God expects is that we will have Perfect Faith and Trust in Him. The Capitalistic system of the world, and the proverbial Carrot which it holds out, has conditioned us to disregard the teachings of Christ. Consequently we devote our lives to temporal success within the Kingdom of Satan, while at the same time we pacify ourselves, by maintaining a belief that in the end, we will make up God's Jewels, and that somehow we will be Saved and Exalted in the Celestial Kingdom.

— The Union of the Celestial Family —
Via
— The Principle of Total Committment —
&
— The Law of the Fulness of the Priesthood —

But back to our subject — through this Bond of Love and Respect, men make a Commitment and a Union with another man through the Law of Adoption. This man becomes his father in the Priesthood, and the Union which is developed between them must be worked until it is Complete and Perfected. It is just as it is in Celestial Marriage. There are obligations — it is a government — it is "a Perfect Law of Theocracy". A woman's God is her husband. A mans

God is his father in the Priesthood. Inasmuch as a man's father is one with God in Heaven — to that extent a mans God is his father — and a womans God is her husband, only insofar as he also is one with God in Heaven. He will be one with his father on Earth, and his father on Earth will be one with his father, who is one with God in Heaven. And they will not sell themselves, nor their Love, any more than a celestial woman would sell her body, or one of her children. We become what Jesus was — saviors on Mount Zion. We give of ourselves!

When this Union is Formed, a Power is Created on Earth — it is a Union that Cannot be Broken by the Powers of Satan. And to the people who are in this Union, Empowered by the Love that Creates it and the Covenants of the Priesthood, Satan has no power. Through this Union they Serve each other. They attain to the Wealth of this world. Through their Union they amass Great Power, because they can outwork all others on Earth. This is because Love is a Greater Power than Selfish Greed. Through their Love for one another, they create a Power that Satan cannot contend against. So ultimately this nucleus that begins to form through the Power of Love and the Covenants of the Priesthood, begins to amass tremendous wealth and power on Earth, and they go to these telestial people and they buy them, just like the Devil did. Only they offer a better price.

In this way, instead of serving the Devil and His Kingdom, all telestial and terrestial beings end up serving God and His Kingdom. Telestial beings will always go to the highest bidder, and when the Celestial order is established on Earth, the power and wealth which is created through their union places them in a position to offer the highest price. This is because the principles of hate and greed upon which Satan's kingdom is founded, cannot compete against the Principles of Love and the Structured Union which exists in the Celestial Order.

— Regarding Telestial People & The Telestial Kingdom —

But you cannot establish God's kingdom on Earth through telestial people. The Telestial Kingdom does not exist independent of the Celestial Kingdom, because it is the Celestial Kingdom which they serve. Telestial people are not capable of governing, nor controlling themselves, but instead they must be governed and controlled by others, hence the need for the Celestial Government to Create the Telestial Government.

Ultimately, Telestial beings will sell themselves into the servitude of the Celestial Kingdom, and they will serve it, and inasmuch as they do this, they become the fish in the fishing pond. And what is the ultimate motive of the celestial people? They go down to the telestial people and they lift them up. They do everything in their power to teach them, so that they might aspire to higher ideals.

We have a belief in our scriptures, a tradition in our religion, that there will some day be a Millennium. The Millennium is to come about when the Kingdom of God takes possession of this Earth, and after Satan's is bound and

chained in the pit. But when this is accomplished, God will not take possession of those who remain through force of arms, through war, or through bloodshed. It is done through the Power of the Union of this Celestial Body of People. They win over — they buy all the other people, and the ones that are left whom they cannot buy — they are already gone, and they become devils.

— The Principles of Statan's kingdom Versus The Econom of God —

You see Hatred is the Opposite of Love, and those who are consumed with Hatred will Destroy their own being in an effort to destroy the object of their Hatred, just as someone who Loves someone else, will give their own life for those that they Love. Satan is committed. He has given his all. He is not blindly led. He is an Avowed and Open enemy to God. He believes in different Principles and Principles too, which lead to a different end. Consequently his kingdom Works and Thrives upon different Principles.

Well, God makes use of everything! He is the greatest economist that anyone could ever conceive, for "it must needs be that there is an opposition in all things." We grow against the trials and tribulation which we successfully meet during our probation in mortality. The things which Satan throws in our way are ultimately stepping stones to a higher glory, if only we can approach them in the Spirit of God and Love and rise above them. Whether in Life or in Death it does not make any difference. Satan is here to fulfill Murphy's Law — to see to it, that if there is anything that can go wrong, it will — so it will not be until we get our act together — until we truly get our lives right, that the mechanism of the Kingdom will work in accordance with the Divine plan.

God will send Elijah
&
The Law of the Fulness of the Priesthood
&
The Millennial Kingdom of Christ

The Millennium will be brought in — the thousand years of peace on our Earth, will come no sooner than this Union is established. This was the Law that Elijah revealed — it is "The Law of the Fullness of the Patriarchal Priesthood". You see there is more to a marriage than just the ceremony. Marriage is not a ceremony and Priesthood is not an ordination — it is what is in your guts — it is what you feel and live within your being that makes a marriage. This is not to say that the ceremony or ordination is not necessary — without the ordinances we cannot have the Spirit of God — and we cannot enter into God's presence — because the ordinances are those things which perfect us, and open up the heavens to us, that we might be led in the Lord's direction. But the point is that Baptism will not wash our sins away unless there is more to it

than just getting wet — because it takes more than a bath to be forgiven.

The scripture says, that God will send Elijah before the great and terrible day of the Lord, and if it were not so the Earth would be entirely wasted at His coming. Why is this so? If there is not a drastic change made on Earth, what would it be good for? Everyone on it would be bought, for they have all prostituted themselves — they have sold themselves to do Satan's bidding for the price of a wage. They have sold themselves for that which will canker. Elijah's mission was to come and reveal "The Law of the Fullness of the Priesthood."

When you enter into this Theocracy, and I speak of a Celestial Theocracy, you enter into an order of Worship where your God becomes a little more near to you than the Man out in space. For a woman it is her husband — for a man it is his father and his mother in the Priesthood. And you Reverence them. And you Love them, and you give all you have to them. You actually Honor your Father and your Mother. You see, it is not in a selfish way that you become a father. For "Thus saith the Lord: No man is fit to be a Father in My Kingdom, save he has first learned to be a Son."

The Fourth Endowment is a time of Probation. It is a time for a woman to learn to Love her husband and to give herself to him — and it is a time for her husband to learn about the same law — to love and honor his wife and children and to love and honor his father and mother, each in their rightful place. It is a time wherein fathers and mothers learn to give of themselves in service to the children in the family that they create on Earth, and they prove themselves. And after they have proven beyond any shadow of a doubt that nothing can break that Union, that Satan is absolutely powerless to affect those within it, then they are ready to receive their Second Anointings, and not before. They have risen above the powers of Death and Hell — they are entitled to the promise of Eternal Life. And they are then told that if they continue to hunger and thirst after righteousness, that Jesus Christ will come unto them and take up his abode with them and will appear unto them, and He will reveal the Father unto them (*TPJS* 149–151).

This is what the Church of the Firstborn is, and becoming this is the patient work and sacrifice of a lifetime! It is the Complete and Total Giving of Self. And it is learning to do it in the Spirit of Love, on behalf of others who may or may not know you — regardless of whether or not they appreciate it. You will remember, as Jesus said, even the hypocrites love their own friends. It is easy to do good to your friends. Even the evil do that. But when you can learn to say what Jesus said, and mean it, when he said "Father, forgive them, for they know not what they do." That is when you have arrived!

In the early Church, this concept was taught. Brigham Young would give anything he had to his father, who ultimately was Joseph Smith. And he was tried. He was tried first of all along the level of the first principle of commitment

— not to a man — not to a father — but to God, through His Church (*JD* 6: <28 Aug 1852> 256). He gave years of sacrifice of his life — he walked away from wealth, homes and possessions, many times. He went on missions, and this too, even when his family was destitute, that he might feed our Father's sheep. Heber C. Kimball did the same. John Taylor did the same. There was nothing the Prophet would ask that they would not do. They loved and respected him — do you understand! They did not have to do it — they wanted to do it. They did not want the pain, nor the deprivation of their families, but they did want to please their father and to serve him. Well, before they knew about the principle of Adoption, they gave themselves in the same way to the Church, which in essence was a possession of the Priesthood. And through that order, they proved themselves, that they could live a life of Total Commitment. And after they had learned to live a life of Total Commitment, then they got to step up into this higher realm, wherein the Commitment became personal.

The Millennium will never come on our Earth until a people will rise up through the Principles of the Church of the Firstborn, and become United and thus chain Satan by the Power of their Love — this they can do by all being bound together as One in a Structured Union, in the act of Worshiping Almighty God. That is what the Council of Fifty was to do. They were a Kingdom — a nucleus — a beginning. There is a power which can only be created through a Structured Union — a Union which is Created and Predicated upon the Covenants of the Priesthood, as administered in the ordinances of the House of the Lord — the Covenants that pertain to the Eternal Family. These are the Ordinances of the Church of the Firstborn. This was to be the working objective of the Saints. But this notwithstanding, ultimately there would be the great burning of the Wicked and UnGodly— and until then, as prophetically foretold, 'the Horn would make war against the Saints, and he would prevail until the Ancient of Days did Sit, at which time the judgment would be given to the Saints of the Most High God' (Daniel 7:21–22).

Question: What ever happened to the Council of Fifty?

Fred: They went into oblivion. It doesn't exist — the principles of it were lost to the Saints — they were lost, and with that — what good is half a cup. Have you ever tried to drink out of half a cup or a cup without a bottom? Half of the Gospel does not work — half of the Kingdom does not work. You cannot take any piece away from it, and have something that functions as it should. It becomes crippled and disabled.

— The Church of Jesus Christ is a Crutch—

When they first came to Utah they tried to set up the whole Patriarchal Order under Adoption. But they failed in this effort, and then they reverted back to the gentile order, which is incompatible with the full blown Order of

the Kingdom of God — that was the first breaking down of the Patriarchal order. The Church of Jesus Christ as it existed in Kirtland is incompatible with the Church of the Firstborn. And when they went back to the Kirtland organization, then they were incompatible, so they couldn't institute all the Principles and Ordinances of the Kingdom that would have made a Strong Family. You see, the Church of Christ is like a crutch for someone who doesn't have a family. When you use a crutch, you weaken. Now sometime if you break your leg, it's nice to have a crutch, but if you keep using it after it has healed, then your leg becomes weak. The Church was a crutch to the family. It's supposed to teach people the basic principles of the gospel of Christ, so that they can prepare to enter into this family order and then live by it. But it never let loose — the Gentile Church never let loose! In accordance with the original plan, when you went into the Temple and got your Fourth Endowment, you were to be initiated into the whole order of things. But as it existed in Utah, the ceiling became the Gentile Church.

You go through the Temple — you get all these ordinances, and what do they mean? Who knows — God only! They lost the knowledge of what it meant, and today, people go through the Temple by hordes, and don't even dream of what the Temple Ordinances mean. Last year my father was asked by his son Mile what the Temple Endowment was for. My brother was a returned missionary, and had received his endowment. My father was a temple worker, and he just looked at my brother and told him, "I'll be darned if I know Mike — I know they say it's supposed to make you a God, but I'll be darned if I can figure out how it does."

Plural marriage was a principle whereby women learned to give of themselves — to Love each other — to overcome jealousy and to Enlarge the Circle of Love in their Family. The Law of Consecration and Adoption was a Principle whereby the men learned the same. It involved a tremendous personal growth. When you went through the Endowment you discovered these principles, and as you discovered them — of course you cannot rise above your own concept of nobility — but as soon as you have these higher ideals, then you can make a choice: "Do I want that? Do I really want that? Or is my hope for Exaltation just something nice to think about once in a while on Sunday? Actually I would rather go boating. Or I would rather go do this, that, or the other. I would rather serve myself."

"Many are called, but only a few are chosen", and the reason is because they do not choose to Live their lives in accordance with the Celestial Laws of God — because real Christ-like Love is not in them. But the fact that it is not, does not prove that it cannot be! And that is the calling of Celestial people — to reach down and touch the hearts of those who have not yet received the Spirit, and lift them up — even if they do not appreciate it — even if they are the ones who nail you to the cross. Jesus was the perfect example — Adam before him.

Adam was a Celestial Resurrected being. He came to this Earth and reduced himself to the capacity of a mortal being, like a child without a memory. The first "Perfect" examples on Earth were Adam and Eve (D&C 107:43).

— The Times of the Gentiles & The Times of Israel —

Our Dispensation is divided into two basic time periods. All of these things are discussed in the Book of Mormon. The prophesies are all there. It tells what would happen. The Gospel was first revealed to the Gentiles. You can read about that in the Doctrine and Covenants Section 109 verse 60. The Church of Jesus Christ of Latter Day Saints is identified in scripture with the Gentiles. There were the Believing Gentiles and the Unbelieving Gentiles. And the Unbelieving Gentiles — they were Heathens. But the Believing Gentiles — they were the Saints who received the Gospel. And the time would come when these first principles would be revealed to the Gentiles. You can read about this in the Doctrine and Covenants section 45, verses 17, 22–30; 3rd Nephi chapter 16 verses 10–15; in section 113; in Romans chapter 11. It is all over the Book of Mormon and I cannot begin to quote all the scriptures on it.

When the believing Gentiles turned against the Gospel of the Father, "behold saith the Father, I will bring the fullness of My Gospel from among them. And I will show unto you O house of Israel that the Gentiles shall not have power over you." Well how is that going to come about? The Gentiles had power over Israel. They had the Priesthood — Israel did not! When the Father takes His Gospel to Israel, then the Gentiles no longer have power over them. And what happens? Why was the Church of Christ created? To a bastard generation — to bring them to the Father. But when they whack off the Top, and all the *Higher Principles* that would lead into the Father's Church and Kingdom, then the whole Priesthood purpose of their existence becomes Null and Void. That does not go to say that they do not do good. It does not go to say that they do not have good people, but good people are all over this world.

The Latter-day Saints have a higher understanding than any other people on Earth. They should! They are the closest to the Restoration. But if they will not Implement the Principles of the Gospel that would perfect their own character into Christ-like personalities, so that they can go through the world as Saviors on Mount Zion and utterly chain Satan, then they become as the "Salt that hath Lost its Savor", which is spoken of in the Doctrine and Covenants section 101 verses 39–43; and section 103 verse 10. It is spoken of in 3rd Nephi chapter 16 verse 15. And when the Gentiles shall turn against the Gospel of the Father, then they shall become as "Salt that hath Lost its Savor, which is thenceforth Good for Nothing but to be Cast Out, and Trodden under the feet of my people O house of Israel". This is what is prophecied of in 3rd Nephi, chapter 16:

Jesus Christ: ***Thus Commandeth the Father*** *that I should say unto you: At that day when the Gentiles [i.e. the Latter Day Saints] (D&C 109:60) shall* ***Sin Against My Gospel*** *[i.e. when they sin against the Gospel of the Father] (D&C, Official Declaration 1, pp. 291–292; Isaiah 28:14–15; 24:1–6; D&C 98:4–15), and shall Reject the Fulness of My Gospel [i.e. when they Reject the Fulness of the Gospel of the Father] (2 Nephi 28:20–32), and shall be Lifted Up in the Pride of their Hearts* ***above all nations****, and above all the people of the whole earth, and shall be filled with all manner of Lyings, and of Deceits, and of Mischiefs, and all manner of Hypocrisy, and Murders, and Priestcrafts, and Whoredoms, and of* ***Secret Abominations****; and if they shall do* ***all those things*** *(Mormon 8:38; D&C 112:24–26), and Shall Reject the Fulness of My Gospel (Isaiah 24:3–6), behold,* ***Saith the Father, I will bring the Fulness of My Gospel From Among Them.*** [In order to take the Fulness of the Gospel of the Father from them, of necessity they must have first had it.]

And ***Then Will I Remember my Covenant*** *which I have made unto My people, O* ***House of Israel****, and* ***I will bring My Gospel unto them (Romans 11)****. And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you (D&C 113:7–10); but I will remember my covenant unto you,* ***O House of Israel****, and ye shall come unto the* ***Knowledge*** *of the* ***Fulness of My Gospel*** *[i.e. the Fulness of the Gospel of the Father].*

But if the Gentiles will ***Repent*** *and* ***Return Unto Me,*** *saith the Father* ***[i.e. in order to Repent and Return to the Father, they must have been with the Father before and left Him — or as the earlier verses in this passage express it, they possessed the Fulness of the Father's Gospel before and left it]****, behold they shall be* ***Numbered Among My People,*** *O* ***House of Israel****. And I will not suffer my people, who are of the house of Israel, to go through among them, and* ***tread them down****, Saith the Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down (3 Nephi 21), and they shall be* ***As Salt That Hath Lost Its Savor*** *(D&C 101:38–39), which is thenceforth* ***good for nothing*** *but to be* ***Cast Out****, and to be trodden under foot of my people (3 Nephi 21:1–29), O house of Israel. (3 Nephi 16:10–15; D&C 45:17, 22–33, 56–57; 133:1–2, 65–74)*

When men are Called unto mine Everlasting Gospel, and Covenant with an Everlasting Covenant, they are accounted as the ***Salt of the Earth*** *and the* ***Savor of Men****; They are called to be the savor of men; therefore, if that Salt of the Earth* ***Lose its Savor****, behold, it is thenceforth* ***Good For Nothing*** *only to be Cast Out and Trodden Under the Feet of Men. (D&C 101:39–40; 103:8–10)*

Now these words, O Lord, we have spoken before thee, concerning the Revelations and Commandments which thou hast given unto us [i.e. the Latter Day Saints], ***Who Are Identified With The Gentiles****. (D&C 109:60)*

The land shall be utterly emptied, and utterly spoiled: for Yahweh hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

The earth also is defiled under the inhabitants thereof; ***because they have transgressed the laws [of God]****, Changed the Ordinance [of the Priesthood],* ***Broken the Everlasting Covenant [Thereof —*** because they, i.e. the Priesthood, have declared that the Saints should obey the Devil and his emissaries rather than God (D&C Official Declaration

1, pp. 291–292; D&C 98:4–15; *UPR* Vol 1, 3rd ed. Parts 104:34–40; 114:1–9; 118:1–27)]. *Therefore hath the* ***Curse Devoured the Earth****, and they that dwell therein are desolate: therefore the inhabitants of the earth* ***are burned****, and* ***few men left****. (Isaiah 24:3–6)*

For those who will reach out for the Spirit and take the time to study, the intended meaning and interpretation of these scriptures will become self evident — namely that the Apostasy of the Restored Church was foretold in Scripture in many places and this includes the Book of Mormon!

We have the Principles and the Light and the prophesies, and the Spirit of the Living God, to all those who will search after it — who will look to the Light, and when they receive it, to give of themselves, to become what they really profess to desire — to be what God is! And you cannot do it by being a part time Saint. There are no part time Gods. And you cannot be a full time God without the institutions of the Kingdom of God making it possible, so that you can assume the Responsibilities of Parents, of husband and wife, and the natural Responsibilities that you owe to others as well as to yourself, while at the same time you serve God. So you see, you are in a trap — it is just a lot of talk. You do not have an opportunity to live your life and commit it completely to God, because the institutions of the Kingdom that would perfect your own character, are not now afforded you, or offered to you as Principles which you can live in this life. And until under the Priesthood and its authority those institutions are offered to you, you do not have a chance. Now the scriptures say that you cannot be damned if you do not have a chance — but you are being offered your chance tonight! And that is something that each of you must weigh under the influence of the Spirit — and as you grow close to God, He will answer you. He will open your mind, and the Visions of Eternity will open to your view and you will know the Truth for yourself. But you can only know as you give of yourself to find out.

You see, Knowledge and Faith are different things. Blind faith is a fools errand — but Knowledge without Faith is Cold and Indifferent, and without Life. Faith is a Living, Feeling thing, that only Living, Feeling beings can have. You might learn something tonight, but if you do not embody it in your Faith, and begin to implement these saving and exalting principles into your lives — if all you do is intellectualize, then your hopes for Exaltation in the Celestial Kingdom will be in vain, for your lives will remain unchanged. Mere desire will not buy you a ticket to the Celestial Kingdom, for by your works will ye be judged.

Russel: I have heard other people talk about the Church of the Firstborn, and I don't know if my understanding is correct or not, but I guess there are various groups of it in Salt Lake.

Fred: Not really. In the past there have been different sects, including protestant sects, that have called themselves the Church of the Firstborn, but none of these other organizations were in any way founded upon the principles which we have discussed tonight. . . .

If you make noise about the things you learn tonight, you will be cut off. If you learn that Adam is our Father in Heaven and you tell it too loud, you won't stay long in the Church. If you go to the general authorities and ask to live plural marriage, you won't stay long in the Church.

John: I got one quick question — you mentioned that we work for people that obviously aren't perfect — I have no problem with that — what do you propose that we do instead?

Fred: I don't think anyone is perfect, but in the law of Consecration the object is to serve others.

John: Right, how can we serve others if we can't even feed them? I just want a pragmatic [answer].

Fred: Right, and I'm very pragmatic — I tried to lay that out very clearly tonight — the idea is that when you create a Union, and you begin to work together, then the means to do those kinds of things will come in your way. But, again, I would say that all of this is to take place under the Priesthood. And you have to have legitimate Priesthood to practice its Ordinances.

Russell: As I read in the book and in some of the pamphlets — *The Nauvoo Doctrine* — what you are saying is that there are two orders of the Priesthood.

Fred: That is correct. There is the Higher Order and Fulness of the Patriarchal Priesthood, which is the Priesthood of the Father, or the Higher Order and Fulness of the High Priesthood of the Holy Order of God, which was Restored in the Kirtland Temple by Moses, Elias or Noah and Elijah (D&C 110) and which is represented by the 4th Token in the Endowment Ceremony —- and then there is the lesser part of the Melchizedek Priesthood which was Restored by Peter, James and John, and through which the Church of Christ functions, which is symbolized by the 3rd Token in the Endowment Ceremony.

Russell: And in the Church of the Firstborn, you're part of the Patriarchal Priesthood — the binding of families together I guess . . . .

I am just trying to understand where you are coming from — can't you live the Law of Consecration if you are a member of the Church?

Fred: You might could, if you were very careful about it.

Opal: But the thing is — who are you going to live it to?

Fred: How are you going to live it under the Priesthood?

Russell: I know of people that live the Law of Consecration.

Fred: The Kingdom of God does not exist independent of the Priesthood. You can live all the righteous laws of God — no amount of authority gives anyone the right to deny you the right to live the gospel — you have a right to love your neighbors — you have the right to marry and bear children, and you have the right, if you want, to marry all the wives you want — but if you want them forever you must have your marriages sealed by the Priesthood, and

under the Covenants of the Priesthood — and you're going to have to live all those Covenants under the Authority of the Priesthood.

Russell: Now this Patriarchal Priesthood — is that in the Church now, according to your opinion or what?

Fred: The institutions of the Father's Kingdom were rejected by the people in the Church, and by the leaders of the Church, and what I am saying is that they are in essence in apostasy — in an indifferent apostasy, many of them.

Steve: Section one of the Doctrine and Covenants talks about that — it says "this is the only true and living Church upon the face of the whole Earth, with which I am well pleased, but I am speaking unto the Church collectively, and not individually." And we all go through individual apostasies, as well as collective apostasies, you see in the Church, but this is still the only Church with which the Lord is well pleased.

Fred: That was stated back in 1830, and the promise of God to the Church in 1830 doesn't necessarily apply to the LDS Church today. But, here's what might be a good exercise for all of you guys — when you were missionaries, you went out and used the Bible as a measuring stick — and you compared the religion, teachings and practices of your contacts to those which are set forth in the Bible. Invariably it was found that they came up short. Now what's good and fair for them ought to be good and fair for us. So you guys ought to get together and compare the teachings, practices and general direction of the LDS Church today, to those of the founding Prophets — to the teachings of Joseph Smith, Brigham Young, John Taylor, etc. — compare the direction which the Church was taking in the day of the founding Prophets (before it shook hands with the world) to the direction which the Church is taking to day.

Russell: Well there are people here tonight that shouldn't be here, you understand that?

Fred: I don't know who they are.

Russell: Well, because some aren't even understanding what you are getting to or whatever.

Fred: I think that you guys do.

Russell: Well some of us did, and some of us didn't. Some of us are a little scared about it. I mean I could just tell people around me that —

Fred: I can sense that — and I appreciate that, you see — I realize that's a big step — maybe I went too far, but that's the way the Spirit led and that's the way it happened.

John: As a matter a fact, we appreciate your time, and I've learned something, and I thank you personally, you know, but we do got to get going — right now. . . . . .

Russell: Fred, did you work for the Church at one time — kind of like a Historian?

Fred: No. I did work in the Church computer center for a year — but I never worked in the Historian's office. That's just kind of a rumor that kicks around.

Steve: O.K. Yeah, that's what I was wondering — I heard that.

Fred: I never worked there — I went there 10 or 15 times, and one day they invited me not to come back. I hired somebody to do a research on how many plural wives were sealed to Joseph Smith, and the guy I hired was so pleased with his results, that he decided to send a personal copy to all the Apostles, and a copy to each member of the First Presidency. When they found out who hired him, they kindly invited me not to come back into the building, and that was a long time ago about 1975 I think.

Russell: Well its like Brigham Young says — the damned pride and foolishness of the brethren will make sure that most people get kicked out of the Church. You see, you can't let the brethren affect you — you can't let them affect your testimony — that's the way I feel about it, because President Young did say that. In fact, Hugh Nibley mentioned to us that his grandfather was told by Brigham Young himself, as they got through with a meeting with the Twelve — they were walking down the dusty main street — he just looks over to him and says, "Charles it's going to be the damned pride and foolishness of the brethren — most of the Saints are going to leave the Church because of that. It won't be because of the plagues, the pestilences, or the mobs — they'll leave because of the foolishness of the brethren" — you can't let the brethren affect you — I mean, I don't let them [affect me] — I let them do their thing, and I keep my testimony, because its on God — it's not affected by other men and whatever.

Fred: But they do affect your life and how you live the gospel, through the institutions of the Kingdom — inasmuch as they control their practice in the Church. And that thereby puts a lid on you.

Note: Reading this paper was Gordon B. Hinckley's original source of inspiration for issuing the "Proclaimation on the Family".

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 975 –

Section Twenty Four

The Church of the Firstborn

and its formal organization
on April 3rd, 1992

together with a Brief Summary of
its Principles and Doctrinal Teachings
and a Short History of
Succession in the Priesthood

Introduction to Section Twenty Four

For those who are familiar with Prophecy, it is no secret that the apostasy of the LDS Church is fortold in the Book of Mormon. Indeed, not only is it foretold that the Church would go into apostasy, but the events which would follow this apostasy are also clearly set forth. Both the Book of Mormon and the Doctrine and Covenants identify the members of the LDS Church as the "Believing Gentiles". Not only so, but they also state that after the "believing Gentiles" turned against the Fulness of the Father's Gospel, that it, along with the Priesthood thereof would be taken from them and given to the House of Israel (3rd Nephi 16:10–15). According to Prophecy, this time of transition would be when the "Times of the Gentiles were fulfilled and the Times of Israel were come in" and would be marked by the passing of the Fulness of the Patriarchal Priesthood from the inner circle of the Gentile Church to the Church of the Firstborn, which would constitute the Celestial Family of Israel.

These prophecies are being fulfilled in our day — indeed, the transition has already taken place. The primary focus of this work is the history of the apostasy of the LDS Church, together with the passing of the Priesthood to the House of Israel, and the formal organization of the Church of the Firstborn on April 3rd, 1992. Also included is a brief summary of its principles and doctrinal teachings, together with a short history of Succession in the Priesthood up to the present time.

The Apostasy of the LDS Church Foretold in The Book of Mormon

"O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? (Mormon 8:38)

Whenever was the Roman Catholic church, or any of her Protestant offspring ever equated in scripture as "the Holy Church of God". The church, which fits this description, as being the said "Holy Church of God" on Earth in the Latter Days, is the Church of Jesus Christ of Latter Day Saints. There are, in fact, a number of prominent brethren and General Authorities in our own day and time who have acknowledged that this Prophecy is expressly written about the LDS church. Among the General Authorities who have acknowledged this to be the case are the following: President Ezra Taft Benson of the First Presidency, Apostle L. Tom Perry of the Quorum of the Twelve, H. Verlan Anderson of the First Quorum of the Seventy, and last but not least, Professor Hugh W. Nibley of BYU.*

*For confirming statements by these brethren on this subject see: Ezra Taft Benson: ***A Witness and a Warning*** <April 1988 edition> 20; L. Tom Perry: ***Ensign*** <Nov 1992> 16; H. Verlan Andersen: ***The Great and Abominable Church of the Devil*** <copyright 1972> 182; Hugh W. Nibley: ***Since Cumorah*** < 3rd Printing 1973> 414–416, 426)

The Church of the Firstborn

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> And God spake unto Noah, and to his sons with him, saying . . . I will establish my Covenant with you, which I made unto your father Enoch, *concerning your seed* after you. . . . . And this is mine Everlasting Covenant, that When thy posterity shall Embrace the Truth, and look Upward, then shall Zion look Downward . . . And the general assembly of the **Church of the FirstBorn** *shall come down out of Heaven* and *Pos[s]ess* the *Earth*, and shall have place until the end come. (JST Genesis 9:15, 22–23)

— Section Twenty Four — Part One —

A speech given by Fred C. Collier on the evening of April 16th, 1992, in the home of Ursula Lemesany, at Manti, Utah.

Fred Collier: I'm really pleased to be here with you this evening. I have thought we could talk some tonight about *Prophecy* — some about the *Church of the Firstborn* — and some about the *Priesthood*. There are many of you with whom I am not acquainted, and I am not informed regarding which of my writings you may have read or studied, so in our discussion, we will start out from the beginning. Hopefully you have got a good background in Church History.

— The Times of the Gentiles & The Times of Israel —

With the *"Restoration of All Things"* as affected through the Prophet Joseph Smith at the beginning of this dispensation, the Gospel was first given to the *Gentiles*. The prophecies speak of the restoration and clearly teach that our dispensation would be divided into *two basic eras of time*. These eras are described in the scriptures as the *"Times of the Gentiles"* and the *"Times of Israel"* (D&C 45:17–30; 3rd Nephi 16:10–15; Luke 21:24; Rom 11; 2 Nephi 28:20–32). These two eras divide this dispensation through a period of *apostasy*, wherein *the "believing Gentiles" turn away from the Fullness of the Gospel.* According to prophecy, it would not be until after the apostasy of the *believing Gentiles* that the *Fullness of the Gospel of the Father*, together with its *Priesthood* would be *taken from the Gentiles and given to Israel.*

When this dispensation began, the *Church of Christ* was organized and became the predominant light. It was a *Gentile Church*, established *for Gentiles* (D&C 109:60), and was to be in effect during *"Times of the Gentiles"* — it was not a *"Patriarchal Order"*. Later an ***inner circle*** or organization was established within the midst of this *"Gentile Church"*, and this organization was referred to by the Prophet Joseph Smith as the *Church of the Firstborn* (*TPJS* 237).

The Prophecies in the Book of Mormon and Doctrine and Covenants tell us that in the generation that the outward shell — which shell is the *Gentile Church of Jesus Christ of Latter-day Saints* — when this Church turned into "Apostasy", the Fullness of the *Gospel of the Father* would be taken from it and *given to Israel*, and at that time the *Church of the Firstborn would become the Predominant Work of God on Earth*, just as the Church of Christ had been at the beginning of this dispensation.

— The Church of the Firstborn —

In the Joseph Smith translation of the Bible there is a passage that the Prophet added — I'd like to read it, as it has to do with our day and time. This comes from Genesis chapter 9, verses 15, 22 and 23. You won't find this in the King James version — you have to go to the Joseph Smith translation:

> And God spake unto Noah, and to his sons with him, saying . . . behold, I will establish my Covenant with you, which I made unto your father Enoch, concerning your seed after you. . . . . And this is mine Everlasting Covenant, that *when thy posterity shall embrace the Truth, and look upward, then shall Zion look downward*, and all the heavens shall shake with gladness, and the earth shall tremble with joy; and *the general assembly of the* ***Church of the Firstborn*** *shall come down out of heaven,* ***and possess the earth,*** and shall have place until the end come. And *this is Mine Everlasting Covenant*, which I made with thy father Enoch (JST Gen 9:15–23)

This prophecy tells of a time when the *Church of the Firstborn* would be established upon our Earth. As I have stated, the Church of the Firstborn ex-

isted on Earth during the Prophet Joseph Smith's day. Heber C. Kimball and numerous others including the Prophet have spoke about it (*JD* 5:129). The Church of the Firstborn, together with its ordinances, was established during the Nauvoo period, through the organization of the *Holy Order* and the *Council of Fifty* (*HC* 5:1–2; *JD* <26 Aug 1860> 8:154).

I'm sure most of you are all familiar with the Church of Jesus Christ — you understand the nature of its organization and what it is like. If someone were to ask you about it, you could tell them about its hierarchy of *Apostles* and the *First Presidency* — you could tell them about *Wards, Stakes, Bishops, Stake Presidents* — the basic doctrine and teachings, and its purpose. But the people are not familiar with the Church of the Firstborn in that same degree — they don't understand it. It is usually thought of like pie in the sky, which is something entirely out of reach. Many understand that it will be in the Celestial Kingdom, but they are not aware of its existence here on Earth. I know this was the common thinking when I first learned about it in 1970. Notwithstanding the Prophet established this Church as *a mortal organization* (and we know this through statements which he and others made) still the existence of the Church of the Firstborn here on this earth is not generally known.

The Church of the Firstborn *is not* organized with Apostles and Seventies — it is *a family order*. The purpose of it is to *exalt man* through the administration of its laws, doctrines and ordinances, that through the principles of *Eternal/Celestial/Marriage, Adoption* and the *Endowment Covenants*, men and women might be prepared to become *Gods* and *Goddesses*. The Temple Ordinances — those having to do with the family, are, in fact, the ordinances of the Church of the Firstborn. On one occasion President Young stated that:

> The ordinances of the House of God are Expressly For The Church of the Firstborn. (*JD* 8: <26 Aug 1860>154)

In our day and time, most of the members of the Church, are commonly in the habit of thinking that the ordinances of the Temple, including *Eternal Marriage, Adoption,* the *Endowment, Kings and Priests*, the *Fullness of the Priesthood,* and *Second Anointings* — that all these things pertain to the Church of Jesus Christ. These ordinances have certainly been attached to it in history and a distinction that these ordinances actually belong to another organization has not been generally understood. However, the Truth is that the Church of Jesus Christ was actually intended to be a kind of *framework or scaffolding,* established for the express purpose of creating this Celestial Family Order in a Gentile setting. It was especially organized for those who had been *born outside the covenant* — who had not been raised in the *lineage of the Priesthood* and who had not been prepared from birth and *by birthright* entered into the Family.

When people had lived in the Church of Christ and honored the basic principles that Church was to teach, they were supposed to be given a Temple Recommend, and through that recommend be admitted into the Temple, to receive and take upon themselves other covenants and other ordinances. Through this means they would enter into another organization. The way the Prophet taught it, and the way he originally intended it, *after a man received his endowments, Wards and Stakes would cease to be a part of his life*. You would no longer have a Bishop to whom you would go and ask for a Temple Recommend. You wouldn't be going to your Bishop to pay tithing. If you had anything to do with a Stake it would be because you were called to reach out to others, who had not themselves already received the gospel or been introduced into the Celestial Family.

The organization of the Celestial Family or Church of the Firstborn was established by the Prophet at Nauvoo and began to grow after his death. The Twelve did what they could to perpetuate "Joseph's measures", but one by one *"Joseph's measures" began to be dropped off*. It is interesting that even though Joseph Smith taught all these principles, including *the Principle* of *Total Commitment*, those around him didn't fully understand them. President Young himself did not come to a full understanding of the Principle of Total Commitment until 1847. This notwithstanding, there are many records which would show that Joseph Smith taught it, but it was not until 1847 that President Young became fully cognizant of its essence from within, and it was through the Power of the Spirit and the Vision of Eternity to himself personally that he obtained this knowledge. At the time he received this revelation President Young wanted to implement the principle of Total Commitment in the Church. He talked of this to his councilors and the Quorum of the Twelve, and at that time only two or three of them had any desire to receive the law.

Joseph Smith established the *Holy Order* on May 4th, 1842, and through the ordinances of the Holy Order, he began to organize the Church of the Firstborn. The final culmination came with the organization of the Council of Fifty. When the Holy Order was first established, there were no women in it — there were 10 men who attended the first meeting. They met a few times, and then because of John C. Bennett's immorality and the activities of Hyrum Smith, William Law and William Marks, who were members of the Holy Order, and who began to oppose the principle of Plural Marriage — Because of this, Joseph stopped holding meetings and they did not meet again until nearly a year later, which was in the end of May 1843.

Section Twenty Four — Part Two

The Principle of Total Committment
&
The Union of the Celestial Family

Question by Vickie Tate: I'm sorry Fred, I'm familiar with everything else, but I don't know about the Holy Order. Would you mind just briefing me on that, and also, are you going to talk about *the Doctrine of Total Commitment?*

Fred Collier: Total Commitment is a subject that would take a whole night in itself, and other than reference to it — we have publications — the Adoption paper, the pamphlet on Adam-God problems, and some of the speeches which I have given, talk about it, and one of them has been published in the *". . . Celestial Glory"* pamphlet. It was not my intention to get into it in any big way here tonight, but true enough, *Total Commitment* is in fact *the* ***cardinal principle*** *of the Church of the Firstborn*, and it is through this concept and doctrine that the Church of the Firstborn is created on an eternal basis, and through which the individuals therein become ***united as one***.

Total Commitment is a covenant wherein a person totally gives of himself to God, and there are ***two different phases*** of it. The *first phase* is rightly given when you receive the *"Endowment of the Third Token".* This would be your first introduction to *"the Principle".* In essence you would be taught to *consecrate* ***your whole being*** *— all that you have — all that you own — all that you are — your time, your talents, your life and your whole being — all of these are consecrated to God*. This means that there is no room in your life for anything else which does not fit into the covenant. In the first phase *you identify Christ's Church and the Priesthood thereof with God*, and you function in this consecration through the organization of the Church of Christ and its Priesthood.

After you have proven yourself faithful, by keeping the Commitment that you have made over a period of time, then you would be allowed to go into the Temple and receive *another endowment*, which would be the *"Endowment of the Fourth Token".* Through this endowment you are introduced to another higher concept which relates to the same Principle. In essence, it would be the same Principle as that to which you were introduced in the Endowment of the Third Token, except that it would be *applied in a Family Capacity — between wives and husbands* and *between children and their parents* and this would be implemented through the Marriage and Adoption covenant, or for those who were born under the covenant, by receiving the Endowment of the Fourth Token. When you went through the Endowment, you would be instructed in the Principle and what it meant, And then you would be placed in *a probationary state*, wherein you would be given time to learn how to live the Principle and the Covenants that you have made.

— The Second Anointing —

After you have fulfilled the obligations pertaining to your end of the covenant, you will be prepared to receive your *2nd Anointing*. The 2nd Anointing seals you, or gives you your *Calling and Election* for the next life — it seals your marriage by the *Holy Spirit of Promise*, so that you and your wife and your children will all be a family and *remain as a family in the next life*, with a promise that ultimately you will inherit *Celestial Glory*. These are the basic steps of progression, from the beginning of your introduction to the Principle of Total Commitment to the time when you receive your 2nd Anointing.

There are two other endowments that have to do with the Aaronic Priesthood, that should be given before this, and Total Commitment is not associated with these. Through the principle of Total Commitment as it is implemented in the Endowment of the 4th Token, you enter into *family relationships* and *create an eternal union*. This union is a lot deeper than what you have in a Stake with your Bishop or Stake President — Through the covenant of the Endowment of the 4th Token, you begin to build an *eternal family relationship*.

In his last prayer, before being taken and crucified, Jesus prayed that his disciples would be *one with each other, just as he and his Father were one*. The union between Jesus and his Father is *a structured union*. Jesus said "I came not to do mine own will, but the will of my Father who sent me." In the Kingdom of God — how shall we say it: "Thus saith the Lord God, No man is fit to be a Father in my Kingdom until he has first learned to be a son". *So there is a growing*, and before a man is permitted to be a father, first he must prove himself as a son.

As it is in the LDS Church today, you go into the Temple — you take out your Endowments, and enter into the covenants and when you go home, *you don't know what you have done* or covenanted to do — your head is in a spin — *you don't know what it all means*. Even the covenant of consecration that you enter into leaves you in a quandary, as there is no structured order in the Church whereby you can enter into the law and live it.

— The Law of Consecration —

It is difficult to consecrate your whole life to God, when you have to leave home and spend 9 hours every day of your life working for some Gentile, just to make a dollar to feed your family. What that does is force the people to be part time Saints. They have a job which swallows the vast majority of their private life — their creative life — and then they come home and whatever is left of that, family and friends get, except for what the State takes etc., and once a week you go to Church. Before we can go to the Celestial Kingdom we must first learn to be Celestial people. But *we can't learn to be Celestial people if we can't devote our whole mind and heart and life, 24 hours every day*

for that objective. So the law of Consecration, as it would have been implemented, would have made it so that in your daily effort to provide for your family, you would have been in service to your God and your fellow man. And rather than money being the medium of exchange, Love would have been the medium of exchange. And so *your personal self is lost in the service of others*, and *that's a beginning in the Principle of Total Commitment.*

— Total Committment as Practiced in the Family —

But when you enter into these Family Covenants, you develop a Total Commitment to your father and mother — and wives develop the same commitment for their husbands. There's no room or need for Bishops — there's no room or need for Stake Presidents — *your authority in the Priesthood comes through the family*. If you need ordinance work done — if you need to have an Eternal Marriage done — if your children need to have a Marriage Sealing, they *go to their father or their mother for the ordinances* — that's where they go — that's where the ordinances are to be administered — the Priesthood and Ordinances are all tied to the Family.

Question: Who gives you the recommends to do this?

Answer: Your father — fathers are given the Patriarchal Priesthood. *Fathers and mothers administer the ordinances for their children and Fathers and Mothers teach their children the Gospel* — the whole Gospel program is tied directly to the family. . . . . .

Question: Was this done at Kirtland — is that the Temple that they used?

Answer: The Kirtland Temple was a precursor and they never did do any Endowments of the 4th Token there — they didn't have any of the Signs and Tokens in the Kirtland Endowment, though they did do some of the preparatory ordinances. The most significant event to take place in the Kirtland Temple was the restoration of the *Higher Order and Fullness of the Patriarchal Priesthood*, which constitutes *the Keys that pertain to the Church of the Firstborn*.

— Temple Marriage Versus Gentile Marriage —

We are all commonly familiar with the idea of what Temple Marriage is, and the difference between Temple Marriage or Celestial Marriage and Gentile marriage. Of course we all know that the big difference is that one lasts forever and the other one doesn't. One is Eternal — it is sealed for all Time and Eternity — it lasts forever.

Question: But not in the Temple?

Answer: Not in the Temple when you first get married. *You are sealed in the Temple when you receive your 2nd anointing* — that is, if things are the way they ought to be.

I'm not trying to relate things to the way the Church is today. I'm talking about the common understanding of Celestial Marriage in the minds of the people. Most generally, they understand that when they go to the Temple, they make a covenant to be married for Time and all Eternity — Gentiles don't do that. You know there are a lot of good Gentiles who are moral and decent people, but they don't make their marriage vows for all Time and Eternity, and they don't have any Priesthood authority. So what I would like to ask is this: *What is the difference between a good Celestial Marriage and a good clean Gentile Marriage*? Is the only difference simply that one couple went to the Temple under the Authority of the Priesthood, in order to have their marriage Sealed for Time and Eternity — is that the only difference between Celestial Marriage and Gentile Marriage?

Vickie Tate: It sounds like it's that Commitment that you were talking about.

Fred Collier: There is more to Celestial Marriage than what Gentiles know about, and more than what the Saints understand as well. *Celestial Marriage involves more than a simple promise to be together forever*. There is a great deal more involved than just Promises and Authority for an Eternal Marriage.

Celestial people don't live like us — they don't think like us! The government they live in is not like the one we live in. Generally speaking, the marriages here in mortality are something like this: "It's a 50/50 deal — I will scratch your back if you will scratch mine". And this is thought of as a good marriage. But *in the Principle of Total Commitment it goes a lot farther*, and that's the difference between Celestial Marriage and a good Gentile Marriage — and the same can be said regarding the Church of the Firstborn.

There have been many patriarchal orders on this Earth. Any government with a Kingship has a form of a patriarchal order. There are a lot of primitive people that have patriarchal orders or societies in their tribes or nation, but they are not Celestial in nature, and the reason, for one, is that they know nothing of the Principle of Total Commitment, as it is lived within the context of Celestial family. So the fact that a society or nation is governed or opperates as a Patriarchal Order does not necessarily prove that it is a Celestial Order.

— Be Ye One —
&
— If Ye are Not One Ye Are Not Mine —

Jesus says: "If ye are not One, ye are not mine", and it's through this Commitment that people become One. Not only did Jesus pray that we would be One with him and One with his Father, he also prayed *that we would be One with each other, as he and his Father were One* — and Jesus was submissive to his Father — he gave of himself to his Father.

In the last 22 years there is one word which I have hardly used at all — it's almost like a four letter word. But notwithstanding my feelings about that — because of apostasy — the word is "Obedience" — it has a lot more than four letters in it, but because of the abuse of it, it's almost like a dirty word. "Obedience" is a principle, which when lived in context of the Celestial Law of Love and giving of self, is a basic principle of the Kingdom of God. It is cooperation. Without the law of "Obedience", Total Commitment does not exist.

A lot of people have a real shallow idea of how people are going to be One. The common understanding of it can be compared to a bunch of people who are living in a crowd, composed of thousands of people, and somebody asks the question: "What is your favorite color?" Suddenly everybody raises their right hand, and in unison, they all say, "Blue". Somebody else asks: "What is your favorite car?" and in unison, everyone answers: "It is a Ford." Somebody else asks: "What is your favorite fruit?", and in unison everyone answers: "Bananas".

This is not the idea which the Father had in mind when He commanded us all to be One.

The whole "Christian" world has been hearing about the teaching to be One ever since the time of Jesus. But they don't have any real concrete idea of how to bring that union about. *Elijah revealed the law, as well as the means* by which it can be brought about when he came to the Kirtland Temple — and after this the Prophet Joseph Smith began to institute that *law*, just as Jesus did when he was on Earth. Joseph said that if he were to institute and teach the doctrine that Jesus taught, that they would cry treason and put him to death. Joseph did in fact follow through — he instituted the Principle of Total Commitment, and just as he said, for that very reason, there were those who laid the foundation whereby he was put to death. It was enemies from without that pulled the trigger and killed him, but the men who set him up were from within the Church, just as it was in Jesus' day with Judas. At the heart of the reason for the rebellion of these apostates, was the Principle of Total Commitment.

— Total Commitment on the Lesser & Higher Level —

If you go back in Church history you will find out that Total Commitment on the lesser level, was taught before the Saints arrived at Nauvoo. When the Prophet began to institute this principle during the Kirtland and Missouri Period, Oliver Cowdery, David Whitmer, and most of the other witnesses of the Book of Mormon left the Church — The reason being that they were not willing to live under the government of Total Commitment. *The Principle of Total Commitment is a Theocracy*. As implemented in the family, it is a "Perfect Law of Theocracy" — it is *a Celestial Government*. You do not go down

to the Federal or State courthouse to resolve your problems — if you have a problem you go to the Priesthood structure of the Family. This works because the Saints are all tied together in an extended family by the Law of Adoption.

Oliver Cowdery and David Whitmer did not want to be governed by the Priesthood — they wanted a *Sunday-go-to-meet'n-religion.* They wanted to go to Church and talk religion, get all excited, get the Spirit, and enjoy the natural love of an association with the Saints. But aside from all this, they also wanted to live under the government of the United States. They didn't want to live under *the Government of the Priesthood*. Of course, the government of the United States does not require Total Commitment from its people. So a Theocracy (and by this I refer again to a Celestial Theocracy) requires a great deal more than the government of the United States does. And it was because of these additional requirements that Oliver Cowdery and David Whitmer apostatized and left the Church. It is also the reason behind the apostasy of William Law and William Marks.

Every family related ordinance that we have, requires obedience to the Principle of Total Commitment — *it is at the heart of every Covenant you make in the Temple*. It is the premise upon which all family relationships exist and continue to exist in the Celestial Kingdom. If you don't learn this principle — if you don't live it in your life, your family will not remain together after death. Joseph Smith said that there is a law upon which all blessings are predicated, and before we can obtain any blessing from God, we must first obey the law upon which that blessing is predicated. *The law of all family related Temple Covenants is Total Commitment*. If you don't live the law, you can't have the blessing. In accordance with the Divine Plan, this Law was supposed to be taught in the Temple and that is where it was to be administered to the family. But the whole concept was lost. *The knowledge of the Endowment was lost*.

Total Commitment is kind of like food and nourishment to the Spirit — *the more you give of yourself, the more abundantly you bask in the Divine Light*.

— *The Manifesto* —

When the Church agreed to follow the government of man rather than the government of God, the need for great sacrifice and immense personal giving of self ceased to exist within the Church. When that happened, the Spirit began to die away. You can see the gradual demise or death of the Spirit by reading Church history. The early history is inspiring to read because it is full of the Spirit of God and Sacrifice, but the more comfortable and easy going the Saints became, the less of the spirit they enjoyed. *The immense sacrifice, suffering and giving that the Saints went through for the Gospel is incomprehensible. It's what makes our history wonderful and inspiring*. But once they signed the Manifesto and agreed to follow man rather than God, the great opposition ended and the sacrifice was over.

I realize that in the beginning *the Manifesto was given out as a lie to the government*. It was not meant to be what the Church makes of it today — but ultimately the lie became to the Saints what it was originally intended to be for the Government. This is because once written down, *lies have a way of out living those who tell them*. And so, true to the pattern of apostasy, after the death of President Joseph F. Smith, even though through his own personal experience, Heber J. Grant knew better, he began to take the Manifesto at face value and to force it upon the Saints with a vengeance — This is a clear manifestation of his own impatience to be rid of bad memories of hard times and sad experiences. But all these bad memories, hard times and sad experiences are the byproduct of being a peculiar people who are completely devoted to God in righteousness.

After the Manifesto things became convenient. It's kind of like birds that fly over the dead sea. For some strange reason, they can fly all the way across, and then when they get over to the other side on land they collapse. You can read about that in the book of Exodus, where they had quail to eat. Quail would fly over the sea — and by the time that they reached the other side, they would be totally exhausted and fall down to the ground, unable to fly another foot. Probably had the distance of the dead sea been a little farther, they could have flown farther, but once they quit, they could go no more. So it was with the Saints. The Saints gave their all in Total Commitment, but once they said "Uncle", they collapsed. After signing the Manifesto, it was just like falling dominos, as one inconvenient principle after another was dispensed with by the Church.

— The Need for Union in the Kingdom of God —

In the Kingdom of God there is *a need for* Union. *Without that* Union *the Kingdom does not exist*. Union as One among the children of God is the essence of the Celestial Kingdom. The ordinances of the Holy Order and the Council of Fifty were to create and govern the *Celestial Family* Union — and not only them, but the gentile world as well. During the Millennium the world will be governed by the Priesthood.

Jesus says: "If ye are not One ye are not mine". In 1880, Wilford Woodruff wrote a letter to Lot Smith, wherein he stated that: *'We cannot yet decide whether or not to swap off the Kingdom of our God in exchange for a new State Government'.* When they were about to say "Uncle", which was in the last few months of John Taylor's life, President Taylor became too weak to run the Church, and so his first counselor, George Q. Cannon took it upon himself to take the the reigns of Church government, and to do things which President Taylor had been opposed to doing. Most of the leaders in the Church wanted Utah to become a State, but they were told by Federal Officials that they would not be admitted into the Federation, until the Church dissolved the political union

of the Saints. *But the political union of the Saints was a part of that being One* that Jesus spoke of. Nevertheless, in order to become a State (which status they desired in order that they might govern themselves, and then do what they pleased) they had to dissolve their union. So George Q. Cannon walked into the meeting houses of the Church in 1887, shortly before John Taylor died, and he said: 'Everyone in the pews to the left, you are Democrats — everyone in the pews to the right, you are Republicans. Get together, form your committees, nominate your people to run for office, etc.' So literally, for the first time in the history of the Restoration, through a deliberate act of the Priesthood, political division was introduced among the Saints. As these political parties began to grow in power, they began to stir contention among the Saints, so that by the time the Salt Lake Temple was dedicated in 1893, political strife was Rampant among the Brethren. The strife was so bad that it was literally taring the Church apart at the seams. Consequently this became one of the major themes which was discussed in the meetings in the temple at the time of the dedication, as well as in the Dedicatory Prayer itself. They were no longer One you see — not only so but they could not even work to correct the problem, because they had deliberately gone in the opposite direction. So the political division of the Church was a major giving up of *Principle & Religion*. That was in 1887. In 1890 they signed the Manifesto, wherein the Priesthood Promised to be Obedient to what they knew to be the Evil Directive of Satan and his kingdom, rather than to obey God, and keep His Commandments.

Whether or not they intended at the time to keep the promise, they nonetheless made it, and they did it in direct opposition to the Revelation which God had given President Woodruff, only 9 months before, in November of 1889 (*UnPublished Revelations* Vol 1: <24 Nov 1889> Part 89)

— The Law of Adoption —
&
Wilford Woodruff's 1894 Revelation

In 1894, Wilford Woodruff had a so called revelation doing away with the Law of Adoption. You know it is really interesting — only a few years before, I believe it was in 1887, someone wrote Wilford Woodruff and questioned him with regard to the validity of the Law of Adoption. Woodruff wrote back and said in words to the effect that 'Adoption must be true — it surely is true or our Prophets have certainly been deceived.' From this and other things it would seem that Woodruff himself had difficulty in understanding the Law of Adoption. Never mind the fact that it was inherent to the Abrahamic Covenant, and the Promise of God to him. Remember the Promise which the Lord made to Abraham:

My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee. And I will make of thee a great nation, and I will bless thee above measure,

and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, *that in their hands they shall bear this ministry and Priesthood* Unto All Nations; And I will bless them through thy name; *for as many as receive this Gospel* **Shall Be Called After Thy Name**, and **Shall Be Accounted Thy Seed**, and ***shall rise up and bless thee, as their father*** . . . . for ***I give unto thee a promise*** that this right shall continue **in thee, and in thy seed after thee** (Abraham 2:8–11)

The Law of Adoption as it was taught and Practiced by the Prophet Joseph Smith and President Young is clearly set forth in the Bible. Not only so but it was practiced by the Apostles at the time of Jesus.

In any case, a few years after receiving the above letter, I think about 1891, in a meeting with the Quorum of the Twelve, Joseph F. Smith, who at the time was one of Woodruff's counselors, made the statement that he thought the true order of Adoption ought to be that a man be sealed to his dead relatives, and seal up his dead just as they were born in accordance with genealogical records, and then take the very last man he could find, and seal that person to Joseph Smith. About three years later Wilford Woodruff got a revelation which in essence was verbatim with Joseph F. Smith's sentiments, and this revelation was established as the word and will of the Lord in the church. Such things bring serious questions to mind, as to who was really running the Church, whether Woodruff, or his counselors. In fact Apostle John W. Taylor gave a speech at one of the stake conferences, wherein he said that President Woodruff could no more run the Church than a baby.

In his April 1894 conference talk, when President Woodruff began to tell the Saints about his revelation on Adoption, he associated the principle of Adoption with John D. Lee and the Mountain Meadow Massacre. In other words, he used John D. Lee's involvement in the Massacre as an argument against Adoption. The idea which he expressed was that you should never be adopted to a living man, because you never know what he will do, the evidence of this being manifest in the life of John D. Lee, to whom several men were adopted. Thus Woodruff argued that men ought to be sealed to their dead ancestors whom they have never met and do not know. President Woodruff's logic is interesting, especially when you consider that we know a lot more about those with whom we have lived here on Earth, and who have introduced us to the Gospel, than we do of our dead, most of whom, we do not know at all. The fallacy of Woodruff's argument is manifest when it is realized that this same argument can be used against the practice of women being sealed to their husbands — after all, they are also alive, and until they are dead, you never know what they will do — maybe they will murder someone, so let us put off all Temple work until people are dead!

It is common doctrine that the dead have to accept the Gospel and ordinance work before it will be valid. The way Joseph taught it was this: First you do the

work for your dead — then you have to teach them. You become their savior. You have to teach them and lead them along. But the work only begins on this side of the veil. When you get on the other side, then you must look them up in the spirit world and teach them and fully prepare them, that they might enter into the Law — either this, or the ordinance work is of no value. Not only so but it is not really feasible to seal yourself to your dead, because as of yet they have not lived the Law upon which such Temple blessings are Predicated. So when you do work for your dead, you become a savior and father or mother to them — you become a Priest and King or Priestess and Queen to those who are redeemed through your Vicarious labors in the Temple. In other words, the dead become sealed as children to the living who redeem them. This was the original doctrine on Adoption as taught by the Prophet Joseph Smith and President Young. Hence the Prophet's teaching, that work for the dead is one of the most exalting labors upon which mortal man can embark.

Question: The dead are sealed as your posterity?

Answer: Yes, they are sealed to you as though they were your posterity.

The idea was that Joseph Smith was the Father of this dispensation. He was the father and God of this dispensation. Everyone that receives exaltation is to be sealed to him. The Prophet Joseph Smith was the birthright heir of Ephraim, and Ephraim was what was gathering. Most all the Saints who accepted the Gospel were Ephraimites. So it was the tribe of Ephraim that was being created first. Once they had received the Gospel and Priesthood the other eleven tribes would come forth, and receive their blessings from under the hands of the servants of Ephraim, just as it says in Section 133:32. Among these other eleven tribes will be the Indians or Lamanites, who are Manassehites.

— Adoption as First Practiced in Salt Lake City —

I would like to talk a little about the Church of the Firstborn and explain how the Law of Adoption is lived as family order. In 1847, when the pioneers came across the plains, they were organized as a family. For the most part, all the different companies were filled with men, who as sons, had made Adoption Covenants with one of the members of the Council of Fifty. Often times, the members of the Fifty were Patriarchs over their own company, because for the most part those who were in in their company had made Adoption Covenants with them. When they came into the Salt Lake Valley — they divided up the City by blocks. One block was appointed for the Kimball family, and another block for the Young family — another for the Willard Richards family and another for the John Taylor family, etc. They all had their own block or property where their Adopted and blood families were expected to settle. They were going to establish the Church in a family capacity. In essence, *the Church of Christ was being transformed into the Celestial family of the Church of the Firstborn — the*

restored House of Israel. It's kind of like the Church of Jesus Christ was all of a sudden being changed, like a caterpillar transforms itself into a beautiful butterfly. In the Church of Christ, members who had received their endowments and the family related ordinances were going to convert into this family order, and that's the way Salt Lake City was laid out when they first got here in July of 1847. Shortly after this Brigham Young went back to Winter Quarters, but the following year, when he returned to the Salt Lake Valley, he dissolved the family order, and *the Church digressed by reverting back to Ward and Stake organizations.*

I will tell you what that did to the family.

Question: Why did he do it?

Answer: President Young said they were too wicked — that they would not live the law in righteousness — they were not worthy.

When President Young received the revelation on the Law of Total Commitment, only two or three among the Twelve and his counselors in the Presidency would receive it. Even among the Twelve, there were those who wanted to put it off. They would say, "Well, yah, some day we will do that, but not right now." But President Young said: "Why not right now?" The People didn't want it — *they did not want to live in the Celestial Law, because it required more commitment than they were prepared to give.*

It goes right back to the prophecies in the Book of Mormon. The down hill grade for the Church started in 1847. After the Prophet died they implemented the law of Adoption and Plural Marriage. They also began to teach things like Adam-God and the whole structure of the Father's Church began to be revealed and established among the Saints. In 1847, President Young received the Law of Total Commitment by revelation — from then on, it went down hill. When the first companies came into the valley, the family order was established, but when Brigham Young came back the next year, for the most part the family order was dissolved and abandoned, and the organization of the Saints reverted back to Wards and Stakes. That was the first backwards step!

When you break a leg you need a cast and a crutch so you can continue to walk while your leg mends. But after the leg mends, if you continue to use a crutch, your leg will begin to waste away and atrophy sets in. The Church of Christ is supposed to be a help or assistant to the family. Its a crutch — something to help get people started on the road to their exaltation — its a place for Gentiles to learn to love one another. After they have mastered the basic Social Principles as taught in the Church of Christ, they are then in a position to go on and get together with their new found friends and loved ones and create a Celestial Family. When this takes place they have graduated from this other Gentile order, and after that the family has to stand on its own two legs. It has to assume the burden and responsibilities of those things that God intended to be placed upon it, including the education of their children.

The Union of the Family
&
— The Consecration of Parents —
&
Family Industry

Family industry should make it possible for sons to stay with their fathers — when they become of age, they should already have an occupation — they should not have to prostitute themselves, or give themselves out to a gentile 9 hours a day for the rest of their lives. The family industry should relieve them of this paradox. When they are of age the family goes out and they have a house raising project, just like they used to build barns when somebody needed one. The whole family, brothers, cousins, etc. all get together and build a house. You don't spend the next thirty years paying for your house. This would have all come through the Law of Consecration and the United Family Order, if only they had followed through with the whole Gospel program. *The family would have been independent from the organization of the Church* — it would have been separate and strong. When the Saints went back to Wards and Stakes, it was like wearing that cast and crutch forever. You have seen what happens to a cripple when he gets paralyzed. At first his legs are just like ours, but he doesn't use them, and so it gets small and skinny and the muscle just melts away and both the muscle and the bone atrophies. That's what happened to the families in the Church when they went back to the Gentile order. That's what happened to the family, and the reason was due to the fact that the family was never given the burden and responsibility that God intended to be put upon it — I'm talking about the Celestial Family.

Children come into this world and they are like a white sheet of paper. They are totally dependent upon their parents. Everything they receive — the love and nurture and every blessing or fulfillment or need which comes to them is the direct result of the love and sacrifice of its parents — the parents become the source of all the child's nurture and needs. The mother and father give their whole being, their all, to raise their children and a Natural Bond of Love is created through that Service and Sacrifice. This is the whole process of the Celestial Order. God created this *Patriarchal/Matriarchal* Order through our bodies.

Before we were family, we were *Self-Existent, Eternal Beings* — as Intelligences we always existed. When we entered the family union through receiving our bodies, we weren't just Independent, Self-Existent Entities anymore. All of a sudden everything we had and needed became dependent upon our parents. First the Parents completely give of themselves, and through the years, the child grows up. The sibling has a Natural Love for its parents because of the Sacrifice, Service and Love which it receives from its Parents. The memory that it had of its previous life is wiped out, so the perception of the child is that everything

in its existence began at birth. Through this means the *Patriarchal/Matriarchal* order is created, and this mortality is the means by which we are brought into the family of God. It is so in the Physical Creation as also in that of the Spiritual, for the Physical Creation is in the Likeness of the Spiritual Creation.

In order to make the family strong the parents have to assume all their God given Rights and Responsibilities. President John Taylor said, that parents who would turn their children over to be taught and educated by a Gentile would never see the Celestial Kingdom. Here you have little kids, and they totally love their parents and their brothers and sisters and all of a sudden when they are 5 years old or younger, their parents put them into this big crowd with a bunch of other kids, and teachers that don't love them and who don't understand or believe in the Gospel. You know it's kind of convenient for mom to get the kids out of the house — it's a rest for mom. But that rest is the beginning of the break down of the family in our life today. *Children are being taken outside of what ought to be a Celestial family when they are at the young age of only 5 years and they are sent to a public school where they are integrated into a gentile society* and Outside of what Ought to be a Celestial family — This is Evil — it is not of God — it is the suttle Plan of Satan to destroy the family. By the time they are in Junior High and High School the only reason they come home is to eat and sleep. They have a family, but their friends have ceased to be their brothers and sisters. Finally, because of loss of respect, it becomes difficult for children even to tolerate direction from their parents. The primary reason for this lack of respect is due to the fact that parents have shirked their responsibilities in order to conform to the popular demands of a perverted government and a decadent society. The whole, economic/social structure of our society today is deliberately aimed by the powers that be to break down and destroy the family unit and this is especially so where it concerns public schools. It has been proven by many that those who have designed the curriculums of the public schools do not design them with the interest of children at heart.

When you receive the Temple Ordinances that are related to the family, you are supposed to assume the burden that goes with them. If you do, when your children become old enough to teach, you are the one who will teach them. When it is time for them to learn employment, they will go to work with their father — If more education is needed when they are mature, they will be sent to college by the family. When they get married, dad does the marriage. When they need a house or home to live in, dad and all the brothers and sisters build it for them. This house is no free gift — remember, as of this time the son has already labored for years in the family industry. You don't pay the bank. You see your son will no longer be giving his devotion to some Gentile who doesn't care about him. The love and union that started with that child at the time of his birth continues to grow forever. There is nothing lost, and no backward step.

Total Commitment is a big thing — it is the essential ingredient of an Eternal Family — but it is important that we realize that it Does Not and Can Not Exist Without Love. Parents ought to love their kids — they ought to have the best interest of their children at heart. They must also love their adopted sons and daughters and have their best interest at heart — if they don't, it's impossible. There is, however a natural advantage in blood children — unlike those who are adopted, you have from the time of their birth to win their love and respect for you as a parent. When children are born to you, you have from the time of their birth here on earth to the end of your life, or the end of theirs, which ever comes first, to prove that you love and care about them. And how do you prove that you love them? You prove it by a selfless life of service and sacrifice as a parent on behalf of your children, and this too when they have nothing else to give in return. At first all they do is cry and wet their diaper. Finally they learn to give love in return. See it's this Divine Family, and this Family can be the Celestial Kingdom on Earth.

Now we all talk about someday becoming Gods and Goddesses — and who are we going to be Gods and Goddesses too? Our kids! But what's the attitude of parents today. "I've raised my kids, and I'm not going to have anything more to do with them. You are married and you are on your own — your problems are your own — get out of my face and be gone." Parents figure that when their kids grow up and get married, it's a graduation into another kind of life and in many respects this is as it should be. But what I'm trying to say is that even after the marriage of the children the family union should continue. As things presently exist in our society, the social/economic union of children and parents ends when children grow up and get married They go off and live and work somewhere else.

It's kind of like this — how would it be if you had a Celestial Marriage — you went into the Temple and married someone, and as soon as you walk out of the Temple doors, the husband and wife are talking to each other, and the husband says: "Well I'd like to live in New York." The wife says: "Well, I like living in California". The husband responds: "That's great, let's get together and have a family reunion in five years." What kind of a family would that be?

It's the same way with Adoption. If the man or son has to go out and give his life nine hours a day to somebody who is not in the family, or who is not his father — that makes it impossible for the relationship of Total Commitment to exist between father and son. And it is the same in matters that pertain to the Priesthood — if a man has to go to his Bishop for his Temple Recommend, or to his Stake President, he has to go to those sources outside the family for his Priesthood blessings. This cancels out the family — it weakens it — hence the family becomes something less than God intended it to be.

In the scriptures, the times of the Gentiles is prophesied about in our Dispensation, as well as the Times of Israel. *The Gentile period is predominated*

by a Gentile order — it is not a family. But the Lord Prophesied that in the *generation* that the "believing Gentiles" turned against the Gospel, that their day would end and that the *"Times of Israel"* would come in — and Israel is a family. But heirship in the House of Israel requires more than a simple gathering together of a bunch of people who have the blood of Abraham in their veins — after all, even the believing Gentiles had that during the Times of the Gentiles — most of them had the blood of Ephraim in their veins, but they were not organized as a family. When Israel is restored they will be bound together through the Temple Covenants in the Celestial Order as One. In other words, during the Times of Israel, it will be a Patriarchal/Celestial Family Order that will be established as the predominant work of God, to reach out to the world, and this Celestial Family Order will usher in the Millennial reign of Christ. That is what Section 77 verse 11 states where it tells us that there would be 144,000 — 12,000 out of each of the tribes, who would go out into every nation, kindred, tongue and people, and bring as many as would come to the Church of the Firstborn. The Church of the Firstborn will become a proselyting organization during the Times of Israel — the focus will be the family. And parents who won't assume the responsibilities of a family won't have one — at least if they do, it will not be Celestial. Husbands and Wives won't be allowed to receive the ordinances until they prove themselves worthy of them. After they receive the initiatory ordinances, they won't get any more until they live up to the covenants which they have already received.

Question: If I am understanding you correctly, in order for this thing to work, the parents have to give everything to the children, and thereby win their obedience and loyalty, rather than the way the natural man would tend to do it?

Answer: There is a covenant and promise on the part of each — Jesus showed the perfect example both as a father, and a son. As a son he knelt down in Gethsemane and he prayed to his father, and said: Father I don't want to do this — if it is possible, let this cup pass from me. Nevertheless, not my will, but Thine be done. He gave his life — not only in death, but also in living — he gave his all to his Father, because he loved Him. No son, and no one can give of themselves completely to another unless they love them. Outside the context of love, this whole doctrine about which we are talking does not exist. There is a Satanic version of it, but it is predicated upon hatred rather than love, and this is not what we are talking about.

In the case of Jesus, his relationship to his Father was that of a Son — but his relationship to his disciples was that of a Father. Jesus taught that he who is greatest in the Kingdom of Heaven is the servant of all. The father and mother have to give their all for their children — Adopted or otherwise, and Jesus gave his all for us. At the same time, Jesus asked Peter — "lovest thou me" — and then he commanded him "feed my sheep".

Our Father in Heaven said: "This is My work and My glory to bring to pass the Immortality and Eternal Life of Man". If it was not for us, our Father in Heaven would be on the unemployment list — He wouldn't have anything to do. His knowledge is infinite, by all that we know. He is so far beyond us — He certainly doesn't need any servants to follow Him around to comb His hair or make His bed, or to cook His meals. He doesn't need that. But what do you do with your time when you have Almighty Power. The greatest challenge is to reach down to others and uplift them — to teach them — to make them better, and this is our Father's work, and it is the work of a parent — it is a complete giving of self for the betterment of your posterity. But all this does not deny the fact that the Parents will require Total Commitment from their Children — and that's the government.

I had a man named Lamar Porter tell me not so long ago, that Our Father in Heaven has His own family Kingdom, and that it would be entirely out of order for His Father and God — for our Father in Heaven's God, to come down amongst us and have anything to do whatsoever with our Father and God's children — He would be unwanted. You see that's not the way it is. Our God has given His all to His God — forever! His children and Family Kingdom belong to His Father, just like ours will belong to our Father — forever!

Question: Joseph Smith [i.e. Brigham Young] said that our God Adam is the only God with whom we have to do.

Answer: That's right — and at the same time we have Jesus, and he is also a God and we have something to do with him — but you see, our Father in Heaven is One with His Father in Heaven, just like Jesus and his Father are One. There are not separate Kingdoms — *there is One Kingdom and One God. The Gods are One — they are One God!* Not One because they are like some kind of fluid floating around in space, but One because they are united as One, and structured as One, just as Jesus and his Father are One. That is what President Young taught — that is what Joseph Smith taught. If you don't have that, then you have this ancient heathenistic concept of polytheism — you have a bunch of gods out warring with each other, because they are not One. See Mormonism believes in many Gods, as also did the ancient polytheistic heathen religions and as also did Ancient Israel. But the difference is that Mormonism, like ancient Christianity, believed that the Gods were One and that their Union never ended. How could it be otherwise, since we believe family is forever. When you make it to become a God, you don't all of a sudden say: "Well, I don't have a dad anymore — I don't have any use for my father". *The Union never ends!* The Union is predicated on Eternal Commitments and Covenants of Total Commitment. *This is the Church of the Firstborn — sealed together through the ordinances of the Temple,* and this is the organization that is due to be established during the Times of Israel, which according to Prophecy is due to come in after the apostasy of the believing Gentiles.

— The Apostasy of the Gentile Church

We are told that with the restoration which was affected through the Prophet Joseph Smith, that *the Priesthood would never again be taken from the Earth, as it was restored never to be taken away. But that isn't to say that the Church would never go into apostasy* — the scriptures are replete with references and prophecies that the LDS Church would in fact apostatize. But the Priesthood was here forever — *"hid up from the world with Christ in God"* to come forth, to be *"a light unto the Gentiles"*, and ultimately ***"a savior unto my people Israel"***. That's Celestial Israel — the family we are talking about (D&C 86:7–11).

When the Church signed the Manifesto, all of the families went down with the Church. The reason for this is because they were all dependent upon the Church for their Priesthood blessings. They were all tied to the Church — to Stake Presidents and Bishops, instead of to their fathers and mothers. Therefore, when the Church went down, all of the families went down with it — that is, all but one — there was one family that did preserve the Fullness of the Priesthood.

Originally when the Prophet was establishing the Holy Order and the Council of Fifty at Nauvoo — I know we have an idea about succession being given to the Twelve — but that is really an over simplified white wash job on Succession. Actually the "Keys of the Kingdom", together with the "Last Charge" were given to the "Council of the Fifty", which was Joseph Smith's Family Kingdom. The "Last Charge" was not given exclusively to the Twelve, but rather it was given to the Fifty Princes, and the Twelve were members of that body, just as were many others who had proven their faithfulness in the Priesthood.

With the exception of two Gentiles, the Council of Fifty were Joseph Smith's Adopted Sons and they were given the Fullness of the Patriarchal Priesthood. The Prophet intended on sending them out all over North, Central and South America, to establish a family dynasty — a Family Kingdom, that ultimately would swallow up the whole of the Americas. That was what was expected when the Prophet decided to run in the Election for the office of President of the United States, but he was murdered before the Election. After his murder the Council of Fifty remained in tact and those who had been members from the beginning knew that Joseph intended for his birthright son to be his successor, But as of the time of the martyrdom, the Prophet's birthright son, whom he designated to be named David, was not yet even born.

— The Right of the Firstborn —

In that regard, you might wonder about your own families. How would you set up a family that would last forever? You have twelve sons — you gather them together and you say: "Sons, when I die, I want you to go down to the local Bishop whenever you need anything, and he will take care of you. I real-

ize he is not in the family but thats the best I can do". That's not the way it is done. What you do is this — you get your sons together and you say, when I die this here birthright Son of Mine is going to stand in My Place as though he were Me to you, and he will be my representative to you. And in righteousness, anything that he says is just like I say it. That is what Adam did.

In the Scriptures, it says that Adam is the Firstborn — it says that in the Book of Abraham, Chapter 1 verses 2 through 4 where it says:

> I sought for *the blessings of the fathers*, and the RIGHT whereunto *I should be ordained to administer the same*; having been myself a follower of righteousness, desiring . . . to be a FATHER OF MANY NATIONS . . . and to keep the commandments of God, I became a RIGHTFUL HEIR, a High Priest, holding *the right belonging to the fathers*. IT WAS CONFERRED UPON ME FROM THE FATHERS; ***it came down from the fathers,*** FROM THE BEGINNING OF TIME, yea, even from the beginning, ***or before the foundation of the earth***, DOWN TO THE PRESENT TIME, even the **RIGHT OF THE FIRSTBORN**, or *the [right of the] first man*, **WHO IS ADAM**, or *[the] first father*, THROUGH THE FATHERS UNTO ME. I sought for mine appointment unto the Priesthood *according to the appointment of God* **UNTO THE FATHERS CONCERNING THE SEED**. (Abraham 1:2–4)

Adam is the Firstborn, and the Church of the Firstborn is Adam's Church, and he had a bunch of sons and grandsons and he got them all together in a council and he said, when I die, my son Seth will stand in my place, just as though he were me. And that son is going to hold my right — the right to stand in my place. Adam was the Firstborn — and after his death his birthright son held the "Right of the Firstborn", which means the right to stand as Adam, to the family of Adam, after Adam was gone from mortality. This "Right of the Firstborn" passed down through Adam's descendants — to Seth and on down to Abraham, and finally to Isaac and Jacob, to Joseph and Ephraim, and then it was lost. But with the restoration of our dispensation, together with the Priesthood and Gospel, and through the revelations we have received, we know that Joseph Smith was birthright heir over all Ephraim — consequently he held "The Right of the Firstborn", just as Joseph of Egypt did anciently. So he stood as Adam to the human family. And who was Adam? He was God! Hence Joseph stood as God to the people.

Some people didn't like that. William Law didn't like it. You know Joseph Smith was teaching the Plurality of Gods for years before he ever got killed by William Law and the others who betrayed him to his enemies. He was preaching the Plurality of Gods, and all of that didn't bother William Law. What finally bothered William Law was when Joseph Smith began to point out to him that if there are many Gods in Heaven, some of them might live down here on Earth, and that he, Joseph, was one of them. And not only was he one of them, but he stood as God to the people on Earth, who were the descendants of Adam. In keeping with this, at the April 1844 conference the Prophet even

went so far as to tell the people that God had made Moses to stand as God to the people, while at the same time He had made Aaron to be his mouthpiece — And that God was going to make him [i.e. the Prophet] to be God to the people, and that the Elders of the Church were going to be his mouthpiece, and if the people did not like it they must lump it. So William Law came under the jurisdiction of the Prophet's theocratic dominion. William Law didn't want that you see, and to resolve his dilemma he went back to the very source of the problem. He didn't say, I don't want you to be my God, and notwithstanding, there are many Gods, Joseph is not a God to me. Rather than that he said, I don't believe in the plurality of Gods — quite to the contrary, I only believe in one God, and He is so far removed from me that I can't see Him or feel Him — so I don't have to worry about what He says or thinks. I only believe in one God and He is not near me, therefore you can't be God to me.

— the Faithful to be Gods & Goddesses to their Children —

But then again, lets all go back to this idea — we as Latter-day Saints all believe that someday we are going to be Gods and Goddesses to our kids. Where are we going to prove this? Where are we going to establish the relationship — remember the revelation the Prophet received: "There is a Law upon which all blessings are predicated, and if we receive any blessing, it can only be on the Condition of Obedience to the Law upon which it is Predicated." Well if you can't live with your kids in this world, and they do not learn to relate to you in this "Perfect Law of Celestial Theocracy" as it is lived in the Celestial Kingdom, and thereby learn to honor you as their God and Goddess — If they cannot learn this while they live here in their mortal probation, do you think that they are going to do any different in the next life? This is the place where we are supposed to prepare our families and create a Celestial Family — this is the time of test — the time of trial — this is where we have to make it. If we don't make it here, it will be necessary for us to come back — that is if we don't commit the unpardonable sin. We can waste forever, but we are not going to get the blessing until we live the law. We are coming right into the Millennium. We are going to have a thousand years of peace, and then there is going to be a short period of evil, and then finally the world is going to be made into a Celestial abode, and all of those who haven't learned to live a Celestial Law by then are going to have to find a new home.

We have to learn to live in the Law of Total Commitment with our families and children here in this life. Your children need to learn to respect you as their God and Goddess in this Perfect Law of Celestial Theocracy — and how can they do it, or how can they live in the Law of Total Commitment if you yourself won't live it! It is not right. What is required of a man in the

Kingdom of God? As Jesus said, he who is the greatest is the servant of all. How can a parent require from their children that which they themselves will not live? How can a man require of his wife that which he won't do? If he can't live in Total Commitment with his father and mother, how can he expect his wife to live it with him. It is immoral! It is contrary to the law of God. God's house is a house of order, not a house of confusion. There is a way that it works, and there are a lot of ways that it doesn't — but only one way that it does — and that's the Gospel of the Father and the Gospel of Jesus Christ — it's all in the foundation. So this is the real thing that we all must consider & think upon, if we expect to have our families with us in the next life — It's a lot more than simply paying a visit to the Temple, and it's a lot more than Gentile marriage!

Section Twenty Four — Part Three

How to Find the Priesthood & the Kingdom of God

Question: I can really tell — I can feel the spirit here tonight. I also believe in what you are saying, but my problem is, how can we do it?

Answer: Joseph Smith "advised all the Saints to search deeper and deeper into the mysteries of Godliness". In continuing in the same statement, he said: "A man can do nothing of himself *unless he is lead in the right way and the Priesthood is for this purpose".*

We have a prophecy that the Priesthood would never again be taken from the Earth, but this is not to say that the Church would never go from the Priesthood or turn into apostasy.

If we go back and look at the beginnings, and understand what happened in history — we have two things — we have to have the Spirit of God to guide us, and we have to know what we are looking for — we need Knowledge! Joseph said "we must have knowledge or we are likely to be deceived", and that "no man can be saved in ignorance".

You know if we all went to the zoo and we were looking for a Hippo, but none of us had ever seen one before, and we didn't know what a Hippo looked like, and we went to the zoo and saw all the cages and every one of them said Hippo on it — and as you went by the cages they all said Hippo, Hippo, Hippo, Hippo — there would be a Snake in one cage, but it had a label on it that said Hippo — and another cage had a Squirrel in it — and another had a Gorilla — and yet they were all labeled Hippo — if you didn't have the necessary knowledge to know how to identify a Hippo, you wouldn't know what you were looking at, even if you were staring one in the face. Thats the way is for those who are looking for the Kingdom of God. If you want to find the Kingdom of God, you have got to learn what you are looking for, and you have got to learn how to identify it. There are a lot of people claiming Priesthood that don't know

what it is and who don't have it. There are a lot of people claiming all kinds of things, that have no idea of what we are talking about here tonight.

— The Witness of a Prophet —

Joseph Smith said that *'the Priesthood is the Channel through which all Knowledge, Doctrine, the Plan of Salvation and every Important Matter is Revealed from Heaven.'* In continuing he also said that even from before the foundations of the earth were laid, the Priesthood was the source and channel of all Heavenly Knowledge, and that it would continue to be that way until the end of time. The light and knowledge of the Kingdom of God, and the Revelation pertaining thereto will always come through the fountainhead of the Priesthood — to that individual who holds the Keys of the Priesthood.

This is a direct affirmation from the Prophet that where the fountainhead of knowledge and revelation is, there will also be the fountainhead of the Priesthood. And this being so, we may set it down that those who claim to possess and control the Keys of the Priesthood, and the Power to Dictate in Celestial things, but who at the same time are basically ignorant and uninspired — you may set it down that such individuals are false Prophets. A Prophet ought to know something about God and Heavenly things — he ought to understand the Kingdom of God and the Heavenly Law — he ought to know the Celestial Order of things. If he does not, and he comes forth claiming great Power and Authority, you may set it down that he is a liar and a fraud — or at best that he has certainly deceived himself. And this will include all the false Prophets who are presently popping up — as well as the President of an Apostate Church and especially and more particularly his *so called* counselors.

Out of the abundance of the heart the mouth speaketh — you may know them by their fruits. If a man has seen into Heaven he ought to be able to tell about it — and he ought to do more than just parrot dead Prophets — he ought to speak as one having authority and not just as one of the Scribes or Pharisees — and he ought to know more too than simply to point the finger of scorn at the Church and say apostasy.

— The Witness —
of
The Prophetic Calling of the Prophet Joseph Smith —

How do we know that Joseph Smith was a Prophet of God? Do we know this simply because he said so, or because he stood up one day, years after the fact and said that he saw the Father and the Son in a Vision?

Answer from the audience: No.

Fred Collier: It's the beauty that he gave us. He taught us who we are! He taught us where we came from! He taught us how to better ourselves in order

that we might fulfill the measure of our creation here on Earth. If you take away these things, the Restoration is nothing but an Empty Sack — nothing but a bunch of Stories.

If you have Knowledge and can Understand, then you know what the Kingdom is — and you know about the Priesthood and what it is. If you understand these things, then you can look at the history of the Church and comprehend it.

— the Kingdom of Heaven does not always Come with Banners —

A lot of people have been studying prophecy — the Jews were real big with the study of Prophecy. They knew there was a Messiah due any day, and there were a whole bunch of them popping up all over the place, and when Jesus came along, a lot of the people were hopeful that he would be the Messiah. The Prophecies that they were reading about told of how the Messiah would come down and redeem Israel and destroy their enemies, and free them from bondage. But when Jesus came into town, he came riding on a donkey and that just wasn't good enough. So in the end they crucified him. They were looking for their Savior, and when he came they murdered him.

In our day, Alexander Campbell and other people like him became inspired with the idea that the Church had gone into apostasy and that there had to be a new restoration of the ancient principles of the Gospel. Sydney Rigdon was one of the ministers in Campbell's Church. Along comes Mormonism and the Restoration, just like Alexander Campbell said it would happen. But guess what? Alexander Campbell was too proud to submit to an unread, ignorant farm boy. Consequently, when the very thing that he believed in and hoped for, came staring him in the face, he rejected it. In the end, instead of becoming a friend to the Restoration, he became its enemy. Sidney Rigdon, on the other hand, took his whole Church, and said: "I am joining — I am going to get baptized, and anybody that wants to come with me, lets go down and do it right now. This is what we have been looking for."

You people here tonight are all in the same situation. You are looking for something — you are looking for something to come. However, first of all you must learn what you are looking for and how to identify it. But in the end, how are you really going to know when you have found the Kingdom? Remember the parable of the ten virgins — *"they that are wise,* ***who have taken the Holy Spirit for their guide,*** *who have not been deceived"*, they are the ones who will recognize the Kingdom when it comes.

Heber C. Kimball and others prophesied that out of the hearts core of this people (i.e. the Latter-day Saints) will come a people, upon whom the Lord will bestow His choicest blessings. How are those people going to recognize the Kingdom when it comes? I'll tell you how to know. It's going to be so easy, you won't need the Spirit of God at all! Joseph Smith is going to come back as

a glorified, resurrected being, and everybody is going to see him shining brilliantly with banners like the Sun, and everyone will say with one unanimous voice: "There is our leader, let us follow him!"

(Laughing from the audience)

— We Must Be Led by the Spirit of God —

It never happened that way with Jesus Christ — it didn't happen that way with Joseph Smith and it won't happen today. He is going to come riding into town on a donkey. He is going to teach the truth — he is going to have revelation from Heaven — he will be the Channel through which that revelation comes. Through this means, people will know. By the Spirit they will open their eyes — they will be touched in their hearts and this is what we all have to go by today — the Spirit of God.

I think most of you people believe in the possibility of living in mortality more than once. So do I. So lets talk a little about what the Scriptures say about that. There are three kinds of worlds, right. There are the Celestial, Terrestrial and Telestial Kingdoms, and there are also three kinds of resurrections and hence, three kinds of resurrected bodies. The Celestial resurrection — that's like the Sun — that's the kind Jesus got. Then there is another kind of world — a Terrestrial world and a Terrestrial resurrection — but this is not the same as a Celestial resurrection at all. Finally, there is a Telestial Resurrection — and what have we got here? What kind of world are we living on?

According to Section 88, those who receive a Telestial resurrection don't get the same kind of body as those who receive a Celestial resurrection. A Telestial resurrection is mortal birth. That's what we have here. We are living in a Telestial world — go to the Temple — it says it right out. And what do the scriptures say that we have for our guide in this Telestial world. Section 76 tells us that those in the Celestial Kingdom have the right to the presence of the Father in their lives. In the Terrestrial Kingdom they have the right to the presence of Jesus. But us folks down here in the Telestial world, what we get for our guide is the Holy Ghost or the Spirit of God. If that isn't good enough, then we don't have to have anything — and nothing is what we get if we don't get the Spirit! This is what the scriptures refer to when they speak of having *oil in our lamps.*

— Section Twenty Four — Part Four —

Succession in the Priesthood

— The Last Charge given to the Council of Fifty —

Contrary to popular opinion, the Prophet Joseph Smith did not give the "Last Charge" exclusively to the Quorum of the Twelve, but rather to a larger

body of men, among whom the Twelve were numbered. In other words the Keys of the Kingdom, as given in the Last Charge, were actually committed to the "Council of Fifty", of which the Twelve were members. However, unlike the Quorum of the Twelve, the existence of the Council of Fifty was Secret — and because of the Theocratic nature of its Organization, it was deemed necessary that it remain a Secret — lest they lend Credence to the Charge of Treason which their enemies had levied against the Prophet at the time of his death. Consequently it was thought to be discreet to let the Quorum of the Twelve take all Credits for having received the "Last Charge" — though as we shall see, there were other Endowed members of the Council who knew full well that the "Charge" had actually been given to the Fifty. It was only natural that the Prophet would bestow the "Last Charge" upon the Fifty, as they Constituted the Anointed Quorum — they were the Ordained Princes of the Kingdom — indeed the object of the Last Charge was to invest the Princes of the Kingdom with the Responsibility and Calling of bearing off the Keys of the Kingdom to all the world. When considered in view of the fact that the Fifty constituted "The Order of the Ancient of Days", it is easy to understand why the Prophet would give the Last Charge to them. It is only natural that the "Keys of the Kingdom" would be invested in the Kingdom, and that they would rightly belong to the "Kingdom". That this is so is clearly stated in the Revelation which the Prophet received when the Kingdom was first given its name:

> Verily thus saith the Lord: This is the name by which you shall be called — "The Kingdom of God and His Laws, ***with the Keys and Power thereof***, *and judgment in the hands of his servants*, Ahman Christ. (*Unpublished Revelations*, Part 57a)

Even President Young acknowledged that the Keys of the Kingdom were Rightly Vested in the Council of Fifty. On the 3rd of May 1846, he made the following statement in a meeting with the Saints:

> Before the death of Joseph, he said that: 'Where the Keys of the Kingdom were, there would be the place to gather.' Now *where ever the 12 & Council [of Fifty] are, there will the Keys be also,* & there will be the place of gathering. (Diary of John D. Lee, 3 May 1846, Church Archives, SLC)

Bishop George Miller, Alexander Badlam and Apostle Lyman Wight were three other members of the Council who knew that the Last Charge had been given to the Fifty. In the following statement, Wight tells of Bishop George Miller and himself being inducted into the Council of Fifty, and of the Priesthood Keys which were vested in the Council by the Prophet:

> [In about the middle of April 1844] we were kindly received by the Prophet, and introduced into what was then called ***the Grand Council of the church***, or in other

words, the perfect organization of the church of Jesus Christ of Latter Day Saints on earth [i.e. the perfect organization of the Church of the Firstborn or the Order of the Ancient of Days]. This Council consisted of fifty members, *with **full authority** to build up the Kingdom of God on earth*, that His will might be done on earth as in heaven. (*An Address by way of an Abridged Account and Journal of My Life . . . by Lyman Wight, to be published in forthcoming issue of Doctrine of the Priesthood)*

Benjmain F. Johnson, who at the time of its Organization, was one of the youngest members of the Council, has left many accounts of the "Last Charge". He did not always tell the whole story, and what he did say depended largely upon who he was talking to and the circumstances of the occasion. Without a doubt, Johnson wrote the most forthright & direct account of the Last Charge in his own personal record, which was not published until several decades after his death. Unfortunately, even when it was finally published in 1947, it was edited and all reference to the Fifty was removed — consequently it was made to read as though the Last Charge was given exclusively to the Quorum of the Twelve Apostles rather than to the Fifty. The following is the unedited account:

At one of the last meetings of the Council of Fifty after all had been completed and the Keys of Power committed [to the Fifty], and in the presence of the Quorum of the Twelve and others who were encircled around him, he arose, gave a review of his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing off this kingdom, *and turning to those around him, **including the twelve,*** he said, "And in the name of the Lord Jesus Christ I now place it ***upon you my brethren of this Council***. (A Life Review, by Benjamin F. Johnson, Mss. p. 96, Church Historian's Office)

— What Keys Were Given to the Council of Fifty —

The Prophet's revelation declares that the Kingdom of God or Council of Fifty would possess "the Keys and Power thereof". But the big question is: What do the "Keys and Power" of "The Kingdom of God" consist of. From the time of its organization in 1844, this was kept as a well guarded Secret. Some time after 1885, Johnson began to write his autobiography, and among other things he stated the following:

About this time [i.e. the Spring of 1844 on March 10th and 11th] was organized his private Council of 50, the embryo Kingdom of God upon the Earth — an organization distinct from the Church. . . . . a Government of God for the people and by the people, in which ***man will be taught to know his origin*** and to Govern Himself . . .

By the Prophet, Br. Babbitt and I were called to Nauvoo, and made members of this Council at its organization; but of its full *object, keys and by-laws **I am not fully at liberty now to write***, *but the future will write up the past*, ***when all will be made plain***. (A Life Review, Mss, pp. 94, 96, Church Archives, SLC; note: the above material was edited out of the published account)

Johnson here states that he could not then write about the "full object, Keys and by-laws" of the Kingdom, but affirms that *"the future will write up the past when all will be made plain"*. Years later, in 1903, in a letter which he wrote to the First Presidency of the Church, Johnson again affirmed that there were things about the Kingdom which he could not write down. Nevertheless, he did write out and explain in explicit terms just exactly what authority was circumscribed and given to the Fifty through their Anointing and the Last Charge. In this letter Johnson stated that "the *Keys of the Endowments* ***to the last Anointing and Sealing*** *[i.e. the Second Anointing] together with the Keys of Salvation for the dead, with the Eternity of the Marriage Covenant and [the]* ***Power of Endless Lives***" constituted the Keys and Power that were Committed to the Council of Fifty. (*UPR* 61:33) Without a doubt, one of the most descriptive accounts of what actually took place in the meetings of the Council of Fifty, is to be found in a Proclamation which was written by Apostle Parley P. Pratt, on the 1st of January 1845, only six months after the Prophet's death. However in keeping with what has already been stated, this Proclamation was written as though the events being described took place in meetings of the Quorum of the Twelve — and without acknowledging that the events described actually took place in meetings of the Council of Fifty, wherein Thirty-eight other men received in common with the Twelve, the same Ordinances, Commission and Last Charge. This was true of all members of the Fifty, with the exception of those two or three gentile members who were not Baptized or Endowed. In the statement which follows, I have added words in brackets, which place Pratt's Proclamation in historical context with the events which he describes.

Consider the following extract from Pratt's Proclamation:

> This great and good man [i.e. the Prophet Joseph Smith] was led, before his death, to call [the Council of Fifty which included] ***the Twelve*** together, from time to time, and to ***instruct them*** in all things pertaining to the ***kingdom***, ***ordinances***, and ***government of God.*** He often observed that he was laying the foundation, *but it would remain for [the Council of Fifty which included]* ***the Twelve*** *to complete the building*. Said he, "I know not why; but for some reason I am constrained to hasten my preparations, and to *confer upon [you, (i.e. the Council of Fifty which included)]* ***the Twelve*** *all the Ordinances, Keys, Covenants, Endowments, and Sealing Ordinances of the Priesthood*, and so set before them a pattern in all things pertaining to the Sanctuary and the Endowment therein."
>
> Having done this, he rejoiced exceedingly; for, said he, the Lord is about to lay the burden on your shoulders and let me rest awhile; and if they kill me, continued he, the Kingdom of God will roll on, as I have now finished the work which was laid upon me, by committing to you all things for the building up of the Kingdom according to the Heavenly Vision, and the pattern shown me from Heaven. With many conversations like this, he comforted *the minds of [the Council of Fifty, which included]* ***the Twelve***, and prepared them for what was soon to follow.

He proceeded to confer on [the Endowed members of the Council of Fifty which included] ***elder Young****, the President of the Twelve,* ***the keys of the sealing power***, as conferred in the last days by the spirit and ***Power of Elijah***, in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse. [This key is Fundamental to the "Order of the Ancient of Days", or the "Church of the Firstborn", as the Sealing Keys of Elijah Constitute the Organizing Power which establishes the Celestial Family Kingdom of the Father, or the "Kingdom of God". (*TPJS* 237)]

This last key of the priesthood is ***the most sacred of all***, and *pertains exclusively to the* ***first presidency of the church***, that is the Presiding Priest/King in the Kingdom of God, who as of the time of Pratt's writing was President Young,] *without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to things of the resurrection* and the life to come. (*Millennial Star*, Vol. 5: <March 1845> 151)

This statement would have us believe that before the Prophet's death, he singled out the Twelve Apostles with President Young at their head for Succession, and that he at that time Vested the Sealing Keys in President Young. Yet the evidence would show that this statement is filled with ***half truths*** — for as we have already seen, the Last Charge, together with the Ordinances, Authority and Knowledge that pertained thereto was actually given to the Fifty, among whom the Twelve were numbered. Even Pratt's own statement indicates that the Last Charge was given to the Fifty, for he speaks of the Government and Kingdom of God. Again as Pratt expressed himself:

This great and good man was led, before his death, to call the ***Twelve*** together, from time to time, and to ***instruct them*** in all things pertaining to the ***kingdom, ordinances***, and ***government of God.***

All that Pratt describes in the above statement pertains to the Council of Fifty, and the fact that it was in meetings of the Council of Fifty that the events to which Pratt refers transpired, is witnessed by many.

Again, if the Prophet had singled out President Young for Succession, surely President Young would have known it. Yet as we shall see, in accordance with his own testimony, as of the time of the Prophet's death, he had not so much as even thought of Apostolic Succession. Consider the following statement which was made by President Young at a family meeting which was held in his home on Christmas day 1857:

When I first heard of Joseph's death the first flash across my mind was "are the keys of the priesthood here?" I was sat leaning in a chair, with Orson Pratt upon my left, and I had no more idea of it falling upon me than of the most unlikely thing in the world, and I felt it come like a flash of lightening to my mind, and I said "the keys of the kingdom are here." I did not think it was with me, but I felt that they were here, but knew that it was the Lord's business. (Brigham Young speeches, 25 Dec 1857, Brigham Young Papers, Church Historian's Office)

— The Prophet's Designation —
of
his two sons

— David & Joseph —
&
his two brothers

— Hyrum & Samuel —
to be his
Successors in the Priesthood
&
Emma's Confederation
With
— President Rigdon & President Marks —
for
Succession
as
Guardian & Patriarch of the Church
&
The Ultimate Succession to the Quorum of the Twelve

On the 19th of January 1841 a revelation was given, wherein it was declared that the Prophet Joseph Smith had received the same blessing as Abraham, and that his Office in the Priesthood would be passed down to his Posterity after him. Consider the following:

> For this anointing have I put upon his head [i.e. the head of the Prophet Joseph Smith], that his blessing shall also be put upon the head of his posterity after him. And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed. (D&C 124: <19 Jan 1841> 57–58)

In keeping with the above Revelation, the Prophet brought his mother, in company with his son Joseph III, onto the stand, before the Saints in Nauvoo, and requested that they sustain mother Smith as "Our Mother in Israel" and Joseph III as the Prophet's Successor as future President of the Church.

Not only were the members of the Church generally aware that the Prophet intended for his children to be his Heirs and Successors, but so also were the members of the Council of Fifty. The Fifty knew this, because they had heard the Prophet Declare it in their own meetings. In later years, President Young even went so far as to testify to the Saints in Utah, that he heard the Prophet say that Emma would bear him a son and that this son would be named David, and that he would live to do those things which the

Prophet had left undone — and that ultimately this son David would be his Birthright Heir and Successor.

The idea conveyed in the Prophet's remarks to the Fifty was that in keeping with Old Testament Prophecy, the Prophet's son David would sit on the throne of David, and and that he would rule as Presiding Patriarch, Priest and King over the whole House of Israel. In other words, David was to be the Prophet's Birthright Heir and Successor in the Council of Fifty, while at the same time his son Joseph III would be Successor as President of the Church. However not long after telling this, the Prophet sent most of the able bodied men in the Church, including the Twelve and Fifty out on missions to campaign for his Office as President of the United States. Soon after this the Prophet was compelled to surrender his person into the hands of corrupt state officials — when through the treachery of Governor Ford, he was set up to be murdered by his enemies. As a Consequence the Prophet died before his son David was even born, and at a time when his son Joseph III was only eleven years old. As if this were not enough, to make matters worse, in the end Emma left the Church, and when she did she took her children with her.

You don't put a boy on a throne. In ancient governments, when the King died before the Prince was old enough to assume his father's place — someone else would hold the Reigns of Government until the Heir Apparent became of age. This is the substance of the arrangement which Presidents Rigdon and Marks worked out with Emma after the Prophet's death — that Rigdon would become Guardian for the Church, to hold the reigns of power until her son Joseph became of age, and Marks was to be Patriarch. There was just one hitch — in order to gain Emma's Support and Cooperation, they must agree to dispense with certain Doctrinal Tenets and practices which the Prophet had introduced in the Church before his death — namely the practice of Plural Marriage, etc. But then Marks and Emma had been Confederate in this Fight even before the Prophet's death — so there was no change here, at least not for them.

At the time of the Martyrdom the Prophet's children weren't old enough to assume office, however this does not mean that the Fifty were looking for someone else to be the Prophet's BirthRight Heir and Successor. Joseph said: If I die, I want my brother Hyrum to stand in my place until my children become of age. The Prophet never intended for Hyrum to be his Successor as BirthRight Heir — but only that he stand in his shoes until his sons became old enough to assume Office. However Hyrum was stubborn and refused to leave his brothers side. "No", he said, I got you into this — I talked you into coming back and I am going with you — if you die, we will die together. Hyrum would not part from his brother. Consequently, Joseph said: If Hyrum and I both die, I want my brother, Samuel to be my Successor, until my children become of age.

This is the essence of William Clayton's diary entry for July 12th 1844, which was only 15 days after the Prophet's death:

Friday 12th. [July 1844] A.M. at the Temple measuring lumber. Prest. Marks came up to enquire which was best to do about appointing a Trustee. We concluded to call a meeting of the several presidents of Quorums & their council this P.M. at 2 o'clock. As I returned to dinner bro. Whitney came down with me & stated his feelings about Marks being appointed Trustee. He referred me to the fact of Marks being with Law and Emma in opposition to Joseph & the Quorum [i.e. the Holy Order in the matter of Plural Marriage, etc]. — and if Marks is appointed Trustee our spiritual blessings will be destroyed inasmuch as he is not favorable to the most important matters[.] The Trustee must of necessity be the first president of the Church [*HC* 4: <1 Feb 1841> 287] & Joseph has said that if he and Hyrum were [both] taken away [that the Prophet's brother] Samuel H. Smith would be his successor.

After dinner I talked with Cutler & Cahoon on the subject & they both agreed in the same mind with bro. Whitney & myself. At 3 we went to meeting. Emma was present and urged the necessity of appointing a Trustee immediately. But on investigation it was considered we could not lawfully do it. Another meeting was appointed for Sunday eve[.] Dr [Willard] Richards & [William] Phelps seem to take all the matters into their own hands & won't tell us any thing what they intend or have thought to do. (Diary of William Clayton, First Presidency's Office Vault, Salt Lake City, Utah)

Be it remembered that Clayton was the Prophet's Personal Secretary, and that as of the time of his death, with one exception only, no one was more familiar with the Prophet's mind and doings than William Clayton. Not only so but he was also the Clerk and record keeper of the Council of Fifty, so he was familiar with the doings of the Fifty as well.

It is important that we recognize that even as of 15 days after the Martyrdom there is still no talk of Apostolic Succession in the Church. To date there has not been even one document that has come to light, which was written down during the Prophet's life time, wherein the idea of Succession to the Twelve is set forth. On the other hand, there are many documents which were written before the Prophet's death that would argue to the Contrary. Again, according to Clayton's diary, as of two weeks after the Prophet's death, there existed the Secret Manipulations of Emma and President William Marks — as well as the Secret Manipulations of Apostle Willard Richards and William Phelps. At the same time, be it remembered, that as of this time, Sidney Rigdon had not yet arrived in Nauvoo, nor for that matter had the larger body of the Quorum of the Twelve or the Council of Fifty. Again since Hyrum died with Joseph, within two weeks after his death, it is thought that Succession belonged to the Prophet's brother Samuel.

The Conspiracy of the Masons
to
— Murder the Prophet —
&
his brothers Hyrum and Samuel

On this count it is significant that Clayton confided in Reynolds Cahoon regarding the matter of Succession to the Prophet's brother Samuel — though it is likely that Cahoon already knew. This is significant because the evidence is considerable that Reynolds Cahoon was the tool of the Masons. Indeed it was through the Treachery of Cahoon, that the success of the Masons was assured, in their Plot to get the Smith brothers incarcerated in Carthage Jail* — where in keeping with their plan they were to be Murdered by a Mob. In fact, Reynolds Cahoon would have made a Perfect Deep Throat as a Double Agent from the Synagogue. He had been the head of a Danite Band in Missouri, and during the Nauvoo period he was a dominant member of the Temple Committee. Not only so, but he was also a member of the Holy Order, and a member of the Council of Fifty and a Mason as well.

Realisticly speaking, with the death of Joseph and Hyrum, there was only one other Smith brother left in line for Succession and that was Samuel. For this reason it is significant that less than 5 weeks after the Prophet's death, and only 18 days after Clayton's July 12th discussion with Cahoon, Samuel also died at the hands of an assasin. In 1908 Samuel's daughter wrote a letter stating that her father had been poisoned by two doctors. As she then expressed herself:

"My father was undoubtedly poisoned," "Uncle Arthur Millikin was poisoned at the same time — the same doctors were treating my father and Uncle Arthur at the same time. Uncle Arthur discontinued the medicine-without letting them know that he was doing so. (Aunt Lucy [Smith Millikin] threw it in the fire). Father continued taking it until the last dose [when] he spit [it] out and said he was poisoned. But it was too late — he died." (Mary B. Smith Norman letter to Ina Coolbrith Smith, 27 Mar. 1908, RLDS archives; also copy in fd 22, box 1, Kenney papers, and fd 13a, box 9, Linda King Newell papers, Manuscripts Division; Marriott Library; Newell and Avery, Mormon Enigma, 347n13; *The Mormon Hierarchy: Origins of Powe*r 153)

After Samuel's death, John M. Bernheisel, told William Smith that the Anti-Mormons had somehow poisoned his brother. In keeping with this, President Young wrote William Smith (who like his brother Samuel, was a member of the Quorum of the Twelve) and advised him to stay in the East, lest he meet the same fate as his brothers. Years later, President Young would express the same concern for the Prophet's children. In order to fully understand President Young's concern, it becomes necessary that we come to grips with the Nature and Scope of the Masonic Conspiracy to Murder the Prophet and his family.

Through Judas' like informants, the Masons had learned of the Familial nature of the Prophet's Kingdom, and his intent regarding Patriarchal Succession. It was for this reason that they chose to include Hyrum and Samuel in their Conspiracy to Murder the Prophet. The most efficient and sure way to Kill a Body is to Cut Off its Head, and this was their hope — to Totally Annihilate Mormonism once and for all, through one massive blow to its head. By the time they killed Samuel, the Masons thought that they had completed their task — they had Cut off the Head and two would be Successors, and had Planted Confusion in the ranks within, through James Strang — but much to their Consternation, before the Prophet's death he had diffused the Priesthood, To be sure they had Murdered the Witness and Testator, but by the Power of God's Spirit, the Almighty God rose up Twelve new heads in the place of the One which they had Murdered — and this too, just as He had done in the days of Jesus. The Vagabond Jews thought that they were Smart — they thought that they knew exactly what to do in order to resolve their problem, but this was one move in the Game Plan of Almighty God that they had entirely Forgotten. How could they have overlooked something so Fundamental! I guess that it had been a long time, and they Forgot and their Informants could not tell them regarding that which they themselves did not know. In any case, to further assure the Preservation of the Priesthood, just as soon as President Young could get the Nauvoo Temple suited up for Endowments, he diffused the Priesthood even farther. Consequently years later in Utah, the Masons would have to resort to other methods in order to deal with the problem of the Restored Church.

To get a clear understanding of the Conspiracy of the Masons, we need to realize the full extent to which they went and the Powers of Government which the Masons Manipulated in order to bring about their end. First they utilized the Press to raise the War Cry for the Assembly of Mobs from Missouri, Iowa and Illinois. They did this that they might alarm the Saints and other communities around them, and thereby bring down upon the people of Nauvoo a Repetition of what they had Already Experienced in Missouri. This led the Prophet to declare Martial Law at Nauvoo, in order to Protect the Saints and their City from Mob Violence from without — and for this he would later be charged with Treason. Again the Masons Manipulated the Legal Process in order to force the Prophet to go to Carthage, where he was sure to be Judged by his Enemies, and where he would be without the Protection of Friends — all of which was necessary before the Mob could do its work.

Again, be it remembered, that it was the Masons that were responsible for raising the Mob in the first place. After the Killings took place, those who did the deed refused to give themselve up for trial until Governor Ford gave them his pledge that they could chose the place of their Trial, and the place which

they chose was Carthage. There were three members of the Mob who were not Masons, though they had nonetheless been their tool, and these three individuals were known, therefore they needed Protection from the Law. It is significant that one of these was a Printer and in years past he had Published against the Masons and had been an outspoken Anti-Mason — nevertheless they needed each other now, so they forgot passed differences and embraced one another.

Now there is a law upon the books of Masonry, which states that it is unlawful to initiate a new member into the Fraternity when he is under Indictement. But in the case of these three individuals, it became necessary that this Rule be Forgotten — consequently these men were Initiated and brought into the Fraternity and given Safe Haven and Protection from the Law, and this too, contrary to their own Rules and Regulations. When it all came to Trial, the Prosecuting Attorney was a Mason. Not only so, but the Judge who sat on the Bench and tried the Case was also a Mason.

During the trial, those who did the deed were so sure of themselves, that their defense openly acknowledged in the Court Room that they had done the Killings. However they argued that what they had done was according to Law — because the United States was a Democracy — and Democracy was rule by the Majority — and the Majority wanted Joseph and Hyrum dead — Consequently the killing of the Smith brothers was Lawful and Right. In the end the Judge accepted their argument and the self confessed Killers were Acquited and set Free and the Case was Closed. Of course the Masons made every effort to make things look good for the Judge. They raised another Mob to attend the Trial, and inasmuch as the Mob insisted on choosing the Jury, the Judge gave them their way.

Be it remembered that initially there were 18 warrants which were served — 2 for Joseph and Hyrum and 16 others for the members of the Nauvoo City Council — all of whom had participated in Declaring the *Nauvoo Expositor* to be a Public Nuisance.

However they were not long in Carthage before 16 of them were given Bail and allowed to go home. But before this occured, another Warrant was brought forth and served upon the Prophet and his brother Hyrum. Consequently, even though there were 16 others that were allowed to leave — contrary to law, and without hearing the evidence against them, Joseph and Hyrum were Detained and Denied Bail, and were Incarcerated in Jail at Carthage where the Mob could do its work. In other words, the Warrants for 16 others was nothing but a necessary Ruse to give the appearance of law. The second Warrant against the Prophet was for the Charge of Treason — because less than a week before, he had declared Martial Law in Nauvoo. The Prophet was then informed that even if he should Succeed in getting out of that Charge, that there were 18 other Charges that would follow, One

Upon Another, until their Desired End was Accomplished. In other words, as he was then informed by the Mob that surrounded him — the only way he would go home would be in a Pine Box. In summery: the Masons raised the Mob — the Masons Manipulated the Legal System — a Masonic Mob chose the Jury — the Prosecuting Attorney that tried those who did the Killings was a Mason — and the Judge that tried the Case and Acquitted the Killers and set them Free was also a Mason. In view of this it becomes obvious that the Killing of Joseph Smith and his brother Hyrum was a Conspiracy, which was carefully Planned and Rigged from start to finish. **First** and foremost in this Conspiracy was the Synagogue of Satan, who had infiltrated the Masonic Brotherhood through double agents such as Abraham Jonas or should we say Abraham Judas. Among other things, these folks did not like Joseph's campaign Promises which would adversely affect their plans for the Central Bank. **Secondly**, for their own reasons the Masons themselves were also very much involved in the Conspiracy.

After Samuel heard that his brothers were Incarcerated in Carthage, he started on the road to pay them a visit — however on the way he met a Mob coming from Carthaage. When they saw him they immediately inquired to know who he was. No sooner had he revealed his identity than they immediately tried to Kill him, but he ran for the brush and made his escape. The following account of this event is taken from the *History of the Church*:

> Samuel H. Smith, brother to Joseph and Hyrum [lived] . . . in Plymouth, Hancock county, and was on his way to Carthage to see his brothers, when he was met by some of the troops, or rather mob, that had been dismissed by the governor, and who were on their way home. On learning that he was Joseph Smith's brother they sought to kill him, but he escaped, and fled into the woods, where he was chased for a length of time by them; but, after severe fatigue, and much danger and excitement, he succeeded in escaping, and came to Carthage. He was on horseback when he arrived, and was not only very much tired with the fatigue and excitement of the chase, but was also very much distressed in feelings on account of the death of his brothers. These things produced a fever, which laid the foundation for his death, which took place on the 30th of July. Thus another of the brothers fell a victim, although not directly, but indirectly to this infernal mob. (*HC* 7:110–111)

Things are usually left at this point by Mormon historians* — yet as we have seen, there is good reason to believe that Samuel was poisoned and that Poison was the actual cause of his death. Indeed, whatever others say or may have said about this matter, the above makes it clear that as of the 27th of June 1844, the Masonic Mob was well informed about the nature of their business, and what they were about — and that not only was it their intent to kill the Prophet, but also his brothers Hyrum and Samuel. And as history would soon prove — where it concerned Samuel, even though they had missed their mark on

the 27th of June — yet within 5 weeks after the Prophet's death, this failure would be Compensated for, through the administration of Poison, when their quota of three dead Smiths would be filled.

There is no reason to believe that Joseph's brother William was ever considered by the Prophet as a possible vehicle for succession. On top of this, there are many reasons for believing that he would not be. Nevertheless, as has already been stated, the Murder of Joseph and Hyrum and the Poisoning of Samuel, led President Young to write William (who as of that time was the last of Joseph's brothers) and to advise him to stay in the East, lest he suffer the same fate.

— Succession to the Quorum of the Twelve —

Again be it remembered that it was not thought by the Prophet that Hyrum or Samuel would be his Successor as BirthRighT Heir, but only that they would stand in his shoes, and take the reigns of Priesthood & Church Government until the Prophet's Heirs became of age. Not only was this the idea with the Prophet where it concerned Succession to his brothers Hyrum and Samuel, but of necessity it was also the idea of Presidents Marks and Rigdon in their Confederacy with Emma. Not only so, but in keeping with the testimony of President Young, it was also the Ultimate hope of the Quorum of the Twelve and the Church. Indeed years later, President Young testified before the Saints in Utah, that even though as of the time of the Prophet's death it had been necessary and right that immediate Succession should go to the Twelve, yet this notwithstanding, still it continued to be President Young's hope and mind, that ultimately Succession would go to the Prophet's children, who were destined to be his BirthRighT HeirS and SucceSSorS in the PriestHooD. Consider the following:

What of Joseph Smith's Family? *What of his boys? I have prayed from the beginning* for Sister Emma *and for the whole family*. There is not a man in this Church that has entertained better feelings towards them. Joseph said to me, "God will take care of my children when I am taken." They are in the hands of God, and when they make their appearance before this people, full of his power, there are none but what will say — "Amen! we are ready to receive you."

The brethren testify that *brother Brigham is brother Joseph's legal successor.* **You never heard me say so.** I say that *I am a good hand to keep the **dogs** and **wolves** out of the **flock**.* I do not care a groat who rises up. **I do not think Anything about being Joseph's Successor**. That is nothing that concerns me. I never asked yet, or had a feeling as to what kind of a great man, O Lord, are you going to make me? But, Father, what do you require of me, and what can I do to promote your kingdom on the earth, and save myself and brethren? I do not trouble myself as to whose successor I am. (*Journal of Discourses* 8: <a.m. 3 June 1860> 69)

As we have seen, the Prophet had hoped that in the event of an untimely death, one of his brothers, either Hyrum or Samuel, would stand forth and

wear his shoes, and take the reigns of Church and Priesthood Government until his Heirs became of age. However the evidence would indicate that though this was the Prophet's original plan, that sometime before he gave himself up, he had received a revelation wherein it was revealed to him that he along with his brother Hyrum would be Murdered and that ultimately Emma would lead his children into Apostasy. This revelation is related by Mosiah Lyman Hancock as follows:

Well do I remember the Prophet's [last] speech from a frame in front of his mansion . . . . . He asked the Legions if they were not all his boys, and they shouted "Yes!" I stood on the rail of the fence in front of the mansion, when the Prophet said, "Brethren, the Lord Almighty has this day revealed to me something I never comprehended before! That is — I have friends who have at a respectful distance been ready to ward off the blows of the adversary. (He brought his hand down on my father's head as he was acting as bodyguard to the Prophet) while others have pretended to be my friends [(i.e. Reynolds Cahoon, Alpheus Cutler and Lorenzo D. Wasson)], and have crept into my bosom and become vipers, and have been my most deadly enemies. I wish you to be obedient to these true men as you have promised.

"Are You Willing to Die for Me?" "Yes!" was the shout. "You have said you are willing to die for me — " Then he drew his sword and cried, "I will Die For You! If this people cannot have their rights, my blood shall run upon the ground like water".

When the Prophet had his hand upon my father's head, I said to myself, "I trust that I will be as true to young Joseph, the Prophet's son, as my father is to his father". (Autobiography of Mosiah Hancock p. 28–29, Utah State Historical Society)

The above statement makes it obvious that as of the time of the Prophet's last speech, Mosiah had anticipated that ultimately the Prophet's son Joseph III was to be his fathers successor as President of the Church. His reason for believing this is explained in the original draft which Mosiah wrote of the Prophet's speech, but was edited out of the final version as cited above. In his first draft he explained that:

I knew well before that time that Brother Joseph had brought his Son before the People and asked them to sustain him as his son and heir to his Blessings and they agreed to it. This was at the time that Brother Joseph brought his mother and set her on the stand for the People to sustain as a mother in Israel and he blessed them for the promises they there made, but as time progressed I will show my reasons for my course in life — (Autobiography of Mosiah Lyman Hancock <1896> p. 85, Mss 570, Church Historians Office, SLC, Utah)

In continuing with his narration, Mosiah tells of a conversation which he had with his father at a later time, after having heard the Prophet's speech:

Afterwards at home, I told my father of my thoughts, [i.e. Missiah's thoughts of sustaining Joseph III just as his father had sustained the Prophet] and he said, "No, Mosiah, for God has shown to Brother Joseph that his son, Joseph, will be the means

of drawing many people away from this Church after him. Brother Joseph gave us to understand that it was our duty to follow the Twelve." (Autobiography of Mosiah Hancock p. 28–29, Utah State Historical Society)

While I do not question that Mosiah made the above remark to his father, yet it is doubtful that he did so on the day the Prophet gave his last speech — the reason for this being that regardless of the Prophet's Revelation regarding what his son Joseph III might ultimately do, it is unlikely that Mosiah's father would have told his son what he did respecting their Duty to follow the Twelve before the Twelve had returned from the East, which was six weeks later. Indeed, it would have been then that Mosiah's father would have found it necessary to explain why his family would follow the Twelve, rather than Emma and her son. Not only so but it was after the return of the Twelve, that the Church was given to understand that the Last Charge constituted an inspired directive from the Prophet which obligated the Church to follow the lead of the Twelve.

It is possible that the Prophet received a late revelation regarding the Church following the Twelve shortly before his death. However if he did, this is something that President Young was not present to Witness — and Apostles Richards and Taylor, who were present at the Prophet's death, have left no testimony that such an event occured.

In any case it is evident that premonitions of an early death was the motivating factor in the Prophet's giving the Last Charge, and it is possible that he may have experienced further realizations in the few months that followed before he died. Nevertheless, notwithstanding there is no contemporary record of a late Revelation regarding the leadership of the Twelve — there is evidence that the Prophet received a Revelation regarding the ultimate course of his family with Emma. This testimony was given by Edwin Rushton, who witnessed the Prophet's last words with Emma, as he left his home and rode off to Carthage. Before walking out the door Emma had asked Joseph to give her a blessing. The Prophet responded by telling her to write out the best blessing she could think of, and that he would sign it when he returned. As he walked out the door and began to cross the yard he turned and queried his wife:

Joseph: Emma, can you train my sons to walk in their father's footsteps?
Emma: Oh, Joseph . . . You're coming back! . . .
Joseph: Emma, can you train my sons to walk in their father's footsteps?
Emma: Oh Joseph . . .
Joseph: Emma, can you train my sons to walk in their father's footsteps? (Edwin Rushton, "Bridge Builder and Faithful Pioneer," as cited in *BYU Studies* Vol. 14, No. 2, p. 218)

In keeping with President Young's testimony, the great perponderance of evidence would show that thoughts of Apostolic Succession did not begin in the minds of the Saints until six weeks after the Prophet's had died, which

was when the Quorum of the Twelve returned from their mission in the East. This is true with the possible exception of Apostle Willard Richard's, who was present and in company with the Prophet at the time of his death. Aside from this there were also a few others such as Anson Call, who received personal communion from the departed Spirit of the Prophet only three days after his death, when he was directed to follow the Twelve.

It is evident that notwithstanding the Prophet's teachings regarding the Lenial Descent of the Keys of the Fulness of the Patriarchal Priesthood, that before his death he realized the plight of his family through Emma, And for this reason he gave the Last Charge to the Council of Fifty and a Private Commision regarding the same to Benjamin F. Johnson, who was his closest Personal Friend.

As things stood at the time of Joseph's death, the Twelve were back East preaching for the Prophet's Candidacy as President of the United States. Hyrum died with his brother in Carthage Jail, and five weeks later Samuel suffered the same fate at the hands of an assasin.

Shortly after the Prophet's death Emma began Manipulations with Nauvoo Stake President William Marks to establish a new Trustee before the return of the Twelve and other leaders of the Church. As of this time Emma was against all things Secret, which included the Holy Order and Council of Fifty, to say nothing of Plural Marriage. Shortly before the return of the Twelve, Sidney Rigdon came into town, when Emma and Marks enlisted him to join with them in an attempt to reconstitute the First Presidency. On the 8th of August President Rigdon addressed the Saints in a long speech in an effort to persuade them to sustain him as Guardian of the Church, until the Prophet's son became of Age. By all appearances it would seem that Emma, Marks and Rigdon had a winning hand.

However it soon became apparent, that God did not approve of their plan, for when President Young stood upon his feet and began to speak to the people, the Spirit of the Prophet Joseph Smith entered into his body, when in the most literal sense, the Holy Ghost began to Commune with a Congregation of thousands of Saints. When the people turned to see, those with Oil in their Lamps stood in Amazement, for as they gazed upon President Young, they saw him transfigured into the person of the Prophet Joseph Smith.

Benjamin F. Johnson has left us the following testimony regarding this occasion:

> At the time of the martyrdom all of the Quorum of the Twelve were absent except John Taylor and Dr. Richards both of whom were with the Prophet in the Carthage jail, and Sidney Rigdon . . . one of Joseph's counselors, came forward claiming the right of "Guardian of the Church." . . . And so matters stood until the return of the Twelve, when a conference was assembled, and Prest Rigdon was called upon to put forth his claim before the people, which he did; and after closing his remarks . . . Prest Young

arose and spoke. I saw him arise, but as soon as he spoke I jumped upon my feet, for in every possible degree it was Joseph's voice, and his person — in look, attitude, dress and appearance [it] was Joseph himself personified; and I knew in a moment the spirit and mantle of Joseph was upon . . . [President Young], and then I remembered . . . [the Prophet's] saying to the Council of [Fifty] . . . and I kenw for myself who was now **the Leader of Israel**. (*My Life's Review* <1997 ed.> 92–93)

As a consequence of President Young's transfiguration, the Church voted to sustain the Twelve with President Young at their head. Yet this notwithstanding, it would be another four years before he would finally be sustained as President of the Church. Indeed even then, there were questions in the minds of many about the place of Joseph's children, and the fact that Joseph had not appointed Brigham Young as his Successor. It is significant too, that the most resolute opposition which President Young met in the move to reconstitute the First Presidency, came from his own brethren in the quorum of the Twelve.

Some of the Saints felt that the Prophet's children would be robbed by reorganizing the Presidency, and it was this feeling that compelled President Young to make the following remarks at the General Conference held on the 6th of April 1848, when he was finally sustained as President of the Church:

Perhaps there are some who feel that ***the rising generation*** [i.e. Joseph's children] *will be robbed in reorganizing the Church,* that it would limit their privileges, and some have thought we were not able to do it, but take the Church here and abroad and the minds of the people generally are ripe for the subject, tho' there may be a few who do not see the necessity. If any have feelings that ***the rising generation*** *will be deprived of their rights* or curtailed in their privileges, I beg of such to dismiss their fears. . . . . The Spirit of the Lord has been with us and we know what is right. It is our right and privilege, and was at the first conference after Joseph's death, to reorganize the Church, but we were not obliged to do it. *It was not wisdom to do it then*. . . . . .

You know what has been said and what others have done. They have written letters saying it was this and that one to lead the Church, and this child they have robbed. They don't know any thing about it; ***let them know ever so much***, *they do not know enough to hold their tongues*. If they had good sense, they would know to hold their tongues. The Lord will rule in his Kingdom. I know how it was and is and how it will be, and it will be [just] as the Lord says. *Some suppose that by appointing a presidency it is robbing some of the rising generation or taking away some one's rights*, but it is not so, and when we get back to our places, we'll find it's all right. A great deal is said about covetousness; that is idolatry; to covet that which does not belong to you, whether about your families, your field, *or in the Priesthood*. (*Doctrine of the Priesthood* Vol 7: <December 1990> 60–62)

It is self evident from the above that President Young was meeting opposition from certain individuals, who knew that the office of President of the Church belonged to one of Joseph's children, and that they were accusing him of coveting an office in the Priesthood which did not "rightfully" belong to him. It

was because of this understanding in the minds of many, that President Young felt to let matters rest, and not to Reorganize the First Presidency at the time of the Prophet's death. Nevertheless the Divine Pattern for the Organization of the Church is clearly laid out in the Prophet's Revelation on Priesthood, where the following doctrine is set forth:

> Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body [of the Priesthood], appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church. (D&C 107:22)

Again, in continuing, the same Revelation goes on to say:

> Then comes the High Priesthood, which is the greatest of all. Wherefore, **it must needs be** that one be appointed of the High Priesthood *to preside over the priesthood*, and he shall be called President of the High Priesthood **of the Church**; Or, in other words, the Presiding High Priest over the High Priesthood **of the Church**. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands. (D&C 107:64–67)

As we have seen, the Prophet's children had a special blessing — nevertheless, in keeping with the Law of the Priesthood they must live to be worthy thereof. Indeed as the scriptures testify, the Lord is no Respector of persons, and the Prophet's children through Emma were not the first to lose their blessing through unworthiness.

All the methods and mediums through which the Prophet had intended for succession to follow had failed. When the Prophet died, the Twelve were back east and by the time they came back to Nauvoo, Sidney Rigdon was already making his play to take over the Church. Samuel Smith had died nine days before, and Brigham Young stood up to speak, and low and behold, all of a sudden he started looking and talking just like the Prophet Joseph Smith. Those who had *oil in their lamps* saw it — they thought it was Joseph — they knew it was Joseph — and they knew that for the time being, Brigham was to be the man to stand in Joseph's shoes. In short, it was just as it was stated in court years later by Lorenzo Snow, when in March of 1892 he swore out a deposition for the Temple Lot case. Consider the following:

> Brigham Young took the Presidency of the Church after the death of Joseph Smith. *He was appointed to the position and accepted by the people*. That was one way he was made President. ***He was not appointed by Joseph Smith as the President***.
>
> *I do not understand that Joseph Smith designated him as his successor*, and ***Brigham Young never claimed that he did***. At the time Joseph Smith was killed, *the church recognized that the authority devolved on the Quorum of the Twelve Apostles*. That was the position of the church at that time — that *the entire authority of the church rested upon the Twelve. Brigham Young was made President of the church afterwards*. (Temple Lot Case)

— President Young's Effort with Emma —

Before they left Nauvoo, the Council of Fifty tried to work with Emma, but Emma was real vehement about Plural Marriage and all the Secrets of the Kingdom being made public, and she was rebellious.

Question: Did she get along with Brigham very well?

Answer: No, Brigham and Emma were two different kinds of people — they were just different types of folks. Brigham didn't have a whole lot of patience for Emma, but he did try with her.

A year before the Prophet's death Emma had demanded that the Prophet place large amounts of property in her name. In a desire to keep the peace and placate her, the Prophet agreed to do it — consequently he instructed his clerk William Clayton make out the deeds of many properties in Nauvoo for the purpose of transfering them into Emma's name.

The day when this occured was on the 12th of July 1843, which was the same day that the Prophet had the Revelation on Plural Marriage committed to writing. Hyrum had plead with the Prophet to have the revelation written down so that he (i.e. Hyrum) could take it to Emma and Convert her. Towards the end of the Revelation there are several passages which are directed to Emma, among which is one verse wherein the Prophet was forbidden by the Lord from deeding the property into Emma's name. Consider the following:

> And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph. . . . For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been faithful over a few things, and from henceforth I will strengthen him. And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law. But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice. And again, I say, **let not my servant Joseph put his Property Out of His Hands**, *lest an enemy come and destroy him*; ***for Satan seeketh to destroy***; (D&C 132:52–57)

After the Revelation was written Hyrum took it to Emma in hopes that she would be converted. However, after reading it, rather than being converted — supposing that it was the only copy, Emma took it and burned it in the fire — not however before another copy had already been made.

To make a long story short, the deeds to transfer the Property had already

been made out to Emma, but inasmuch as the Lord forbid the Prophet from "putting his property out of his hands, lest an enemy come and destroy him" — for this reason the deeds were never filed at the county seat, though they did remain in Clayton's possession. After the Prophet's death, Emma began to insist that the properties be placed in her name. Clayton appealed to President Young for direction as to what he should do. There were many different city lots involved, and it could have been argued that the Property rightly belonged to the Church. However, in hopes of making peace with Emma, President Young directed Clayton to go ahead with the transfer, and shortly afterwards the properties were transferred into Emma's name. However, nothing changed. Benjamin F. Johnson had always been close to the Prophet and his family. Not only so but the Prophet had given him Power of Attorney to sign the Prophet's name, Consequently he was called by the Council of Fifty to rent and keep open the Nauvoo Mansion, which was the late home of the Prophet. (My Life's Review <1997 ed.> 94)

Inasmuch as he had been adopted to the Prophet as a son, when he signed his name in the business of the Mansion, he signed his name as a Smith. Again, just before the exodus from Nauvoo, the Council of Fifty got together and they appointed Benjamin F. Johnson and Newell K. Whitney to go see Emma, and these two men plead with her to go West with the Saints and bring her children who had originally been appointed to be the Prophet's Heirs.

Emma was pretty smart. She says: Well not only are they the heirs to the Throne, but I am the Queen on the Throne. If you'll let me be Queen and rule over the Church and Kingdom, I'll go with you — otherwise, forget it. But Emma despised the whole Gospel and had she received that honor, she would have done away with the Higher Laws of the Kingdom. So Emma's rights could not be considered. She stayed in Nauvoo, and in later years her son Joseph III became very resentful of President Young.

— Joseph Smith III in Later Years —

Joseph III, because of the negative influence of his mother, and ultimately because of what he became later (and I would say that for the most part, what he became later is a credit to himself, not to his mother) — but because of what he became later, when Joseph III was chosen as head of the Reorganized Church, he elected to devote its resources to ridicule, make mockery of, and put down the self same Principles for which his father had given his life in order to Restore and Establish, namely, the Fulness of the Gospel of the Father. He fought against Adam-God — he said far more against it than President Young ever did for it. He fought against Plural Marriage — he fought against Eternal Marriage — he Denied the Plurality of Gods — he Denied the Ordinances of the Temple and with them the Eternal Family. He also Denied the Procreation of Spirits in the Preexistence. In essence, it was almost as though he were a

Methodist who believed in the Book of Mormon. He became a lawyer (of all things) and he practiced Lawyer craft, in deceiving the Saints. He came out to Utah and interviewed Joseph Smith's Plural Wives, and then used Lawyercraft in order to Discredit their Testimony. So he did everything which he could to oppose that which he was appointed as heir to preside over in the Church of Christ. If Esau ever despised his birthright, Joseph Smith III did ten times more. He not only Sold it, but he Despised it too — he Denied it, and he Lost it — and this was the view of Joseph F. Smith.

Benjamin F. Johnson — Close Personal Friend
&
Ultimate Successor in the Keys of the Priesthood
After
The Demise of the Original Twelve

While the Prophet lived, he had a bosom friend, and this man was Benjamin F. Johnson. He was a brother-in-law to the Prophet on several counts. Johnson's mother and brother and sisters joined the Church early on, and when Zion's camp went off to redeem Jackson County Missouri, his older brother Seth went with this camp. Benjamin F. Johnson was just a boy — he was too young to go with Zion's Camp — he wanted to go, but he was too young. But his brother Seth went — he Honored his Calling and received a Blessing — but when he came back he got sick and died.

There was a Promise of a Blessing for the Faithful who had gone with Zion's Camp — they would have certain blessings. You know the Quorum of the Twelve Apostles and the First Quorum of the Seventy were filled by men who went on Zion's Camp — the Faithful men who went. Benjamin F. Johnson was sick at heart that his brother died — he was sick at heart that his older brother never lived to receive his Blessing. But Benjamin was given a Blessing, and the Prophet promised that Benjamin would inherit the blessing that his brother Seth would have received if he had lived. Consider the Following:

[Blessing given by Father Smith to Benjamin F. Johnson 3rd April 1835]

Benjamin I lay my hands upon thee for thou hast a right to it — and I bless thee with the blessings of a father in as much as thou shalt Obey the Covenants of the L[ord] — *and thou shalt receive the mission* which thy Brother S[eth] has been taken from — and if faithful thou shalt be Crowned with many Sheaves — and thou must prepare thy heart and go forth into the Waters of Baptism, and thou shalt receive his Blessings of Heaven, and at last be Crowned in the Celestial Kingdom. Amen. (*Early Patriarchal Blessings of the Church of Jesus Christ of Latter-Day Saints* <2007> 25)

Of course Benjamin was still young — he was only 16 — when the Quorum of the Twelve and the Seventy were called, he was too young. But when

the Council of Fifty was organized nine years later, he became its youngest member and a member too upon whose head the Prophet Prophesied special things. In a 1903 letter which Johnson wrote in response to queries from the First Presidency, after giving an account of the "last Charge" Johnson made the following statement:

> And now my dear brother after 60 years have passed at 85 in age I bear to you and to all the world a solemn testimony of the truth and verity of what I have written above; For although so many years have intervened, they are still in my mind as fresh as when they occurred; no doubt *as a part fulfillment of a prediction by the Prophet*, relating to *"Testimonies I should bear of his teachings after I had become Hoary with age".* **There were dear brother other teachings to that Council** *of which I am not at full liberty to write*; But if I had your ear I would remember that **the Prophet once said to me** *"Benjamin in regard to those things I have taught you privately that are not yet for the public*, ***I give you the right****, when you are so led* **to commit them to others** for you will not be led wrong in discerning those worthy of your confidence. (*UPR* 61:32–38, 42–45)

The above Prophesy speaks of two different occasions wherein the Prophet commissioned Johnson. The first concerns a "Prediction" which the Prophet made in the Council of Fifty, wherein he spoke of certain "Testimonies" concerning "teachings" of the Prophet which Johnson would bear after he "had become hoary with age". The second concerns a private discussion which Johnson had with the Prophet, wherein he was commissioned with authority to perpetuate the Doctrine and Priesthood of the Kingdom of God to a certain worthy individual when he was so led by the Spirit of God. This is known not only from the testimony of Johnson as written above, but also from the testimony of others who knew him. It is significant that Johnson was willing to speak of this Private Commission from the Prophet in general terms — and equally significant that the Particulars of this Commission was so Secret, and important that it remain a Secret, that he was unwilling to speak of it in specific terms, even in a letter to the First Presidency of the Church. All he was willing to say was that it had to do with the Kingdom of God or Council of Fifty, and the Prophet had Promised him, that when it came time for him to fulfill his Commission by Perpetuating these things, that he would not be led wrong in Discerning those Worthy of his Confidence. The fact that Johnson's commission had to do with the Keys of the Priesthood is self evident from his statement, that his relation of the Prophet's Last Charge and Commission of the Keys of the Kingdom to the Council of Fifty was a Partial Fulfillment of the Prophet's Prediction.

That the Prophet would put this Commission and Responsibility upon the shoulders of Benjamin Johnson is not surprising. Indeed, by the time of the Organization of the Council of Fifty, the Prophet had already married several of Johnson's sisters. Not only this, but Johnson and the Prophet were business partners. They were so close that Benjamin was given Power of Attorney to

sign the Prophet's name. Johnson became head over the second largest body of Saints in the Church. The Prophet was over Nauvoo, and Benjamin had control in Macedonia, which was across the river. Whenever the Prophet came over the river, he almost always stayed at Johnson's home. As George Albert Smith said, Benjamin F. Johnson was the Prophet's bosom friend. It was as though he were the Prophet's little brother. Not only that, but he was Adopted to the Prophet as a son.

It was the Council of Fifty that actually received the "Last Charge" and the Twelve were members of this Council. In accordance with the policy established by President Young, the Twelve Apostles who personally lived and stood next to Joseph were first in line to Rule over the Kingdom, standing in the Prophet's shoes or place, waiting for the birthright heir to come forward. Even though Emma refused to come, Brigham continued to maintain hope that her son David would receive the Gospel, and come out and be head over the Kingdom, in accordance with the Prophet's Prophecy. Finally David grew up, and as a young man he came to Utah — he went amongst the Saints and Brigham saw to it that he was taken in hand and introduced to his father's Plural Wives. He was shocked. All through the years from his childhood up, David was taught to believe that Plural Marriage was Wicked — that it was terrible — that Brigham Young was the one who brought it into the Church, and not his father — it was of the Devil. And now, all of a sudden, he finds out from so many Witnesses that it was Overwhelming, that his father was actually the one who introduced it among the Saints. He went back home in a quandary and he was committed to an insane asylum — and there he stayed until on the 29th of August 1904, when he finally died.

Now according to Heber C. Kimball, as long as there was one of the Twelve Apostles left, they would hold the Keys in preference to anyone else. The last man of the Twelve to die — and Heber was not talking about this perpetual quorum that is being filled, but he was talking about those of the Twelve who stood next to the Prophet while he lived — The Twelve in Joseph's day stood next to the Prophet and so did many others — and as long as there was one of the quorum of the Twelve left, they would hold the Keys in preference to any of the others, who were not Apostles, but who had nonetheless also stood next to the Prophet. The last member of the Original Quorum of the Twelve who had stood next to the Prophet was Wilford Woodruff. He died in 1898. After that, the Last Surviving man who had stood next to the Prophet in the Council of Fifty was Benjamin F. Johnson.

In 1895, Johnson blessed his grandson, to be the Prophet Joseph Smith's Birthright Heir. In accordance with the New and Everlasting Covenant, this grandson of Benjamin F. Johnson was also a grandson of the Prophet Joseph Smith.

Question: Could you explain that?

Answer: Joseph had proposed marriage — he had already married two or three of Johnson's sisters, and then he asked for another sister — Esther — she was Johnson's youngest sister. Benjamin Johnson said: I can't do it — she is already engaged to my brother-in-law. Joseph very reluctantly said: Well go ahead, let them marry, but it won't change anything, it will all work out in the end. In other words, she was going to be the Prophet's wife in eternity.

In like manner, there were also other women who were sealed to the Prophet for eternity. In his diary, William Clayton, tells of a woman that was supposed to be married to the Prophet, that later, Clayton wanted to marry, and when he went to get the sealing, she couldn't be sealed to him for Eternity, but instead, she was sealed to Joseph. Another case is that of Rachel Ivins. The Prophet proposed marriage to her before she understood Plural Marriage. Her retort was, that she would not be any man's private whore, so she rejected his Proposal. After the Prophet's death the Saints relocated in the West and Rachel Ivins received a revelation wherein she was told to go to Utah, and that a lot of men would come and ask to marry her, and some of them would come out and say that 'if you marry me, I promise not to take a Plural Wife'. In her revelation she was told, don't marry anybody who says that, but instead, marry somebody who has more than one wife and who will live the Law. So, when she came to Utah, Jedediah M. Grant proposed marriage to her and she accepted. But when they went to Brigham Young to be sealed, President Young told them that he would seal them for time, but not for eternity, and that Rachel, along with her posterity would belong to the Prophet Joseph Smith after death. Oddly enough, one of her children was Heber J. Grant, the seventh President of the Church.

In 1882, they had a vacancy in the Quorum of the Twelve, and it was not filled during the Conference. Later, President John Taylor received a revelation calling Heber J. Grant to fill the vacancy, but after he received his calling, Grant began to feel like he wasn't worthy. He was young, only twenty five when the revelation was given and did not feel worthy to be an Apostle. He was carrying this guilt trip around, and he was out among the Indians on a reservation, and all of a sudden he had a vision open up to his view and he saw into Heaven. He saw the Prophet and others who were in council together, and they were talking about the fact that they should have filled the vacancy in the quorum of the Twelve at the Conference, but they had not. The Prophet began to lament that there was no one of his seed in any of the high quorums in the Church to represent him. He wished that he had seed, or a son to represent him in the quorums of the Priesthood. Jedediah Grant was dead, he had died years before and he was in this council and he spoke up and said, why don't you appoint my son Heber J. Grant, who is your son in accordance with the New and Everlasting Covenant of Marriage, to be an Apostle. Heber J. Grant

was the Prophet's son — yet he was not a blood son — but he was a son by the New and Everlasting Covenant of Marriage. So on account of this, Heber J. Grant was called to the Apostleship. A revelation was given to John Taylor, and he was called to his position.

There are other examples — all I'm trying to do is point out that there are Precedents. In the case of Abraham, he was faced with dying and going into the grave without a blood son, and as lamentable as it was, it says in Genesis that Abraham would have to appoint one of his servants who was born in his house to be his heir, because he had no son. That was the law — that is what Abraham would have done, had he not had a son. It's right in the Bible. The Old Testament also speaks of a man marrying his dead brother's wife that seed may be raised up to the dead. This is precisely what took place in the case of Esther Johnson — she along with all her children would belong to the Prophet in Eternity but she was married to another man while she lived in mortal life. The Prophet's children through Emma despised their birthright — they denied and lost their rights to the Priesthood and with it their birthright. When it became so obvious that it was beyond denying — as of August, 1904, David was dead — Joseph III was an avowed enemy to the work of God and had dedicated decades of his life to vilifying the Fullness of the Gospel — and so in the face of all this, being head over the Family Kingdom of the Prophet Joseph Smith, which was the Kingdom of God or Israel, Benjamin F. Johnson appointed Joseph Smith's birthright heir among one of his own grandsons. This grandson was also a descendant of Benjamin's sister Esther, and hence a grandson of Joseph Smith in accordance with the New and Everlasting Covenant of Marriage. Not only so, but he was a young man over whom Johnson had considerable influence.

According to family tradition, Johnson's sister Esther was sealed as a wife to the Prophet Joseph Smith in the Saint George Temple. There is a big stink that has been made about this, but there are no records in the Genealogical Library — I'll get into that a little later. We have the records where Joseph proposed marriage to Esther — we have records where this woman acted as a proxy wife for the Prophet in sealing several of her dead sisters to Joseph as wives — this is one record which was overlooked and consequently, it was not expunged. Years later, after 1956, when the sealing became an issue in the succession question, the record of the sealing of Esther to the Prophet was removed from the archives. There are in fact twelve women who were sealed to the Prophet, the records of which have been restricted and closed to research.

Benjamin F. Johnson gave a blessing to his grandson in 1895, appointing him to be the Prophet's birthright heir. In 1905 when Johnson died, He was the Last Surviving Member of the Council of Fifty. In 1904, which was the same year that the Prophet's son David died, Johnson told his Grandson that when he (i.e. Johnson) died his Mantle would fall on his grandson as head over

the Kingdom, which was the family of Israel. As the last surviving member of the original Council of Fifty, Johnson's Mantle constituted the "Keys of the Kingdom" or House of Israel — and according to his own statements, when he died "his mantle would fall on his grandson like the mantle of the Prophet Elijah fell on Elisha". This grandson's name was Alma Dayer LeBaron.

— Alma Dayer LeBaron – Successor to Benjamin F. Hohnson —

As fate would have it, Dayer was one of those Stalwarts who had the Courage to continue the practice of Plural Marriage after the Manifesto, and he had a number of sons.

According to the teachings of Benjamin F. Johnson, the Priesthood and Mantle which he had given Dayer was not to come to the front and take effect until after the Times of the Gentiles had been fulfilled, when according to Prophecy the ushering in of the Day of Israel would begin. Dayer was born in 1886 and died at a fairly young age in 1951, but before he died he Ordained his son Ross Wesley to all the Keys of the Patriarchal Priesthood which he himself held. Shortly afterwards, he told this same son to "go ahead with the Patriarchal Work of the House of the Prophet Joseph Smith in his stead." After this, Alma Dayer went home to Mexico and had a stroke, and finally he died.

Ross never went home with his father. He lived in Salt Lake, and his father lived down in Mexico. So he was not present in Mexico to witness what took place at the time of his father's death. I have been around the family, and interviewed the people and talked to those who were present as much as I could. After Dayer's stroke, his oldest son Benjamin went to his fathers' home in hopes of obtaining the Birthright and Blessing. There was a Rivalry between Ross and Ben. As I have said, Dayer had already had a stroke before Benjamin went to receive his blessing. After the stroke, Dayer couldn't talk — and it was only with difficulty that you could understand him — all he could do was blink his eyes and moan, and in endeavoring to move his hands and arms, it was necessary that he receive help from others. After his visit with his father, Ben went home presuming that he had the birthright. Ross' mother had always favored Ben, who was her first born son, just like Isaac's wife favored Jacob over Esau. In any case, at that time she wrote to the effect that Dayer had given the birthright to Ben. And yet she also wrote in the same letter that Dayer had spent a week trying to give it to Joel, but that the Holy Ghost would not let him (as of that time Joel did not believe in his father's Keys), so he requested for Ross to come down from Utah. Before he had his stroke Dayer had conferred upon Ross all the Keys of the Patriarchal Priesthood, and he had told him to go ahead with the Patriarchal Work of the House of the Prophet Joseph Smith in his Stead. Nevertheless, as of that time, he had not in so many words Conferred upon Ross the BirthRighT.

At the time of Dayer's death, aside from Ross and Benjamin, there was no

talk in the family about anyone else receiving anything from their father — and this was the way it would remain for 5 years to come. In fact, as of the time of Dayer's death, there were only two of his sons that believed in his Priesthood — all the rest had aligned themselves with the Fundamentalist movement — in particular the Allred group, and this included Maude — at least, this was so within a few months after Dayer's death. For them Dayer's life long claim to the "Mantle" that he had received from his Grandfather, had only brought Isolation and Embarrassment to the family — not only from their friends in the Church, but also among the Fundamentalists. I have a document written by Dayer's son Ervil, wherein he openly confessed his own feelings. He despised his Father for the Priesthood Claims that he made, as it conflicted with the Fundamentalist Priesthood Doctrine which he then Espoused.

The interesting thing is that except for Dayer's two oldest sons, his other children didn't understand what all this meant — and though it is True that the two older sons believed, at that early date, even they did not fully Comprehend the Essence of their father's Calling or the Doctrine associated with it. In 1944, Ross thought that being the BirthRighT HeiR of the Prophet Joseph Smith was an Honor without Responsibility. He believed this because there was no calling or Office in the LDS Church for the Prophet's HeiR. There was an office in the Church for the BirthRighT HeiR of Hyrum, but not for the BirthRighT HeiR of Joseph Smith. So Dayer had received the Keys, and the BirthRighT — but he Refused to Convey the Knowledge or Doctrine which he received in Conjunction with it to his sons — at least this is so in the case of his younger sons. In other words, in keeping with the instruction which he had received from Benjamin F. Johnson, he was just as Secretive about his calling as had been his Grandfather before him. It is my belief that initially Dayer taught Benjamin (his firstborn son through Maude) about the Birthright and the Mantle which he had received from Benjamin F. Johnson. Not only so but probably at that early date Dayer also told Benjamin that inasmuch as he was his FirstBorn Son, that he might one day be his Heir. And it is likely that he also told him about the Connection of the Birthright to the Work and Calling of the One Mighty and Strong. In any case Benjamin began to claim that he was the One Mighty and Strong (D&C 85:7) at an early time in life — and not long after this he Lost it Mentally, just as had the Prophet's son David. Most likely it was for this reason that Dayer made the decision that in the future he would leave matters of Succession with the Holy Ghost, and not talk to his sons regarding the details of the Birthright. In the case of his son Ross — to be sure he told him some things, because in 1944 Ross had a dream regarding the House of the Prophet Joseph Smith and the Birthright which Johnson had given his father. Because of this, inasmuch as his son had initiated the discussion, Dayer did reveal certain things to Ross.

In any case as it turned out there was a Division in Dayer's family. Initially the Division was between his two oldest sons through Maude — between Benjamin and Ross. However five years after their fathers death, Ross converted his younger brothers Joel and Floren to their father's Priesthood, and the three of them formed a Corporation Sole for "The Church of the Firstborn of the Fulness of Times".

In 1955, Joel came to Utah, and as I have said, Joel was one of Alma Dayer LeBaron's sons — he was Ross' younger brother. He came to Utah to meet with Rulon Allred — he was in the Allred group, and he came to Utah to get funds from Rulon to start a United Order down in Mexico. While he was in Salt Lake, he stopped over to see his brother Ross and it was through this association and meeting that he was finally informed and converted to the Priesthood calling and BirthRighT which his father had received from Benjamin F. Johnson. When they were together, Ross Wesley informed Joel that the day would come when a Church would be established under the Keys and Birthright that their father held. As of this time Ross had received some Revelation about it — and Joel asked him: "What will it be called?" Ross replied, saying that it would be called "The Church of the Firstborn." (D&C 77:11) Joel became very exuberant — he had come to Utah with the intention of obtaining funds to further organize the people in Mexico, but until now he had never supposed that it would involve the establishment of a new Church. "Well", he said, "lets go down and do it right now — lets go do it!" So they went down and incorporated "The Church of the Firstborn of the Fullness of Times."

In the minutes of the organization, as well as in the papers for the Corporate Sole, Ross was sustained as the Presiding Patriarch and acknowledged as the head of the Church. In other words, originally two of Ross' brothers — both Joel and Floren sustained Ross as their father's Birthright Heir. The Articles for the Corporate Sole which were filed with the State of Utah state the following:

> Article VI: The succession of the presiding officer shall be to a worthy son, or a near kin until a worthy heir shall qualify according to the patriarchal law, and the common consent of the church. (*A Reply to "The Church of the Firstborn of the Fullness of Times*", by Henry W. Richards, pp. 2)

The minutes of the organization which were written in Floren LeBaron's hand state the following:

> Sept. 21 1955
> 500 North State
> Sandy, Utah
>
> Meeting held morning of the 21st of Sept. 1955 — presided over by Ross W. LeBaron and prayer offered by Joel F. LeBaron in prayer circle being present Ross W. LeBaron, Joel F. LeBaron and Floren M. LeBaron. . . . . The calling of Ross W. LeBaron received

of his father as holding all the keys rites and authority of the patriarchal order of Priesthood was confirmed by patriarchs Joel F. and Floren M. LeBaron to preside as head patriarch in "the Church of the first born of the fulness of times," to hold all the patriarchal keys of this dispensation held by the Prophet Joseph Smith and handed down to patriarch Benjamin F. Johnson by the prophet and conferred upon the head of patriarch Alma D. LeBaron who conferred them on his sons (Journal and Diary of the Church of the First Born of the Fullness of Times; *A Reply to "The Church of the Firstborn of the Fullness of Times*" by Henry W. Richards pp. 10–14)

There were three brothers in-volved in the original organization — Ross, Joel and Floren. About a week after this, even though they had already sustained Ross as the Presiding Patriarch and head of the Church — in spite of this, both Floren and Joel decided that they were going to have a change, and that Joel was going to be head instead of Ross. So they went back to Ross' home and told him that they were going to have a change and that Joel was going to be the head. Ross refused of course, and after a brief discussion he ordered them both to get out of his home — consequently there became a division between Ross and his younger brothers. Even though the minutes of the organization and other legal papers show that Ross was the head of the Church, and the Presiding Patriarch, and that succession in the Priesthood would be Patriarchal, still the legal charter was in Joel's name, hence he had legal control of the Corporation Sole, so he took it and ran with it. Shortly afterwards, Ross went out and filed another charter under the name of "The Church of the Firstborn".

Anyway, back to another parallel to all this confusion — you go back to the Old Testament and you read about how Jacob and Esau had a problem and Jacob took off to save his life. In all fairness to Esau though, we must admit that Jacob tricked his father in order to get Esau's blessing. Jacob had already bought the BirthRighT from Esau. He did this one day when Esau was hungry and starving and wanted Jacob to give him something to eat — but before Jacob would feed him, first Esau must agree to sell his birthright for a mess of pottage. (Gen 25:29–34) Years later it became time for Esau to receive the blessing, and so Jacob's mother dressed Jacob up in animal skins, so that Isaac would suppose that Jacob was Esau. Jacob's mother cooked him up some food and Jacob took it into his father under the premise that he was Esau. Inasmuch as Isaac was old and nearly blind, the whole trick worked, hence, Jacob received Esau's blessing. When Esau got back, he was pretty mad about what happened, so Jacob took off to save his life, and did not feel safe to return for fourteen years. Some kind of trick to pull! (Gen 27)

You know, we can all look back in the Old Testament and say: "Well, we know that Jacob got the birthright" — but it wasn't so obvious back then. Hindsight is real good, but foresight isn't always so clear.

Later Jacob had twelve sons, and he favored someone who was not his first-born — it was Joseph and all the other brethren resented it, so they decided to kill him. But Judah, being a true Jew, and the first Jew, figured out something better — he figured out a way to make a profit, so they decided to sell him into slavery instead. Such stories demonstrate the extent to which Jealousy and Infighting can grip a family over matters such as the Birthright, just as it happened in the LeBaron family — though it must be acknowledged that Originally, the Birthright was not a matter for them of: "I'm the big it." In the beginning Dayer's sons didn't know what it was — they only knew that it was in the family and that their father had it. This is not to say that Dayer was in ignorance — Dayer had been taught by his grandfather. But when his son Ervil challenged him and demanded proof, Dayer refused to teach him. He told Ervil that if the Lord wanted him to have that knowledge, that the Lord would reveal it to him, otherwise he would not find out, for he (i.e. Dayer) was not going to say. Well, because of this Joel and Ervil wrote up all kinds of false doctrine, all of which demonstrated that they were not Inspired.

As for Ross, it was not until he received further revelation concerning the Church of the Firstborn and its relationship to the House of Israel, that he finally realized the essence of the calling to be the Prophet's BirthRighT HeiR. As of this time Ross believed that the Patriarchal Office was the Highest Office in the Church, and this would be so, whether in the Gentile Church of Christ or the Israelite Church of the Firstborn.

It was not until 1967, that Ross finally came to understand that there were two basic orders of the Melchizedek Priesthood — that the Lower Order of the Melchizedek Priesthood was Restored by Peter, James and John, and that the Highest Order was Restored by Moses, Elias and Elijah — and that the Priesthood which was Restored by Peter, James and John was the Priesthood that was after the Order of the Son of God and has to do with the Church of Christ (*TPJS* 237; *HC* Vol 1:359) — while the Priesthood which was Restored in the Kirtland Temple was Inherently a Patriarchal Priesthood that is properly referred to as the Priesthood of the Holy Order of God and that Fundamentally this Priesthood Pertains to the Church of the Firstborn. (D&C 77:11) It was not until Ross came to this understanding that he finally realized in a comprehending way that he had received the Keys to the Highest authority in the Priesthood when his father blessed and ordained him to the Patriarchal Priesthood and gave him the charge to go ahead with the Patriarchal work in his stead. Yet this notwithstanding even as of this time Ross had believed for at least seventeen years that when Elijah appeared in the Kirtland Temple, he Restored Patriarchal Priesthood.

To make a long story short, since that time, those Keys have passed down to us by Ordination and the Laying on of Hands. This work is and has been

established through that same Divine Blessing and Priesthood which God Conferred upon the Patriarchs Abraham, Isaac and Jacob and which was subsequently Perpetuated by them, down through the millennia, via the medium of their Family and Posterity after them.

All of this has been foretold by the Prophets. After more than a thousand years of Apostasy, the Higher Order and Fulness of the Patriarchal Priesthood was once again Restored to Earth through angelic visitation to the Prophet Joseph Smith in the Kirtland Temple. (D&C 110; Malachi 4:5–6) Afterwards it was preserved through a Secret Lineage, as per the Prophet's instruction (*HC* 5:391; D&C 86:7–11) and last of all it was passed down to us.

I being born of goodly parents, a descendant of Abraham, through the lineage of Joseph and Ephraim, and a worthy HeiR to the Blessings. Being also a descendant of Jesse and David, by Blessing and also by Right, through the lineage of Jesus Christ our Lord ("for the Keys, Power and Authority of the Priesthood are in that lineage"). Being of the Seed of Christ and a Lawful Heir to the *Promises*, I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.

In keeping with the True and Living Priesthood and the Doctrine Thereof, I was Called of God to this Work and Ordained, by the laying on of hands (Heb 5:4), to all the Keys and Powers of the Higher Order and Fulness of the Patriarchal Priesthood on the 10th of August 1970. This Ordination took place under the hands of Patriarch Ross W. LeBaron, who at that time dictated the words which were then spoken in my Ordination. Shortly afterwards, Steve Bjorkman, who was present and Participated, recorded what was then said, making a record of that which transpired.

At the time of my Ordination the Keys and Powers of the Higher Order and Fulness of the Patriarchal Priesthood were conferred upon me, just as they had been formerly conferred upon the Prophet Joseph Smith by Moses, Elias (i.e. Noah) and Elijah, on the 3rd of April 1836 (D&C 110).

In keeping with this, Ross W. LeBaron, received the same Keys, Powers and Authority of the Patriarchal Priesthood from his Father, Patriarch Alma D. LeBaron in March of 1950.

Alma D. LeBaron (a grandson of the Prophet Joseph Smith by the New and Everlasting Covenant of Marriage) was blessed of his grandfather (Patriarch Benjamin F. Johnson) at the age of 9 to be the BirthRighT HeiR in the House of the Prophet Joseph Smith.

One year before his death, in 1904, Johnson conveyed the Presiding Keys of the Patriarchy to Alma Dayer LeBaron, informing him as he did so that when he died his Mantle (i.e Johnson's Mantle) would fall on him (i.e. Dayer), just as the Mantle of the Prophet Elijah fell on Elisha at the time of his Transfiguration.

Dayer conferred these Keys upon his son Ross Wesley in 1950, which according to Prophecy was the time for the commencement of the great work of the Gathering and Restoration of the House of Israel (D&C 45:17, 22–30). Hence, at that time Ross LeBaron began to publically Proclaim his right and Title to the Presiding Patriarchal Office in the House of Israel, via his place and calling in the family of the Prophet Joseph Smith.

There was however a division in the house of Alma Dayer LeBaron, just as there had been formerly in the families of Abraham, Isaac and Jacob. Nevertheless the Keys, Power and Authority of the Patriarchal Priesthood, together with the Fundamental Doctrine thereof, passed down through Dayer's son Ross.

Shortly after Alma Dayer's death, his wife Maude assembled with those of her sons who lived in Mexico, and together they decided to have their families Organized into a Branch of the Allred Group — a thing which Dayer would never allow during his lifetime. For Maude, Johnson's commission to Dayer had only served to separate her family from the Society of others, who would otherwise have been their friends — first from their friends in the Mormon Colonies of Mexico and secondly from their Fundamentalist acquaintances.

As of the time of Dayer's death his oldest son Benjamin had developed mental problems, yet notwithstanding this, Benjamin still hoped for the Birthright and Blessing from his father and claimed to be the One Mighty and Strong" (D&C 85:7) and initially his two younger brothers Alma and Ervil followed after him. Ultimately, Joel, Alma, Ervil and Verlin turned away from their father's Priesthood and Keys, and with their mother's blessing suffered themselves and families to be organized into a branch of the Allred Group, with Joel being appointed at its head. This was done only shortly after Dayer's death. Dayer's second son, Ross Wesley rebelled against his father's rule and left home at the young age of Sixteen. However, afterwards their differences were mended, and he returned home, but not for long. Contrary to his father's wishes, ultimately Ross Wesley left Mexico and made his life in the United States. On the other hand, his younger brothers Joel, Alma, Ervil, Florin and Verlan were still at home and remained in Mexico, but manifest no respect for the Birthright Blessing and Mantle which Dayer had received from his Grandfather.

One year before his death Dayer ordained his son Ross to be a Patriarch in his own right, to preside in said capacity over his own family, with a commission that he (i.e. Ross) set his own house in order. In the process of this Ordination, Dayer conferred upon his son all the Keys of the Patriarchal Order of Priesthood which he himself possessed, in the context that he would exercise the same in setting his own family in order. Three months later, Dayer's health was failing and Ross Wesley prevailed upon his father to commission him to go ahead with the Patriarchal work in his stead as the Lord inspired him, with

the injunction that he lay nothing to him (i.e. Dayer) in what he (i.e. Ross) did, and a word of wisdom that he not spend his full time at it.

A few months later Dayer had a stroke which incapacitated him, so that he could not speak or raise his arms, and feeling that his death was nigh, he sent for his son Joel that he might confer upon him the Birthright and Mantle. However after spending the better part of a week with him, Dayer communicated to his wife Maude that, "he could not do it for the Holy Ghost would not let him". Indeed, as of that time Joel did not believe in the supposed Mantle or Birthright, consequently it became necessary for Dayer to send for his older son Ross Wesley, who already had been pointed to as BirthRighT HeiR by Blessing from Dayer's Father, Patriarch Benjamin F. LeBaron.

Dayer had been given direction by his grandfather that he should spend his life in Mexico and that the great work of God would be in the South and not in the United States. Not only so but Dayer had received a Vision of God wherein the same was affirmed to himself personally, and as a consequence of this he spent his life trying to establish himself, family and all others who would hear him in Mexico,

But his son Ross Wesley had refused to follow his father's directive and for the last twenty some odd years prior to his father's death, had made his life in the United States.

While Ross had believed in his father's Priesthood and calling in the Patriarchy, still he had failed to lend his strength to the Work of the South and had refused to follow his father's lead. All this notwithstanding, in the end Ross Wesley was Dayer's only Option for succession. He was a good man, and his mind was Enlightened to Understand many of the Fundamentals in Doctrine. Not only so, but he was also convicted in his heart that the Keys to the Patriarchy over the House of Israel and the Family of the Prophet Joseph Smith had been passed down to his father through Benjamin F. Johnson. Consequently on his death bed Dayer gave direction to send for Ross — but Ross never came! To quote Ross in what he told me about a year before he died, his father had already given him all he had to give, so there was not really any need for him to go to Mexico — and besides, he (i.e. Ross Wesley) was under a bond not to leave the state of Utah. Ross had been incarcerated in the Salt Lake County jail for six months as the consequence of living Plural Marriage in Utah and had got out on bail with a bond that he not leave the state. As a consequence to this, Ross Wesley never received his father's last Blessing and Admonition and never Witnessed what transpired at the time his father died. Nor for that matter did he ever live to outdistance himself from the confusion which followed in his father's House, as the consequence of the unloving and unworkable relationship which he had with his father and his decision not to attend him when on his death bed. The State of Utah be damned, they would

not have missed him for a week anyway — after all, "whom ought we to obey, God or man!" (Acts 5:29)

Ross had already proven that this was his attitude when he chose to live Plural Marriage in a state where it was against the Law. Indeed as Ross well knew, this had been the policy of the Priesthood ever since God Commanded the Saints to live it. To be sure even in the beginning, in the days of the Prophet Joseph Smith at Nauvoo, Plural Marriage was already against the law — and it had been against the law in every state the Saints had ever settled in, including the Territory of Utah.

In the year of 1950, which was the year he was ordained, and one year before his father died, Ross went forth to proclaim his calling as Presiding Patriarch over all Israel, and over the house of the Prophet Joseph Smith — a thing which as of that day and time, no one in Mormonism thought of, much less understood or appreciated.

In some matters of Doctrine Ross Wesley had life long problems. For one he did not understand the Pure Love of Christ, and that Process whereby in ones Search for Salvation and Exaltation — ultimately we must Lose ourselves in the Love and Service of God and our Fellowman. On the contrary, in keeping with Ross' beliefs, all men and Gods are Eternally in Competition with one another — and this outlook included the view which he held towards those who had entered into covenant to be his Adopted Sons. For me however, in accordance with the Revelation which God had given me in 1969, in matters which pertained to living the Gospel, "the Spirit of Competition comes from Hell", and this was one of our early differences. In keeping with his belief regarding the gods and Competition, Ross failed to comprehend the Pure Love of Christ as it related to the Atonement which Christ made for our Sins, choosing instead to believe that Christ died on the Cross for his own Glory. As Ross saw it, the Sacrificial Atonement of our Saviour was the necessary sacrifice which Christ must make in order to Qualify for the Office of Second God in the Trinity.

Ross Wesley was not by nature an evil man — he was not into PriestCraft and he was Real Big on Free Agency — but he was into Mind Games and at times he did Err in matters of Doctrine — and Particularly in the Doctrine of the Pure Love of Christ and the Spirit of Competition. As time would prove, ultimately his Beliefs regarding Love and Competition would have an Everlasting Impact on his Personal Relationships with Others and the sense of Union which he might Otherwise have Enjoyed with those who gathered around him.

Yet all this notwithstanding, at the time I met him in 1970, Ross was heads and shoulders above others in his understanding of the Doctrine of Eternity. He had received a Vision regarding Eternity and Intelligence in 1948, and

through this he had come to understand the Eternal essence of the Intelligence or Being of man. Inasmuch as I had experienced a similar Revelation in 1967 — these common experiences brought Ross and I together. As of the time I met him, Ross was beyond others in the Knowledge of the Priesthood, especially where it concerned the "High Priesthood after the Holy Order of God" (D&C 77:11; *HC* Vol 1:359), or the Patriarchal Priesthood of Father Adam (D&C 107:40–57; Moses 6:7; Abraham 1:2–4, 18, 31; 2:8–11) — which as he then taught was Restored by Moses, Elias and Elijah in the Kirtland Temple. Ross was also ahead of others where it concerned the understanding of the Church of the FirstBorn, and the Dominant Role that it would play during the Times of Israel. According to what he then taught, "The Times of Israel" would follow on the heels of the Apostacy of the Gentile Church (D&C 109:60; 3 Nephi 16:10–15; D&C 45:17, 22–30).

When I met Ross in 1970 these principles, together with the history of his family, Totally Convicted me that he held and Presided in the Priesthood — his failure to understand the Love of Christ notwithstanding. Consequently I stayed with him, and Ardently Defended his Place as head of the Priesthood, in what became for me, basicly a Full Time Mission, which as of 1983 was going on fourteen years.

From the time of my Ordination I did "Ponder upon the things of God Continually" — and in keeping with the Promise of Scripture, the Light of Revelation and the "Doctrine of the Priesthood" (especially as it pertained to the Church of the FirstBorn and KingDom of God) did in a most Wonderful Manner "Distil upon my Soul as the Dews from Heaven" (D&C 121:45) (all of which, for me, only served to further Ratify the Priesthood and Calling of Ross Wesley). As of this time, by all that I understood, Ross Wesley was the Rightful Head and Channel of Revelation where it concerned matters of Doctrine and Priesthood. Nevertheless, through the years God did continue to Anoint my Mind with one Revelation after another regarding the Priesthood and the Superstructure of the Church of the Firstborn and Kingdom of God. As a consequence to this, after having discovered the Law of Adoption through research, and after my mind had been opened by the Spirit to understand it, I Shared with Ross my files and acquainted him with the the Law of Adoption and Kingdom Building and was the first to enter into the Covenant with him in November of 1970. Ross had taught me about the Patriarchal Priesthood or the Priesthood of the Holy Order of God, but when I met him he knew nothing of the fact that Joseph Smith had organized an organization at Nauvoo called the Holy Order. There were statements about it in the Book of Mormon and the Joseph Smith Translation and through the Spirit I had connected these to the the Prophet's 4th of May 1842 meeting in the upper brick store. In 1971 I learned that John C. Bennett had written of it in his *History of the Saints* and

Bancroft had quoted him in his *History of Utah*. It was because of these things and because of my interest in the Priesthood of the Holy Order of God, that on the first day they allowed me in the archives I requested to see the diaries of the Prophet Joseph Smith's. And on that dayI made extracts of all the entries from the Prophet's diaries having to do with the Holy Order. Again, Ross had taught me about the Patriarchal Priesthood, but aside from the two sentences which are written in the Prophet's August 27th 1843 speech (*TPJS* 323), the only thing which he knew otherwise was what he had gleaned from the scriptures and received by the Spirit. In accordance with Ross' understanding, the brithright inherited by Jacob was divided three ways among his sons: Joseph and Ephraim received the Right of the Firstborn and Birthright to the Patriarchy — Judah received the Birthright to the Kingship and the Kingdom (which Ross related to the Council of Fifty) — and Levi received the Birthright to the Priestly office which he related to the Aaronic Priesthood. Because of this Ross could not fully fathom the substance of the Priesthood of Kings and Priests after the Order of Melchizedek, which the Prophet Joseph Smith Anointed in the Holy Order at Nauvoo. In other words as of the time I met him, Ross had not connected the Kings and Priests which are Ordaineded in the Second Anointing with the concept of the Fulness of the Patriarchal Priesthood and what he would learn of this in the future would come from me. When I first met him, Ross taught me about the Church of the Firstborn. As he then understood things, the Church of the Firstborn was organized as a Patriarchal Order — but he did not then realize that the temple ordinances didn't inheriently belong to the Church of Christ. What he then believed was that both Churches had the same ordinances and that ultimately both served the same function — the difference being that the Church of Christ was for a gentile era, and therefore was not organized as a Patriarchal Order, while the Church of the Firstborn was for the House of Israel and a Patriarchal Era and was therefore organized as such. In the winter of 1970–1971 I received a revelation regarding the Difference between the Church of Christ and the Church of the Firstborn, that the first was to work out the Salvation of man and the later to work out the Exaltation of man, and that the Ordinances of the Temple (i.e. those having to do with family) actually belonged to the Church of the Firstborn and not to the Church of Christ. After having a discussion with Ross about this subject at his residence in the mini warehouse, on the 7th of August 1974, the spirit touched Ross' mind and he accepted it and reiterated the concept. I then asked permission from him to write it down as a revelation to him, to which he consented, and later that day I wrote out the following revelation:

"A man obtains the right to Salvation through demonstrating that he is willing to live harmoniously in a Society which is Governed by the Priesthood of God.

A Man obtains Exaltation by Organizing a Society of his own under the Priesthood and according to the Laws and Ordinances of the "Holy Order of God" the same as all Gods have done before us.

It is the primary purpose of the Church of Jesus Christ to offer Salvation to all mankind by teaching them the necessary Social Laws of Love and Respect which when incorporated into our lives enable us to live in a state of harmony in the Kingdom of God. Through the atonement of Christ salvation is offered as a free gift to all those who demonstrate that they will live accordingly.

It is the Primary purpose of the Church of the Firstborn to offer mankind exaltation by opening to their minds a knowledge of the Laws and ordinances of the "Holy Order of God" and also by offering them an opportunity to receive the same through the authority of the priesthood that they might have the priviledge of entering into their exaltation."

This revelation was written in my own words, according to what God had given me years before, and according to the ideas that Ross understood and spoke on that day when the spirit sparked his mind. At a later time, after having written it down, I read it to him and he accepted it, saying that "It was OK if I wanted to write it up like that." In short as of the time I met him, Ross Wesley had laid the foundation — but however essential, in and of itself, a foundation does not have walls, windows or doors, nor a roof or floor. Yet as Jesus taught, in order to build a house that will withstand the test of time, it is necessary to build upon a good foundation.

I fully supported Ross Wesley for 14 years, at which time God blessed me with a Vision of the Celestial Kingdom, wherein the Inner Workings and nature of Familial Relationships as they exist in the Celestial Kingdom, was Revealed to me personally. In a simple Dream God had given me a Vision regarding the Union of the Celestial Family — and in the Wake of this Dream/Vision I received several other Revelations regarding the same "Principle" and the connection which it bore to the Private Activities and Teachings of the Prophet Joseph Smith at Nauvoo. Indeed I had learned through Revelation that the Teaching and Practice of Total Comittment was the Preoccupation of the Prophet's mind at Nauvoo. In accordance with what God then gave me, Total Commitment was the Fundamental Law upon which the Keys of the Higher Order and Fulness of the Patriarchal Priesthood were Predicated. In later years I would discover many sources coming from the Prophet's life and history that had to do with the Principle, of which the following is one:

> The Sacrifice Required of Abraham in the Offering up of Isaac, shows that if a man would Attain to the Keys of the Kingdom of an Endless Life; he must **Sacrifice** *all things*. (*TPJS* 322)

I had read this statement many times before I had received the revelations, but it had never registered in my mind what it was all about until God

revealed it to me. What this statement directly states is that unless a man is Tried and Proven Faithful to God through some such Ordeal, as was the case with Abraham in the Sacrifice of his son Isaac — that unless a man sucessfully passes through some such experience as this, he cannot have "the Keys of the Kingdom of an Endless Life", nor can he be Sealed up to Possess its Blessings. The Keys of the Kingdom of an Endless Life Constitute the Fulness of the Patriarchal Priesthood. In acordance with the Teachings of the Prophet Joseph Smith, they are the Sealing Keys of Elijah, and its blessings are those which are conferred through the ordinances of the Temple — in particular the Second Anointing.

From the time I had met Ross, he would give the Keys of the Patriarchal Priesthood, without giving its blessings, or without administering its Ordinances or the Second Anointing. This he did just as Elijah had done when the Keys were first Restored in the Kirtland Temple. The idea was that the Keys might be conferred, but its blessings would be postponed until a later time after the individual proved himself worthy. In keeping with what God had now given me, I was directed that this was not the correct order of things — that for the future men must be thoroughly tried and proven just as was Abraham before being ordained to the Keys of the Priesthood.

Without a doubt, in accordance with the Teachings of the Prophet Joseph Smith, the *"Keys of the Kingdom of an Endless Life"* are the Blessings and Sealing Keys of Elijah. Again according to the Teachings and Doings of the Prophet, when things are done in their *perfect order*, the Keys of the Priesthood are conferred in the Ordinances of the Temple — and where it concerns the Keys of Elijah, under normal circumstances they are conveyed in the Ordinance of the Second Anointing. After a person has proven his faithfulness through a life of Devotion to God and his Covenants, he is then called up by revelation to be Sealed by the Holy Spirit of Promise. It is at this time that his Marriage Vows are Sealed for *Time and Eternity*, just as it is also at this time that he is finally Anointed a King and a Priest *for Time and all Eternity*. Prior to this he was married for Time and Eternity pending a demonstration of his faithfulness to all the Laws and Ordinances of the New and Everlasting Covenant. In keeping with this, when he was first anointed a King and Priest, he was anointed on a probationary basis for Time, with a Promise that if faithful, he would be Anointed a Second time, and that in this Second Anointing his Ordination would be Sealed for Time and all Eternity. But before a man can have these blessings Sealed upon him, he must first demonstrate his Integrity to God through a life of Faithfulness. In the case of Abraham, after a life time of devotion, the final sacrifice required by God was the sacrifice of his beloved son Isaac. In the case of Apostle Heber C. Kimball and John Taylor, the Sacrifice required was the giving of their wives. For others, it might be something else,

depending on what and where their Treasure is. Again, to quote the Prophet Joseph Smith: "The Sacrifice Required of Abraham in the Offering up of Isaac, shows that if a man would Attain to the Keys of the Kingdom of an Endless Life; he must **Sacrifice** *all things".* The question which needed to be answered by Abraham was, who and what do you Truly Love most, your God or your Beloved son, yea even thine only son Issac by thy Beloved wife Sarah. And so God put the question to him: Abraham, do you Love me — will you give yourself and Consecrate your Being to Me as your Father and God and abide with Me in the True Order of Worship and the Perfect Law of a Celestial Theocracy? And if so, what will you withhold from Me — for where your Treasure is, there shall your heart be also. Abraham, Prove yourself to Me — do you Love and Cherish Me above all else! Do you Trust Me — Will you Give thine Only Begotten Son, yea even thy Beloved son Isaac — will you give your FirstBorn son to Me? This was the heart and substance of the Test which God put upon Abraham when he was called upon to offer up his son. In keeping with the Doctrine of the Perfect Law of a Celestial Theocracy (*TPJS* 322), the Prophet would stand as God to all those who would enter into the New and Everlasting Covenant with him. Thus the "Principle" became the Heart and Substance and the Core of the "Test" which the Prophet Joseph Smith began to put upon Heber C. Kimball and others during the Nauvoo period. (*Life of Heber C. Kimball* <1888> **331–335, 450–451**) In the case of Abraham, he demonstrated that his Love and Commitment to God was Total, even greater than that of his own life or the Love which he felt for his own Beloved Son Isaac. After his demonstration of Perfect Faith and Fidelity to God, his son was then restored to him and God the Father then conferred upon him the blessing of Eternal Lives This statement, together with other statements, and events which occured in his life, make it evident that the Prophet understood the Principle of "Total Commitment" to be Fundamental to the "Works of Abraham" — and that it was a Law which God required of all those who would be foreordained to inherit "the Blessings of Abraham". Indeed not only does the Prophet speak of the Principle of Total Committment in his speeches, but it is also brought up in his Revelation on Celestial Marriage. The subject of Abraham and the Sacrifice of Isaac is mentioned several times in the Prophet's Revelation, where it is consistently interwoven into the whole concept of the Blessings of Abraham and Eternal Marriage. On this count it is significant, that the statement cited above was made only 6 weeks after the revelation on Celestial Marriage was written. Consider the following:

28 I am the Lord thy God, and will give unto thee ***the law of my Holy Priesthood***, as was ordained by me and my Father before the world was. 29 Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne. 30 Abraham

received promises concerning his seed, and of the fruit of his loins — from whose loins ye are, namely, my servant Joseph — which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them. 31 This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself. 32 Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved. 33 But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham. . . . . 36 Abraham was commanded to offer his son Isaac; nevertheless, it was written: Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness. (D&C 132:28–36)

"there are men upon this stand who would take my life"the essential element which is left out of these stories is the love and respect which is had between the individuals involved. It is as the Love and Devotion and respect of Husband and wife

Again in continuing with the same theme, verses 49 through 51 of the same revelation states the following:

I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. 50 Behold, I have seen your sacrifices, and will forgive all your sins; *I have seen your sacrifices in obedience to that which I have told you.* Go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

51 Verily, I say unto you: A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, *to prove you all*, **as I did Abraham**, and that I might require *an offering at your hand*, by **Covenant** and **Sacrifice**. (D&C 132:49–51)

There are those who would argue that the single most significant event in Abraham's life, was when he took to himself his wife's servant girl, that she might be his concubine and in order that she might bare children for Sarah. Yet both the Bible and the teachings of the Prophet Joseph Smith testify to the fact that the Great and Final Test of Abraham's Faith and Character and his stead fast loyalty to God was proven when he was called upon to offer up his son Isaac.

As the Prophet expressed it on another occasion:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated — And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D&C 130:20–21; see also D&C 132:5–6)

Again on another occasion the Prophet stated:

Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them . . . . That which is wrong under one circumstance, may be, and often is, right under another.

God said, "Thou shalt not kill;" at another time He said, "Thou shalt utterly destroy." This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. (*TPJS* <27 Aug 1842> 255–256)

Again, in keeping with the Prophet's teachings as cited above, before the Eternal Blessings of the Fulness of the Father's Priesthood can be secured to an individual, he must first live the Laws upon which the Blessings of the Fulness of the Patriarchal Priesthood are Predicated — and not just some of them, but all of them, including the Principle of Total Committment.

As it was then revealed to me, the Principle of Total Committment was the Doctrine which the Prophet Joseph Smith had taught to the men whom he gathered around him in the Holy Order and Council of Fifty at Nauvoo. Indeed it was in view of this same Principle that the Prophet made the following statement:

Ordinances instituted in the heavens before the foundation of the world, in the Priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles. . . . . .

If a man gets a Fullness of the Priesthood of God [i.e. the Fulness of the Patriarchal Priesthood] he has to get it in the same way that Jesus Christ [and Abraham] obtained it, and that was by Keeping ***All the Commandments*** and ***Obeying*** All the Ordinances of the house of the Lord.

Where there is no change of priesthood, there is no change of ordinances, [so] says Paul. (Hebrews 7:11–12) If God has not changed the ordinances and the priesthood, howl, ye sectarians! If he has when and where has He revealed it? Have ye turned revelators? Then why deny revelation?

Many men will say, "I will never forsake you, but will stand by you at all times." But the moment you teach them some of the mysteries of the kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death. It was this same principle that crucified the Lord Jesus Christ, and will cause the people to kill the prophets in this generation.

Many things are insoluble to the children of men in the last days: for instance. . . forgetting that things have been hid from before the foundation of the world, which are to be revealed to babes in the last days.

There are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will

find their mistake. Many seal up the door of heaven by saying, So far God may reveal and I will believe [but no further].

All men who become Heirs of God and Joint Heirs with Jesus Christ (Rom 8:16–17) will have to receive the *Fulness* of the [Laws and] Ordinances of His Kingdom; and those who will not receive *All the Ordinances* [together with the Law thereof] will come Short of the Fullness of that Glory, if they do not lose the whole. (*TPJS* <11 June 1843> 308–309; see also *History of the Church* Vol 5:423–424)

The essence of the Principle of Total Commitment is also taught in the 6th Lecture on Faith:

Let us here observe, that a religion that does not require *the sacrifice of all things* never has power sufficient to produce the Faith necessary unto *Life and Salvation*; for, from the first existence of man, the Faith necessary unto the enjoyment of *Life* and *Salvation* never could be obtained *without the Sacrifice of all earthly things*. It was through this Sacrifice, *and this only*, that God has ordained that men should enjoy Eternal Life; and it is through the medium of the Sacrifice of ***all earthly things*** that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in ***Sacrifice*** *all that he has* for the Truth's Sake, *not even withholding his life*, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the **Faith** necessary for him to lay hold on Eternal Life.

It is in vain for persons to fancy to themselves that they are Heirs with those, or can be Heirs with them, *who have offered their all in* Sacrifice, and by this means obtain faith in God and favor with him so as to obtain ***Eternal Life***, unless they, *in like manner*, offer unto him the same Sacrifice, and through that offering obtain the Knowledge that they are accepted of him. (*UnPublished Revelations* Vol 1: Part 6:7–8)

And this "Principle" became the Heart and Substance and the Core of the Test which the Prophet Joseph Smith began to put upon Heber C. Kimball and others during the Nauvoo period. (*Life of Heber C. Kimball* <1888> **331–335, 450–451**) And now in comensuration with the Doctrine of the Unchangable Gospel, God required the same Principle of me and all those who would receive the Fulness of the Gospel and prove worthy to inherit the Fulness of its Blessings.

At the time this Vision was given me, it was manifest that I must teach the Celestial Principle to all those whom I had ordained to the Patriarchal Priesthood — and that those who did not receive the Doctrine in their Faith and Hearts, and Sincerely Endeavor to live therein, were to have their Keys Cut Off. Indeed not only must I Teach the Doctrine, but I must also require it of all those whom I had Ordained — that they might make an honest effort from the heart to enter into the Principle of the Union of the Priesthood and live in it.

Yet as I then saw it, to begin with, the Practice of the Principle must first be established with me, for I had long since understood that it was not right to expect of others that which I would not expect of myself. On this count it was my hope and desire to enter into the Covenant and live the Principle with Ross, whom years before, in 1970, I had chosen to be my father in the Priesthood. In keeping with this, I became determined to Enter into an Everlasting Covenant with him, and to Consecrate Myself and all that I Possessed or ever would Possess to him and the upbuilding of his Family Kingdom. There was just one problem in all this — I knew by the Revelations of God to myself that it would not be right to enter into such a Covenant with a man or individual who did not understand and believe in the Doctrine of the Pure Love of Christ. How could I rightly Consecrate my Being and Family to someone who thought of me as the Competition. By the Revelations of God I knew that this would not be right. Fundamental to the Law of Total Committment was the Doctrine of the Pure Love of Christ, which God had revealed to me by revelation in 1969, only one year before I met Ross. Consequently for the first time, in my mind, the Doctrine of the Pure Love of Christ became Vital to the Relationship which I had with my Father in the Priesthood.

It was my desire to enter into the Covenant of the Celestial Law with Ross Wesley as my father — yet I knew that it would not be Right to do so before his mind became Enlightened regarding the Doctrine of Celestial Love. Consequently I decided to take up a labor with him. I took him out to dinner and brought up the subject, only this time, unlike other times, I pressed him, and would not let the matter pass. "Well Ross even an animal will die for its own young, and how much more must God our Father and our Lord and Saviour Love us! But no matter what I said, Ross dug in his heels — he was resolute and would not be moved and on that evening he vehemently denied the idea that Christ our Saviour died and gave his life on the Cross out of Love for us. [[**for Ross Christ died on the cross for his own glory, for this he must do if he were to qualify to be the second God of the Trinity.**]] Of course Ross knew nothing of my motives. What point would there be in discussing the "Principle" with him, if he could not understand the *Fundamental Doctrine* upon which the Principle was founded — namely the Love of God for His Children and the Pure Love of Christ. The harder I pressed him the more he resisted and the more resolute he became. For Ross there had to be a Personal Motive for Gain behind any free choice of Self Sacrifice. For him, even the Saviour did not lose sight of himself and his own glory when he offered up his life as a sacrifice on the Cross.

On one occasion Ross heard me singing *The Man from La Mancha*, and he ridiculed me for it. Why would anyone attempt to fight an Unbeatable Foe — and why would anyone waste their time to Dream the Impossible Dream!

As I saw it, if the UnBeatable Foe was Wrong, fighting him might be the right thing to do. But as Ross saw it, there was no reason to fight if there was no possibility to Win. Consequently, for Ross the whole idea was Absurd. On this count Ross was not really an idealist.

Yet all this aside, I knew that Christ did not die for his own glory. Why even a mother bear will die for her cubs and this I had Witnessed with my own eyes when only 17 years of age.

Any good mother will die for her children and so will any good father — so what is hard to believe about Christ Our Lord and Saviour giving his life for us, and doing so out of Love. But the Harder I pressed him the more resolute he became. My effort was to no avail. In the first place I knew that it was not my place to teach my Priesthood Head. Consequently I felt consigned to Despair and Damnation, for I could not enter into the Covenant of the Celestial Law with a father who could not, or would not understand the Essence of Celestial Love.

The next time I saw Ross was about 4 or 5 days later. When he saw me, nearly the first thing out of his mouth was that he was glad to see I was doing better, as the last time he had seen me, I was all mentally messed up. For him, this was the necessary response for the mind game — that he might Win in the Mind over the Doctrinal Contest which he felt to have experienced with me in our last meeting. Following this remark Ross then informed me with regard to what he had been doing. He had just been on KSXX Talk Radio and had announced to the world that President Kimball's so called Revelation to give the Blacks the Priesthood was a True Revelation. There was just one thing wrong with it. Inasmuch as President Kimball had not been the head of the Priesthood, it was not his right to receive the revelation. On the contrary, Ross Wesley was the rightful head of the Priesthood — therefore the right to receive the revelation belonged to him and him alone. In continuing he informed me regarding his reason for making this statement. He had done it to make the Allreds mad, for as he explained himself, it was better to have their minds upon him in the negative than not at all. In view of what he then said regarding the Allreds, and what he had taught in years past regarding the Blacks holding the Priesthood, I did not then believe that he was in Earnest. Without making comment, I was simply Amazed and Depressed that he would say such a thing, and felt it to be just one more burden which those who were connected to Ross would have to bear. However in years to come he would prove himself to be Sincere regarding his announcement of the right of the Blacks to hold the Priesthood — at which time, he and those then associated with him would lay their hands on a black man and attempt to ordain him to the Priesthood. So I am told, not long after this occured, the black man he ordained began to claim that the Negro Race was the chosen seed, and that he himself was the rightful Heir and possessed the Birthright to the Priesthood.

In fact Ross' announcement on the Radio regarding the Blacks was not the first time he had brought embarrassment upon those with whom he was connected — but it was the first time he had made false statements regarding Doctrine. Ross had the knack of getting on Talk Radio and resurrecting a sleepy audience by making controversial statements. When he did this, often it would be as if he had hit a hornets nest with a bat — all of which made the inactive phone lines come alive and ring off the hook — and for this the talk show hosts would appreciate Ross for his calls.

Ross went backwards and regressed in matters of doctrine,

Once in the 70s Ross called up on KSXX on the Joann Thomas Radio show. If I remember right, this was her name — she was a Negro lady and it was the time of the execution of Gary Gilmore. This woman was always speaking out for the womans right to Abortion and Birth Control, but she was very much against the renewal of Capital punishment in Utah and the Execution of Gary Gilmore — and this to, in spite of the fact that Gilmore had requested it. As she then said before the execution, she was going to go home and pull down her blinds and sit in the dark on the day of his execution. Gilmore was a convicted killer several times over and he wanted to die. Nevertheless this lady was against reinstating the death penalty, yet she was all for the killing of the unborn. Anyway, one day Ross called up on her show and stated: Abortion for the Godless and birth control for the apethetic, and polygamy for all my friends. Needless to say, this incensed Thomas and drew out all kinds of calls from her sympathetic listeners. Again in 1976 Ross had gone on the Radio and announced that he had disolved his council. As he then frankly explained himself to me, it gave him dignity in the eyes of the public to tell the them that he had a council over whom he presided, and that he had authority to cut them off from his council. Of course for those of us who were connected to Ross, we knew that in actuallity there was no council, as he almost never called us to meet with him, not even for sacrament meeting, much less for council. By definition a council is a body of men who are organized and who come together for council, and in Mormon Culture this is done under the direction of a leader. Yet the truth be told, more than anything else, Ross Wesley was an "Individualist", and in matters of doctrine a Teacher, but he never assumed the responsibility of a leader, and in actuallity he never filled the role or calling of one. In any case our relationship with Ross remained the same status qou without any change after he made his announcement on the radio.

With regard to what Ross had taught in years past regarding the Negros and the Priesthood, and the decision of the leaders of the LDS Church to Ordain

the Blacks, his late statement on the Radio was in striking contrast to things he had said in years past. When the leaders of the LDS Church decided to ordain blacks to the Priesthood they pulled a fast one on the Church. Rather than giving Millions of members of the Church who knew better the opportunity to express their voice, they cramned it down their throat, by having the first black ordained and having the whole event aired on TV, without the knowledge or consent of the church. After this the only option for members of the church was to shut up and accept it, or to be excomunicated from the church. This is how the Devil got the church — first through intimidation he got 15 uninspired old men leaders, and then on their back load he harvested millions of sheep. As President Young expressed it before the Legislature on the 5 of February 1852: "Let us summons the 1st Presidency and the Quorum of the Twelve * * * * * *

503 crammned down their throat

000 The first black was ordained on the 8th of June of 1978 and the members of the Church learned of it on TV where they witnessed the whole event by film on TV and through the News Papers. After they had done it four months later the members of the church were called upon to vote upon it. What was then the choice of the members of the church — either to shut up and accept it or be Excomunicated! It is interesting that I had already typeset President Young's 5th February 1852 speech on the Blacks and had turned it over to Robert Black who was then my adopted son along with several other speeches, all of which were to be published as a pamphlet. Robert Black was in process of printing them when the leaders of the LDS Church made the public announcement through the media that they had decided to ordain Blacks. A news cut or film videoing the ordination of the first black was aired on TV and published in the News Papers on the same day. Four Months later at the October Conference of 1978, after the organization of the Church had been totally committed to the new policy,

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for me the idea of by passing Ross was unthinkable, though over the years he had spoke the doctrine in my ears more than a hundred times.

If I should sometime feel that he was wrong, I had the right to bypass him and go to God — but if I was wrong I must repent or I would be damned. As of this time there was no possibility that I would bypass him and go to God. And yet as time passed, it became apparent that even if I was unwilling to bypass Ross and go to God — that nonetheless God had bypassed Ross and come to me with the revelation of God and His Kingdom. Though it was not my choice or thought, it had nonetheless become the choice of God. In fact I had not bypassed Ross, but God had — and the fact of this was manifest in the revelation which God had given me, all of which I could not deny.

Much to my utter amazement, shortly after I had received this Vision, Ross Wesley's mind flip-flopped in matters of doctrine and he turned away from his own revelations and Doctrine on Priesthood which he had taught me in 1970, when I first met him[.], God does not walk in Crooked Paths, but now, according to Ross Wesley, much of that for which he had contended ever since I had known him was incorrect and untrue. Most literally, His mind had fallen from the Light and Grace of God and slipped backwards into a doctrinal darkness, wherein he began to teach "another doctrine" and to deny the very Revelations which God had formerly given him. He began to deny some of the Revelations in the Doctrine and Covenants, claiming them to be incorrect and therefore untrue. In keeping with this he began to redefine the Priesthood and its Restoration, and to Reinterpret History and in turn to Invent supposed Events in History about which he had no knowledge and no substantial reason to believe — such for example as that Elijah the Prophet appeared to Benjamin F. Johnson in the Nauvoo Temple — he began to exalt himself above Jesus Christ, claiming to be the head of the 8th dispensation, which as he then said, was above that of Jesus Christ. Finally he even layed hands on a black man to ordain him to the Priesthood, all of which he formerly knew to be contrary to the law of God (Abraham 1:25–27; Alma 13:2–5; *The Teachings of President Brigham Young* Vol 3:42–46). In short the Light and Revelation of the Presiding Keys of the Priesthood had been taken from him and passed to another. Suffice it to say that in the end he died knowing and saying that "If you don't live to do the work, its because its not your work to do."

I was introduced to Ross Wesley in August of 1970, by Steve Bjorkman, whom I met at work at the Deseret Press. Steve had met Ross and been ordained by him about three months prior to myself. He had returned from an LDS mission about a year before our meeting. As of the time of my ordination, there had been no Adoption Covenants made in the work, for Ross did not then have knowledge of the Doctrine. He knew that Benjamin F. Johnson had been adopted to the Prophet but had no concept of Kingdom Building as it had been taught and practiced by the Prophet Joseph Smith and President Young. As time would shortly prove, Ross would learn of Adoption about three months after our meeting — the knowledge thereof would come through me, consequently I was the first to enter into the Covenant with him. In the process of doing research I had come across President Young's 17 February 1847 speech on Adoption. When I read it the Spirit of God lite up my mind like a Christmas Tree. I brought it to Ross and read it to him and immediately afterwards entered into a covenant to be his adopted son.

Ultimately the rule of thumb became that all else being equal, a neophyte would be adopted to the man who brought him into the work, and after this,

Adoption Covenants always preceded ordinations to the Priesthood — the policy being that the individual to whom you were adopted would be mouth in the ordination, for the Patriarchal Priesthood was a lineal order and was supposed to pass from father to son. At the time of my ordination in August of 1970, at the last minute Ross invited Steve to be mouth — he instructed him in the words to use in the ordination and then they both layed their hands on my head. Ross did this out of honor to Steve for introducing me to the work, but as already stated, as of that time there were no thoughts of Adoption. In later years however Steve began to feel that since he had introduced me to the work, and since he had been mouth in my ordination, that I ought to be adopted to him. I talked to Ross about it, and asked that I be reordained in order to clarify my Priesthood lineage, to which he agreed. On the day appointed I came to him with tape recorder in hand and was then reordained to all the Keys of the Patrarchal Priesthood. On this occasion I was ordained in the same manner that Ross' father had ordained him.

As the years went by Steve expressed himself on numerous times to me, that since his introduction to the work had preceded my own, and since he had introduced me to the work, that I ought to be adopted to him and that in any case he would be successor to the Keys of the Priesthood at Ross' demise. I spoke to Ross about it, telling him of Steve's desire for me to be adopted to him and then related my own feelings to him. I felt no attachment of that nature to Steve and he was not the one who had taught or converted me to the work (all of which Ross well knew), nevertheless as I then expressed myself, if he (i.e. Ross) wanted me to be adopted to Steve I would do it for the sake of union in the work. Ross' responded, saying that it would be contrary to law for me to be adopted to Steve, for "a lesser intelligence cannot preside over a higher intelligence". Regarding succession he said that he had "never so much as thought of Steve being his successor" — that if he were to appoint a successor "he would appoint me" — that in matters of understanding doctrine my mind was more like his than anyone he had ever met (he then alluded to what had just transpired in the Miniwarehouse regarding questions he had asked to Ed Alder, Steve Bjorkman and myself. Before I had arrived he had asked them a question regarding how to make a part on the new Lathe which had barely been delivered to him that day by Bob Grisemore; they had answered wrong but when I came he asked me and I answered the question correctly). He then frankly stated that if he were to appoint me as successor, the minds of all would be turned to me instead of to him — that the Lord had not commanded him to do it and that therefore he would not. I then told him that if he did not appoint a successor, that at his death the work would be divided and in confusion just as had been the case when his father died. To this he responded by saying, "I have not left you holding the bag — I have conferred on you all

the Keys and you can go ahead as he Lord Inspires you." I have since thought of what then most stuck out in my mind of that conversation, that he would not appoint a successor rather than the words that he spoke to me: "I have not left you holding the Bag — I have conferred on you all the Keys and you can go ahead as the Lord inspires you." The words which he then spoke to me are identicle to those words which his father spoke to him when he gave him the authority to go ahead with the work in his stead.

In November of 1981 Ross Wesley called me on a mission to go forward and preach the gospel for the last time, giving the whole world as my responsibility to teach. Well said I, the whole world is a big place and it will take more than one person to do the work. And if you want me to teach the whole world, eather you must allow me to work with my brothers in the Priesthood, or you must stop taking my sons out of my family. He then denied having taken my sons out of my family, though most men who had made covenants of Adoption to him had previously been in my family. In any event he then promised that he would not take sons out of my family.

At this time I vowed a vow to myself, that for the future, should Ross obtain influence over the minds of others, it would be an influence which he obtained through his own merits and not through my labor and preaching — indeed, since my ordination, most of those who had accepted the work, had done so through my ministry.

In failing further to rise to the mark Ross did not understand the Celestial Order of things, nor the connection of the Prophets Nauvoo Doctrine to it.

and being prepared of God aforetime through the visions and revelations of God, that I might understand the doctrine of Eternity and the Law of Celestial Glory, all of which was inherent and fundamental to the doctrine of the Church of the Firstborn, and an inheritance of Exaltation and Glory in the Celestial Kingdom.

And thus be prepared to meet and embrace him who held the Keys, we were finally introduced in the month of August 1970.

The Passage of the Keys of the Patriarchy from the house of LeBaron/Smith to that of Collier/Smith, just as anciently the Kingship to the Kingdom of Israel had passed from the House of Saul to the House of David.

There is no doubt in my mind that there will be another time for Ross — in view of his blessings and inasmuch as the Prophet Joseph taught that it is not all to be accomplished in this lifetime, I verily believe that there will be another for Ross Wesley, however, when it happens he will not be born as a LeBaron.

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While working at Deseret Press, I met Steve Bjorkman, who three months before had returned from a mission. Not long afterwards Steve introduced me to Ross Wesley, whom he himself had only recently met.

I met Ross about three years after he had come to understand the High Priesthood after the Holy Order of God, and shortly after, on August 10th, 1970, I was expressly ordained to all the keys that were Restored in the Kirtland Temple by Moses, Elias and Elijah. At the last minute, as I sat waiting to be ordained, to my surprise Ross invited Steve Bjorkman to be mouth. This he did to honor Steve, because he had been the means of introducing me to Ross. In preparing for the ordinance Steve asked what words he should use in the ordination. Ross intructed him to confer the Keys upon me just as it is stated in Section 110 of the Doctrine and Covenants, wherein the account of the appearance of Moses, Elias and Elijah in the Kirtland Temple is recorded. Both Ross and Steve placed their hands upon my head, when I had conferred upon me all the Keys pertaining to the Fulness of the Patriarchal Priesthood, just as they were given to the Prophet Joseph Smith by Moses, Elias and Eligjah. It is important here to note, that even though the Keys were then conferred upon me in their fulness, that I did not then receive the Ordinances thereof. In other words, I received the Keys without the Ordinances, just as did the Prophet Joseph Smith and Oliver Cowdery, at the time whenMoses, Elias and Elijah appeared to them in the Kirtland Temple. The following are the minutes which were written down by Steve Bjorkman on the day I was baptized, and then again a day later when I was ordained:

Sunday August 9, 1970 4:00 P.M. One mile above Storm Mountain in Brighton Canyon — Fred offered prayer where in he set forth the desires of his heart to enter into the waters of Baptism to renew his covenants.

Following the prayer I dedicated the water and both Fred and I went into the stream. I then baptized Fred Clinton Collier. We went back to Bro Ross' a short while later.

Monday August 10, 1970 11:00 A.M, Fred had arrived at our residence about 8:45 A.M. We discussed the priesthood and the covenants we have made. Fred then

wanted to finish the ordinance work. Bro Ross requested me to confirm and then ordain Fred. So I & Ross placed our hands on Fred and I confirmed him a member of the Church of the Firstborn and of The Church of Jesus Christ of L D S. I then gave him the Gift of the Holy Ghost. Following the confirmation I ordained Fred a Patriarch in his own right over his own posterity and over those who follow him by free agency. I then conferred on him the Keys of the Gathering of Israel as they were conferred by Moses in the Kirtland Temple April 3, 1836. These keys are to gather round you those who wish to follow you.

I then conferred on him the Keys to the Dispensation of the Gospel of Abraham which keys give a man the right to organize his posterity as did Abraham into a Patriarchal House with Patriarch, Priest & King.

I then confered (sic) on him the keys to the sealing power of Elijah which give a man the authority to perform all the ordinances for his posterity necessary for them to attain Godhood.

Now all of these keys and powers were given to Fred for him to use for the beniefit of not only his posterity but also all those who by free agency desire to follow him.

Following this Ross & I again laid our hands on Fred and Ross gave Fred a blessing by virtue of the Holy Priesthood after The Order of God. He was blessed that he would be a mighty missionary and also one like unto the 144,000 only he would be one in the House of Christ.

It might be of interest to those who come after me that on this occasion I felt the power of God unto salvation. There has never been a greater manifestation that I remember of this power to me than upon this occasion. The Blessing given to Fred I prophecy shall come to pass.

A few years after my first ordination, I received another ordination from Ross, wherein he was mouth. The purpose of this second ordination was to reorient my Priesthood Genealogy directly to Ross. On the occasion of this Ordination I was ordained in the same words as those which were used by Dayer when he ordained his son Ross to all the Keys of the Patriarchal Priesthood.

From the time of My ordination in 1970, I gave my life to the work to which I had been called and ordained. In substance, the work to which I was called through Ross became the work of my whole life.

Shortly after I was ordained I began to receive revelations about what the Church of the Firstborn was. Ross did not yet know that. He knew that the Church of the Firstborn was a Patriarchal Order and he knew that the Church of Christ wasn't, and he knew about the Times of the Gentiles and the Times of Israel and that the Times of Israel was come in. He also knew about the Patriarchal Priesthood, but notwithstanding the difference in the nature of their organization, as of that time (in his mind) the Church of the Firstborn and the Church of Christ both served the same basic purpose. In other words, their basic difference was not yet revealed to him, other than that one was Patriarchal and the other was not.

Shortly after meeting Ross, I was teaching a friend — I had met this person

before I was married — he was the Bishop's son in my parents ward and he was a descendant of Benjamin F. Johnson. I was teaching him about the things I had recently learned about the Gospel and he said: Well Fred, why would God set up two Churches? This was in 1970, and I answered him saying: I don't know, except for the fact that one is a Patriarchal Order and the other is not — one is for a Patriarchal era, and the other is not. That knowledge I had gained from Ross. This friend of mine responded, saying: Well you know, I don't see why God would set up two different Churches to accomplish the same work — why would He make them different?

I didn't really feel comfortable about the answer which I gave him on that occasion, so I went to Ross and asked about it again, but I only got a repeat of the same answer which he had already given. It wasn't long after that, that I received a revelation that the Church of Jesus Christ was for the Salvation of mankind, while the Church of the Firstborn was for the Exaltation of man, and that the family related Temple ordinances had to do with the Church of the Firstborn — while Baptism, the Sacrament and the other ordinances had to do with the Church of Christ. From that time on I began to receive revelation about the Church of the Firstborn and the Priesthood.

I wasn't very well read — reading was difficult for me and I didn't like to read. In school, I was the worst reader in my class. This made reading the scriptures difficult, especially with the old English in them, so I did not read much of the Scriptures. Still I liked to think about the Gospel. From the time I was fourteen, I always thought it was real neat that God was my Father — that was the neatest thing that I knew. I always wanted to teach it to my friends in school. Still I didn't read the Scriptures much, and I didn't read much of other things either. But when I got married, I did start reading about Joseph Smith — in 1969 I read all the biographies that I could buy in the bookstore about Joseph — all excepting the one by Brodie. After starting into this book, I soon recognized her bias and lost interest. I have never read the *Journal of Discourses* or the *History of the Church* — at least not from cover to cover.

In any case, when I had this revelation about the Church of the Firstborn, and the ordinances of the Temple being the ordinances of the Church of the Firstborn — shortly afterwards I was talking one day with a man that had been involved with the work thirteen years before me. He argued against what I had received and he said he had a statement that would prove that I was wrong. So he pulled out his notebook — I guess he had collected most everything he could find which referred to the Church of the Firstborn — and then he read this statement to me on the phone. The statement which he read comes from the *Journal of Discourses*, Volume 8, page 154, where Brigham Young said:

The ordinances of the House of God are expressly for the Church of the Firstborn. (*JD* 8:154)

Rather than contradicting what I had received, this statement confirmed it. And so, line upon line, precept upon precept, the Lord began to give me revelation about The Church of the Firstborn — I continued to receive revelation about it, and I started to dig into the history and gradually I began to find things to support those things that were given me by revelation.

In 1970, through the inspiration of the Spirit, I had come to the conclusion that the Prophet Joseph Smith had conferred the Patriarchal Priesthood on the members of the Holy Order on May 4th, 1842, when he gave them their endowments. It was my belief that the Prophet then anointed them Kings and Priests, and through that means conferred on them the Patriarchal Priesthood, but until 1973, I had no hard evidence or any black and white statement to prove it. During that year, at the instance of Max Anderson, I went to the home of Michael Marquart and talked to him about the Patriarchal Priesthood, telling him as I did so what I believed. He did not completely understand my beliefs, but he did remember reading one statement by George Miller who was one of the original 10 members of the Holy Order. Miller had kept a diary, and later wrote a letter wherein he spoke of what took place on May 4th and 5th, 1842. Marquart pulled this document out of his files and gave it to me and much to my delight, I discovered that Miller had recorded the following statement regarding the Prophet's May 4th 1842 meeting:

Many of the Apostles and elders having returned from England, Joseph *Washed and anointed as **Kings** and **Priests**,* as he said he was commanded of God, *and conferred on us **Patriarchal Priesthood**.* (see *The Diaries and Writings of Bishop George Miller*, to be published in a forth coming issue of *Doctrine of the Priesthood*)

When I first read this statement, I jumped for joy — I went into the clouds for happiness, and I did not come down for weeks — and to this day when I think of it, I still remember the perfect excitement, euphoria and happiness that finding this statement brought me. It was a vindication of what the Spirit of Revelation had revealed to me, as well as what I had believed and fervently taught to all who would hear me for more than three years, ever since my introduction to the work in 1970.

I learned about Adoption right after my ordination. Ross knew about Adoption when I first met him — what he knew was that Benjamin F. Johnson was adopted to Joseph Smith and so were others, but he did not understand the purpose, essence or significance of the doctrine. I learned about this right after my ordination. I was interested in information on Benjamin F. Johnson being adopted to Joseph, when I overheard Harry Russel telling Ross about

the section on "Sealing Men to Men" in one of Tanners early publications, "Changes in Mormonism Vol. 1". Shortly afterwards, I discovered for myself the Stanley Ivins Collection at the Utah State Historical Society, which contained a substantial file on the subject of Adoption. This was in 1970.

When I got hold of the John D. Lee report of President Young's February 16th and 17th, 1847 family meeting, it was like revelation from Heaven — *it was revelation from Heaven* — the Spirit of God came upon me and the horizons of my mind were expanded.

Years later Gordan Erving was appointed by Leonard Arrington to write a paper on the subject of adoption and ultimately this paper was published in the spring 1974 issue of *BYU Studies*. The major source for Erving's paper was the Stanley Ivins collection, and unbeknonst to him, he learned of these materials through a friend of mine with whom I had shared them several years before, when in the process of teaching him about Adoption as practiced in the Church of the Firstborn.

As far as information concerning the Church of the Firstborn is concerned, the rich period was during the Nauvoo sojourn, and shortly afterwards, during the early pioneer period. After that the Twelve began to hide the doctrine of the Kingdom. They knew that the birthright belonged to Joseph's children, but Emma was apostate and so were her kids. In order to protect the Kingdom, they had to hide the knowledge of the Patriarchal Priesthood, so they buried it. Hence, we have the Church today — they don't know anything about it. But low and behold — big surprise — all of a sudden things start jumping off the page, and things too that have great meaning, especially when understood in the light of revelation, but which did not mean anything before or without the Spirit.

When I came into the work in 1970, the big IT thing about Priesthood was the Apostleship and Apostolic Succession. Relatively speaking, in the minds of those who were supposed to be informed, the Patriarchal Priesthood had no jurisdiction or presidency. When you become a Stake Patriarch — you give blessings, and usually this is when you are an old man. The common understanding was that a Patriarch didn't have the right to govern the Church of Christ or anything else. And the Church of the Firstborn — that was just some pie in the sky about which no one knew anything.

You know, today, there are a lot of things available, but in 1970, there wasn't hardly anything except the History of the Church, The Teachings of Joseph Smith and the Scriptures. In 1970 the diaries of Joseph Smith were not available for research and none of the manuscripts from which the *History of the Church* was composed were available either. As for those portions which had been published in the History — most of them had been edited, so as to hide the existence and essence of the Holy Order and Council of Fifty.

When David O. McKay died, Joseph Fielding Smith changed places and became President of the Church — before this he was the Historian of the Church and he had the archives locked down. But when he became President, I guess the guys that succeeded him in the historical department weren't smart enough to know that there were things that they needed to hide. So they appointed one of these professional Historians to be over the Historian's office — a new Church Historian — Leonard Arrington. Arrington hired a whole crew of guys and these, along with the newly hired staff in the archives came in and began to organize the Historical papers of Joseph Smith and Brigham Young etc., and for a very short period, they would let people into the archives to see documents which always before had been restricted.

I had already been up to see — its kind of interesting — about a year or two before I met Ross I had a revelation that the best way to teach the Gospel to the masses was to entertain people while you teach them, so I wanted to write a historical novel on the life of Joseph Smith, and tell the good and the bad, the whole story. I went up to the archives at that time and asked to do research and Loritz Peterson refused to allow me to have access to the documents.

Comment: Loritz Peterson lives right here in town.

Continuing: Does he?

Comment: Yes he lives right here in town.

Continuing: So I say — well I knew all about Church organization — first of all I knew I was right — I had received a revelation on it and they were bound to let me in — God told me — so I asked Br. Peterson: "Who is your boss?" I knew all about the principle of the chain of command and "correlation" in the Church, which at that time was clearly taught. I had been taught that if you have a problem, first you go to your home teachers, then if not satisfied, to your Bishop, Stake President, and so continue working up through the Hierarchy until the problem is resolved. Anyway, I asked who his boss was, and Br. Peterson told me that Earl Olsen was, so I went to Earl Olsen and told him the whole story — I've got to see these papers — I've got to do this book.

He says: "No, you can't do that".

I said: "Well who is your boss?"

He said: "Joseph Fielding Smith".

This was before David O. McKay had died. So I went to see Joseph Fielding Smith and told him about the revelation I had received and asked him to allow me in to see the manuscripts, but he said, "No, we already have enough written on Joseph Smith and we don't need any more".

I asked him: "Would you pray about it?"

He said: "Why should I, I have already made up my mind."

Those were his very words.

I also wanted to go on a mission for the Church at that time — I was married — I was married in the Logan Temple when I was eighteen and I wanted to go on a mission, and I wanted to take my wife with me. He said "Well, if you do that, you'll have to go in one place, and your wife in another, and you will have to be separated and you will have to be able to pay for your mission, and hers too, without help from the Church. I asked him why can't we go together? He said: Pregnant lady missionaries don't look very good in the mission field. So that was out.

I even tried to go to David O. McKay in order to get permission to do research in the archives, but I never could get in to see him — I never got passed his secretary, who at that time was Joseph Anderson.

The next thing you know, I was involved with the Fullness of the Gospel and I finally found a way to get into the archives and get stuff copied. I got thousands upon thousands of pages of documents out of the archives. All of the Joseph Smith papers — Joseph Smith's diaries and his manuscript speeches. I got the manuscript speeches out and gave copies to a guy — a guy named Andy Ehat, and about a year later he came out with *The Words of Joseph Smith.* I then asked if he would return the copies but he said that he wanted to use them for volume two. Years later just before going into court at his trial with the Tanner's I asked him to return them again, but he said that he already had. No doubt he did this under advisement.

At Ehat's trial the lawyer for the Tanner's tried to soft soap me in order to get me to testify to having given Andy materials which had come from outside "legitimate" channels. My response to him was that the Tanners and I did not sit on the same side of the fence and so I refused to help them. To give insult to this, not more than an hour or so later, Ehat took the stand and as I stared him in the face he testified that he had betrayed our friendship. Of course the source of the manuscript copies from which he produced *The Words of Joseph Smith* was never revealed — I could have stood up and testified, but as I saw it, Andy's betrayal did not change the fact that me and the Tanner's did not and could not sit on the same side of the fence.

I got the diaries of Wilford Woodruff out, and Signature Book printed them. They also printed the diaries of Joseph Smith. Unfortunately I shared the Joseph Smith Diaries and revelations with people, and I shared them with one guy and he took them right down to the Tanners, and the next thing you know, the Tanners were first to print the diaries and the manuscripts of the Prophet's Revelations. That's kind of how these things got out. After this experience I was not so free in giving out copies of the manuscripts which I got out of the Archives.

When I was first ordained, I wanted to start writing on the Priesthood, but Ross didn't want me to do that as he intended to do it himself. He said: If you

want to work on something, work on Adam-God. Fine, I went to work on Adam-God. I spent years and years, and that was the reason — you haven't seen most of the work that I have done on Adam. There are several books which I have compiled, and besides these, several manuscripts which I have written, that have never been published. Over the years, most of these have been copied and widely circulated among scholars and students of Church history. For the most part, these unpublished manuscripts formed the research basis for Elwood Noris' anti-Adam-God book, *Be Not Deceived* — for Culley Christensen's book, *The Adam-God Maze* — as well as the two papers on Adam-God which were printed in *Dialogue* Magazine — one by Gary Berjera and the other by David Burger. Both directly and indirectly, they, together with other materials which I have since published have also formed the research basis for most of Craig Tholson's book *Adam-God.*

In about 1974, I was down at the Tanner's Book store — from time to time I would go there to see what was the latest thing out from the anti-Mormon press. In about 1974 I met Wes Walters down there. He was a minister — a Presbyterian Minister and he wrote some pamphlets against the First Vision and other things. In our conversation I told him about two books which I had written on Adam-God, which had not yet been published. One was 400 pages and the other 250 and they were filled with hundreds of pages of heretofore unpublished discourses, diary entries and other materials on the Adam-God doctrine. Being somewhat naive, I told him that I would let him make photo copies, if he would promise not to allow copies to be made and if he would keep them to himself. He made the promise, so I gave him copies. But once he had read them, he realized the important use that could be made of them in anti-Mormon polemics, and so he allowed some of his friends to see them and make copies. Copies of these manuscripts spread in all directions, and proliferated throughout the English speaking world. As a consequence of these newly discovered materials, the focus of the anti-Mormon world on the Adam-God doctrine increased more than a thousand percent. You could not go to conference without having anti-Adam-God tracts being pushed on you by Born Again Protestants who were standing outside the gates. I soon learned from this that God even uses His enemies to His own good purposes — as I lacked the means to spread the word ever so far as they had done, and even though some left the Church over this issue, there were many who received the doctrine.

Not long after this, myself and one of my Adopted sons were visiting his Stake President, and the topic of Adam-God came up and the Stake President stated that it was false doctrine and that the living prophet had spoken against it. I challenged him to show one statement where the Current living President of the Church, who was then Spencer Kimball had said so much as one word against the Adam-God doctrine. His response was that President Joseph Fielding

Smith had said plenty, and that it had been printed in the Priesthood manuals of the Church. At this, I pointed out to him that Joseph Fielding Smith was just as dead as Brigham Young, and consequently, that even at best, his words were of no more value than President Young's, as both were dead and that Spencer W. Kimball had never said anything against the doctrine of Adam-God. It was most significant to me that at the very next Conference, Spencer Kimball himself stood up and spoke against the Adam-God doctrine, explicitly stating that, he along with the other current leaders of the Church "denounce" it, and "cautioned" the Saints "against this and other kinds of false doctrine." I mention these things to give you a small sample of my life's activities for the last 38 years.

As I have said, shortly after my ordination in 1970, I started to write things on Priesthood, but Ross requested that I not do this, saying that he himself intended to write on that subject, so he encouraged me instead to work on the Adam-God doctrine. For this reason during the early 70s I did not write much on Priesthood, nevertheless, the doctrine of the Patriarchal Priesthood and Succession was the focal point of my missionary endeavors. Consequently, commencing from the very beginning, I was always teaching and researching the subject. In 1970 I met a guy who worked in the manuscripts department at the University of Utah Library, and I began to prosylite him. We met weekly and I taught him about the Adam-God doctrine, the Church of the Firstborn, the Patriarchal Priesthood, the Holy Order of God, Succession, and etc. Not long afterwards, he moved out of state and we began to correspond, we started working together and I sent him research materials on the Holy Order, the Priesthood and Succession. Following this he wrote up an article on that subject which was submitted to *BYU Studies* for publishing.

For the most part, with the exception of Hyrum Andrus, at the early time of which I speak, the things which I had to say were laughed and jeered at among scholars. It was not until 1974 that scholars began to sit up and take serious notice of my ideas. The cause of this change of thought was due to the above mentioned paper on the Holy Order and Succession which was written and submitted to *BYU Studies* for publication in 1974. This paper was written 8 years prior to Ehat's thesis — it was written by a friend of mine whom I had been teaching since 1970, and was based upon research which I had sent him, including extracts from the Prophet's diary of all references to the Holy Order. Once this paper was written, and sent to the office of *BYU Studies*, it began to circulate among scholars, and except for the fact that this friend acknowledged me as his source, it would have been Published. It just would not do for an "apostate" to bring out new revelation and understanding, especially when it undermined the authority of the quorum of the Twelve!

By 1976, even Apostle Mark E. Peterson had heard something about the Priesthood of the Holy Order, namely that within that organization there was

a Priesthood Order which was above that of the President of the Church. In one of our conversations I mentioned to brother Peterson that I had studied the Priesthood a great deal more than Adam-God. When I told him this, he responded by saying, "Oh really — is there really a Priesthood Order above the President of the Church." "Yes", I told him, "it had to do with men who were anointed Kings and Priests and given the Sealing Keys in the Holy Order." And then, much to my surprise, he asked me: "Would you teach me about this Priesthood." I promised him that I would on our next visit, but shortly afterwards, I moved to Boise Idaho, and by the time that I returned, he had heard that I had taken a plural wife. He already knew that I was excommunicated, as he had participated in bringing about my trial. It was after my excommunication that we ran into each other at the University of Utah Hospital, when he was getting treated for cancer, and we became friends. But when he learned that I had taken a plural wife, he asked me if it was so, and when I said that it was — after this we did not communicate much any more.

Over the years many writers have benefited through my research and teachings — but due to my status with the Church, even if they had had a mind to, and very few of them have — they have been unwilling to acknowledge me as the original source of their ideas and information. These include Hyrum Andrus in his book "Doctrine of the Kingdom" — Michael Quinn in the second publication of his paper on the Joseph Smith III blessing and succession — Andrew Ehat in his 1982 thesis on the Holy Order/Council of Fifty and the Fullness of the Priesthood — Ronald Esplin in his dissertation and some of his other writings — and Gordon Erving in his paper on Adoption. Of these only Esplin was thoughtful enough to ask permission to use my materials or to acknowledge me as his source — however, later when in a more discrete mode of thought, he found a safer and more appropriate source in Andrew Ehat, and so, ultimately Ehat was credited as the first to bring out the knowledge of the Fullness of the Priesthood in its relationship to succession — and this too, notwithstanding the fact that I had been teaching it for twelve years before the publication of Ehat's thesis, and had published a small introductory pamphlet on the subject four years earlier.

Andrew Ehat was a young man, a few years younger than myself. He came to BYU in the early 70s, when he enrolled in one of Hyrum Andrus' classes. I first met him in 1973. Through his association with Andrus, he became interested in the Holy Order, the Council of Fifty, Adoption, and the Fullness of the Priesthood, etc., but his introduction to these principles came several years after my own, and as I have said, through an association which he had with Andrus who was his teacher.

One incident which happened between myself and Ehat is interesting. One day in 1976, Ehat and I were both walking up the sidewalk towards the BYU

extension center in Salt Lake, when in somewhat of a questioning mode he stated: "I was the first person to make extracts of all the meetings of the Holy Order from Joseph Smith's diaries." In response to this remark, I told Ehat that: "I have been doing research on the Holy Order since 1970. I tried to get into the archives for years, but on the very first day that I was allowed into the archives, the very first material that I requested was the diaries of Joseph Smith. And what I did on that first day was make complete extracts of all the materials in Joseph Smith's Nauvoo diaries, on the meetings of the Holy Order." This took place in 1973 and it was before Ehat had ever got involved. In continuing, Ehat further stated: "I was the first one to ever read the Sydney Rigdon Trial understandingly, or to comprehend it for what it was." In response to this remark, I told him that I had "first read the Rigdon Trial in 1970 — I read it out of the *Times and Seasons*, and at that time, I marked up all the significant extracts pertaining to the Holy Order and Fullness of the Priesthood and shortly afterwards I copied these extracts into my research journal, a photograph copy of which I donated to the Church archives in 1973."

Ehat is a good scholar and does his own work and research, but his interest in these things came about several years after my own, and ultimately the original kernel of his idea came to him through my work and research. My interest commenced in 1970 at the time of my ordination. I personally introduced this same idea to both Andrus and Ehat, however it is possible that Ehat was exposed to the idea through Andrus before I met him.

But all this aside, a reading of Ehat's work will reveal that his writings are flawed by his bias for the Church. The necessary premise of succession to the Twelve has shaded his vision and formulated his opinions, thus preventing him from making an honest assessment of historic facts. A good example of this is found in the footnotes of his book where he discusses the "Patriarchal Authority" which is referred to in the Prophet's August 27th, 1843 discourse (*WJS* 245, 303–304). On this occasion Ehat attempts to defend the doctrine of apostolic succession by explaining away Abraham's Patriarchal Priesthood. It goes without saying that the High Order of the Patriarchal Priesthood presents damning problems to the doctrine of Apostolic succession to the Twelve. In order to get around this problem, Ehat explained the Patriarchal Priesthood away as some kind of nebulous authority which a man receives when he enters the eternal marriage covenant. In substance Ehat compromised his integrity for the sake of the living "brethren". Some how his work had to tie things down for the Twelve, even though, in fact, the Prophet's doctrine took things in an altogether different direction. In his thesis, Ehat presents his ideas about apostolic succession in a series of Mickey Mouse diagrams and circles, wherein he presents the idea that only the Twelve had it all. You might just as well argue that a man who had formerly been president of the Priest's quorum

would thereby have the right to preside over the Twelve, when years later he just happened to get elected to that quorum. The truth is, at the time of the Prophet's death, the power was vested in the Quorum of the Fifty, who with the exception of two gentile members had been given all the Keys and Fullness of the Priesthood and who had received the Last Charge. Being an Apostle did not in itself give any special status in the Council — at least, not before the Prophet died. Nor was the Fullness of the Patriarchal Priesthood or its control restricted to the Quorum of the Twelve. The Twelve had no more rights to it than any other faithful Elder. By the law of the Priesthood the presiding office in that Priesthood went to the Prophet's birthright heir and had nothing whatsoever to do with the Apostleship. Not only so, but had the original plan been followed through, all other seats in that Council would have descended from father to son as well. But the Council of Fifty was a secret Organization, while the Twelve were public, and after the Twelve succeeded in gaining control of the Church, the next move was to "swallow the Fifty" (*BYU Studies* Vol. 20: <Winter 1980> 175–176) and control it also. That is what happened and under the circumstances it is what the Lord wanted to happen — nevertheless, these unexpected circumstances had nothing whatsoever to do with the divine plan and the Law of Succession in the Patriarchal Priesthood. Ehat could have set these facts forth in all plainness in his thesis, but for the reason of other ulterior motives, he chose not to.

In continuing in this same vain, Ronald Esplin wrote his dissertation on the quorum of the Twelve, and wrote an article which was published in *BYU Studies*. In this paper he also endeavored to tie succession to the Twelve. In doing this he made use of a typescript which he received from Andy Ehat, wherein it was stated that the Twelve had universal jurisdiction both in and outside of Zion. According to Ehat's typescript, the Prophet was *supposed* to have said this in a meeting with the Quorum of the Twelve, the First Presidency, the Patriarch and others on May 27th, 1843. Ehat produced this typescript from the diary of Levi Richards, and for the desire of reading something into it which was not there, he transposed the word "but" into "and" (*BYU Studies* Vol. 20 <Summer 1981> p. 312), which beautifully reversed the meaning of the document into just what he wanted it to say. Unfortunately, Esplin never checked Ehat's work and so he made leaps and bounds and all kinds of mileage off of a bad typescript and by this means he made his point. The truth is, the word is obviously "but". Not only so, but both William Clayton and Wilford Woodruff recorded a far more comprehensive account of the same meeting and both of these accounts make it very clear that the Prophet did not say what Ehat put into his mouth. Quite to the contrary, what the Prophet said was that the jurisdiction of the Twelve was limited to the mission field and that the High Council of the Church had jurisdiction in Nauvoo and Zion. This is

precisely the same doctrine which is set forth in the Doctrine and Covenants (D&C 107:23, 33–35, 98); see also *Doctrine of the Priesthood* Vol. 7, No. 10, pp. 10–12), and while the Prophet lived, he never varied from this position. While he lived, Apostolic succession never entered the Prophet's mind — at least there is no document in existence which was written down before he died that would indicate that he did, and as we have seen, aside from this, there is a tremendous amount of material which would argue to the contrary.

I was the first to understand and give open discussion to the Fullness of the Priesthood, the Holy Order, and their relationship to the succession crisis of 1844. There had been a great deal written on succession before my time, but until 1970, no one had understood or thought to connect the issue of succession with the Fullness of the Priesthood and Temple ordinances which the Prophet was administering to the members of the Holy Order and Council of Fifty. Indeed, as far as current scholarship is concerned, before 1970, no one understood what the Fullness of the Priesthood was, nor had they heard of the Holy Order. Joseph Fielding Smith had mentioned the Fullness of the Priesthood in some of his writings, and occasionally his son-in-law, Bruce R. McKonkie parroted his thoughts, but neither of these men ever connected it to Succession or the Hierarchy of the Priesthood, much less to Patriarchal succession through the Prophet Joseph Smith's birthright Heir.

In 1966, Hyrum Andrus clearly expressed his ideas about the status of the Patriarchal Priesthood in his book the Doctrinal Commentary of the Pearl of Great Price. Therein he stated that the Patriarchal Priesthood was basically the same as the Melchizedek Priesthood, except that it was organized in a patriarchal capacity. He also wrote that the Patriarchal Priesthood would always be under the jurisdiction of the non patriarchal branch of the Melchizedek Priesthood. In other words, he thought that the non patriarchal order of the Priesthood would always preside. Andrus' opinion was the typical understanding among scholars at the time his book was published and it continued to be so for years yet to come. It is interesting that even though Andrus believed that the Patriarchal Order was the Celestial Order which would exist in the highest degree of Celestial Glory — yet in his mind (and in accordance with current Church doctrine) he still found it necessary to believe that the Patriarchal Priesthood was under the jurisdiction of the Apostleship which is not a Patriarchal Priesthood. How can you have an eternal family and Patriarchal Order and then place the Patriarchs under the jurisdiction of others who are not in the family? It is a contradiction of terms.

I met Hyrum Andrus in 1971. I was introduced to him through the efforts of my friend Royden Johnson, who had taken classes from him at BYU. Inasmuch as Andrus often addressed the subject of the Celestial Patriarchal Order in his classes, and inasmuch as that same subject was also a preoccupation of

my mind as the inherent order of the Church of the Firstborn — which as I then understood it, was a Church organized in a Patriarchal capacity, through the Eternal Family Related Covenants of the Temple, and governed by the Patriarchal Priesthood, through the channel of Birthright Heirs in the Family — because of these common interests, my friend felt that some good might come from a meeting between myself and Andrus, and so he spoke to him about me, and I called him on the phone and went to see him. The first thing I did was challenge Andrus on his statement which he wrote in his commentary about the Patriarchal Priesthood being under the jurisdiction of the Melchizedek Priesthood. In defense of what he had written, Andrus pulled out a copy of *The Teachings of the Prophet Joseph Smith* and quoted the Prophet's discourse on the Three Grand Orders of Priesthood which is found on page 322, wherein the Prophet said that "Melchizedek had power and authority over that of Abraham, holding the Key and Power of Endless Life". In responding, I pointed out how odd it seemed to me that he would believe that the Patriarchal Order was the order of life which would exist in the Highest Degree of Celestial Glory, and yet still believe that the Patriarchal Priesthood would come under the jurisdiction of a lesser order.

As the future would witness, through the arguments which I presented to him on that day, Andrus was convinced that he was wrong. At that time, I pointed out to him that Melchizedek presided over Abraham on several counts. For one, Abraham had received his priesthood from Melchizedek, and it was only natural that Abraham should answer to the man through whom he had received his Priesthood — for two, Melchizedek was Shem who was Noah's birthright heir — and this being so, Melchizedek was the Royal Patriarch through whose loins Abraham and the whole chosen race had descended. Hence, not only was Melchizedek a Patriarch to Abraham, but he was the Presiding Patriarch, Priest and King over the whole Church and Kingdom of God on Earth. As such, after the death of Noah, Melchizedek presided by birthright over the "Key and Power of Endless Lives", which constitute the Patriarchal Sealing Powers, through which Priesthood all faithful Patriarchs seal upon their posterity the *Family Related* blessings which pertain exclusively to the Highest Degree of Celestial Glory.

Furthermore, and thirdly, the Prophet did not say that Melchizedek presided over Abraham by virtue of being President of the Church or President of the High Priesthood, or an Apostle, but rather, by virtue of being a King and Priest which constitutes two offices in the Patriarchal Priesthood, and by virtue of holding the "Key and Power of Endless Lives", which authority constitutes what in our day, is commonly referred to as the "Sealing Keys of Elijah". Both the offices of King and Priest and the Sealing Keys are conferred through the ordinances of the Temple, namely

the Endowment and Second Anointing and these ordinances do not pertain exclusively to the First Presidency — nor do the offices of Kings and Priests and the Sealing Keys have any inherent relationship to the office of the President of the Church or the President of the High Priesthood of the Church. As I would come to understand years later, statements to the contrary are misleading half truths which were got up with an ulterior motive — namely to sustain the idea of "Apostolic succession" — which was an after thought that occurred in the minds of certain influential men after the death of the Prophet Joseph Smith. The fact that the Sealing Keys of Elijah are not inherent to the office of the First Presidency is proven by the fact that the office of President of the Church existed in the Church for years before the Sealing Keys of Elijah were restored and before any Kings and Priests were "Anointed".

Through this and other subsequent conversations, Andrus learned about the Fullness of the Patriarchal Priesthood. He gained a new understanding of the status of the Patriarchal Priesthood in the Hierarchy of the Priesthood, and came to understand its relationship to the Prophet's birthright heir. Not only so, but he also learned that what he had written in his previous book was not altogether in accordance with the teachings of the Prophet Joseph Smith, and a great deal of this new understanding, insight, and change of thought was reflected in his forthcoming book *Doctrine of the Kingdom*, which he printed two years later, in 1973. Yet in all this there was no acknowledgment to the original source of many of his innovative ideas, nor for the documents which he had received through my research Journal and etc. which I allowed him to copy, and which contained over three hundred pages of research material, much of which pertained to the Patriarchal order.

Another principle which I introduced Andrus to at that early date was the Law of Adoption. Not only did I teach him about it, but I also gave him research materials. As Andrus expressed himself at that time — years before he had gone through and read all the pioneer journals, etc. which were then available to him, including the John D. Lee diaries, but he did not at that time have the necessary back ground and knowledge to understand what he read, and so he read over these things without notice or understanding.

Within the last two years, D. Michael Quinn, who has written extensively on the Priesthood and Succession, has made similar statements to me, namely, that through prejudice and the tradition which he received as a member of the Church, he had read over many documents without understanding them and that many of these oversights, had of late, been clarified in his mind through reading my writings.

I first met Quinn in 1974. I had obtained a copy of his then unpublished paper on Succession which was printed 2 years later in a 1976 issue of *BYU*

Studies. I asked him for a copy of the whole text of a document which he had quoted on the "Patriarch being the highest office in the Church", but realizing my involvement in "Fundamentalism", he refused to help me. In our conversation I told him that he had made a big mistake in neglecting to mention the important place which the Holy Order occupied in the succession crisis. To this he responded by saying that he had never read anything which would indicate that the Holy Order had any authority, but that if I had seen anything, he would be glad to see it. To be sure, I knew that Quinn had seen plenty, as he had cited many of the basic sources in his paper, including the Rigdon trial, but through prejudice and ignorance, he had read over important materials with blinders on. Since he had refused to help me, I made no further effort to help him. Four years later, in 1978, Quinn openly displayed his own ignorance when his paper on the Holy Order was printed in *BYU Studies*. In this paper he again affirmed what he had told me four years before, namely that he had never seen anything which would indicate that the Holy Order had any authority that would involve succession (*BYU Studies* Vol. 19 <Fall 1978> 89–91).

In 1978, I published a short paper on "Priesthood and the Law of Succession" — it was only a brief introduction to the subject, though it did make solid connections to the Fullness of the Patriarchal Priesthood, but Quinn never saw this until several years later, when I sold him a copy from a table at one of the meetings of the Mormon History Association. It would not be until Quinn saw Andrew Ehat's thesis in 81 or 82, that he would come to any understanding regarding the Fullness of the Priesthood and the natural part which it and the Holy Order played in the succession crisis of 1844. After the first edition of Quinn's paper on the Joseph Smith III blessing was published in the *John Whitmer Historical Society Journal*, I called him up hoping to get a copy of a document which he had printed in his paper. In the process of our discussion I told him about Brigham's December 25, 1857 statement which had never been published and which he had never seen and he offered to trade me for that which I asked, so I gave him the source. However, after giving him what he wanted, he refused to fulfill his end of the bargain.

Without question, Andrus, Quinn, Ehat and Esplin are some of the finest scholars ever to be raised up from among the Latter-day Saints, but to my own knowledge, none of them are above benefiting from or making use of the unpublished work, research and ideas of others, without acknowledging their sources, especially when that source comes from an unpopular sector, or an individual, the acknowledgment of whom would detract from their own standing in the Church and in the minds of others in the community of LDS scholars. And this is especially so if that person happens to be a Mormon Fundamentalist — anything is better than that — the Reorganized Church — Born again Fools — Catholics, Protestants — Jews — all of these are ac-

ceptable, but not a Mormon Fundamentalist!

I do not mean to infer by what I have said that I have never received anything or benefited from the work of others — quite to the contrary, I have, and from time to time different individuals have told me of materials which I was not aware of, and which have been greatly appreciated. Some of these occasions I have named here tonight — but there are other such occasions which I have not named. I have received things from others, but for the most part, they have always been willing to receive from me, but unwilling to give. There is one thing which I received from Ehat that I greatly appreciated. He pointed out to me the application of William Law's Poem "Buck Eyes Lament" to Adam-God which was something I had read over years before without notice.

In many respects my life has been hedged up with disadvantages, especially when contrasted to the circumstances of the financially supported scholars in the Church. Most historians such as Ehat, Quinn and Esplin had paying jobs and secretaries, as well as financial backing, editors and publishing houses to print their work, and open access to most any material for which they could ask in their research. However this is in marked contrast to my own situation. Instead of having some foundation finance my work and research, with secretaries, editors and etc. — instead of being helped I was hindered. For religious reasons, in 1970 I was fired from my job with the Church Computer center, and then black balled so that I could not get other work in that field. Turning from this form of work I sought further education in hopes of finding a new line of work, but in 1971 after nearly a year in college, and after my training was nearly half finished, I was expelled from BYU college, for no other reason than because of my religious beliefs. Subsequent to this, I was again fired from several other jobs for religious reasons.

On top of all this, instead of being given general access to essential research materials as other scholars were, I was denied access to see anything in the archives at all. This was true except for a short period of time, but even when I did finally get access, it was only three or four months before I was forbidden by Joseph Anderson, who was then over the Historical Department, from even coming into the building. The big reason for this was because I had hired a genealogist to do research in order to get a list of names of all the women who were sealed to the Prophet Joseph Smith. When this genealogist finished, he found over two hundred and twenty women who were sealed to the Prophet. Of course, most of these were after his death. In any case, this genealogist was so proud of his work that he thought every one of the Apostles and all three members of the First Presidency ought each to have their own personal copy, so he made fifteen copies of his research, bound them up and sent them off to the brethren. Upon seeing this material the authorities came down on the Genealogical Society like a ton of bricks and new policies were instantly in the

making. No research of that kind would ever be done again, and when they found out that I had hired him, I was ordered never to come back into the building, whether in the Genealogical Society or the Historical Department. This was when the Genealogical Society was in the ivory tower.

All of this left me to my own resources. While they allowed me access I played by their rules, however, after they made their decision on me, I in turn made one for them, consequently I declared war on their policy. Where there is a will, there is a way, and so I made up a new set of rules by which to play the game. By and large, as far as getting materials out of the archives is concerned, these later methods proved to be far more affective.

Over the years there have been times when I have felt that my phone was tapped. One time my wife Bonnie and I had an argument on the phone, and it would appear from the discussion that our marriage was over. What is interesting about this is that only a day or so later a detective from Mark E. Peterson's office called my wife on the telephone and asked if he could have an interview with her. It is hard to believe that he would have thought that my wife would cooperate with him, had he not been aware of our difficulties. Immediately after his call, my wife got in touch with me and asked if she should meet with him. I told her to go ahead, and then told her what I felt he wanted to know and what to tell him. It was my opinion that Mark Peterson had hired this detective to find out how I was getting materials out of the church archives. Without realizing what might be the consequence to others, I told her to tell the detective that I had an inside connection who was giving me material. Actually this statement could be understood in more than one way, and without explaining things more completely, I did not expect that this detective would understand what was actually taking place. In this assumption I was correct. However, I felt bad, when a little while later I learned that there had been a house cleaning at the Church archives, and that some of the employees there had been fired. The truth is, I never did receive any special favors, information or documents from any of them.

When the detective came to my wife's home, I was hiding in the back room where I could hear the conversation, and I had planted a tape recorder in the couch where he sat while he questioned my wife. My wife told him just what I asked her to. When he left I went to the window and watched him drive away. I was surprised when I saw that he was driving a car which was marked as follows: "Salt Lake City Police / Chaplain Service". Before that time, I was not aware that there was a chaplain service for the Salt Lake City Police, much less that they would be working for Mark E. Peterson. What business did a Salt Lake City Police Chaplain have working for Apostle Mark E. Peterson's office? Indeed if such an office actually exists in the Salt Lake City Police force, no doubt the Chaplin would find his job far more fulfilling, and his time far better spent in preach-

ing to the officers, rather than playing detective for Mark E. Peterson's office.

Not long after this, a number of scholars reported the strange disappearance of some of their research files from their papers, and at the same time a whole box of my papers disappeared, which included my files on Second Anointings, Adoption and the Holy Order. Fortunately, I had shared copies of these with some of my friends so there was no permanent loss.

In 1987 when we finally got the first volume out on the unpublished speeches of Brigham Young, we were connected with a U.P.I. reporter who got the go ahead from his boss to write a story and book review on the Book. The Reporter was promised that if he wrote the story it would be published in over 200 different News papers nation wide, as well as some European papers. With this understanding from his boss, he spent a week going around interviewing prominent historians about the book. To the last, all the comments were very favorable. I warned the reporter that he should not reveal the purpose of his interview, but he insisted anyway. What he found out was that invaribly they were very candid in their first interview, but that generally speaking they would not give him a second interview and in the end his boss canceled the story. After many calls he even managed to speak with Chayhill who was over the Church public relations and media. Instead of speaking against the book, Chayhill spoke of the utter bewilderment of the brethren that someone managed to get the materials out of the archives, as no one was supposed to have access to those things. Of course this was all "sauce for the goose" in the reporters review, however in the end, and just as I had warned, the Church had the last laugh. No sooner had the reporter finished the review but what his boss canceled the story.

You would think that a new book containing heretofore unpublished and controversial sermons of President Brigham Young, the second President of the Church and Utah's first governor, as well as the founder of BYU — you would suppose that such materials would be of interest at Brigham Young University and that a review would be printed in *BYU Studies*, nevertheless, it never happened. And for that matter, neither did *Dialogue*, or *Sunstone*. Both of these magazines were given a book and promised a review, but neither of them ever fulfilled their commitment. So much for their supposed unbiased scholarship. It just will not do to publish a review of a book written by a Mormon Fundamentalist. But then, it is typical for *Sunstone* to print garbage and that which is negative about the Prophet and Church History, far more readily than good.

It is significant that two weeks after the Brigham Young book hit the streets, all the Presidential papers in the Church archives were closed. This is true with the exception of the Joseph Smith papers, which were already out. Shortly after this the papers of all the apostles were also closed. As it turns out, all these papers

were closed for a close scrutiny and refilming which would take the form of a red letter edition. All sensitive materials were having a red line drawn through them so that they would not show up when they were refilmed.

On one occasion when talking to Andrus, he argued that in accordance with prophecy the Saints might always discern who had the Keys by the fact that the records would always remain in the hands of the Priesthood. Since the Church had them, it proved that they were right. I pointed out to Andrus that his reasoning was flawed — indeed the Book of Mormon tells of a man named Labon who thought the same thing. Labon had the records in his possession and thought he ought to keep them, but in the end he forfeited his life and head to Nephi who was commanded of the Lord to take them. Today we can thank God for Xerox as all that is needed is a copy.

The Prophet Joseph Smith was given a revelation that a record should be kept, but what good is the record if it remains quietly locked up and forever reposed in some dark vault where the Saints are not allowed to read it? It would seem from all the opposition that my life was hedged up every way, but the Lord inspired my mind with understanding, and my heart with hope and faith, and through opposition and struggle, the Lord has prepared me to do His work.

From the time that I had met him, Ross had talked of writing on the Priesthood, and for this reason he asked me not to write on that subject, but rather, as far as my writing was concerned, to focus my attention on Adam-God — nevertheless, I still taught the doctrine of the Priesthood to all those who would hear it, including those in scholarly circles, and for this reason, there were many ideas, doctrinal concepts, and facts of history which were originally revealed through the channel of the Priesthood, but which were put into print through scholarly circles before they were published by the Priesthood. Yet it is nonetheless a fact that I was teaching many of the things which Ehat and others wrote about (and a great deal more) for more than a decade before Ehat put out his thesis in 1982 — and that too, in true missionary style, to everyone that I knew who would hear me.

Some might feel that it is a great disadvantage to have the things of God published outside the Channel of the Priesthood. Generally speaking I would agree, however in this case, it is my feeling that by and large the attention to these subjects from "reputable" sources has been good for the work. The mistakes and oversights of the "scholars" will be easily corrected — the lies will be swept away and ultimately every truth which they have admitted will only serve to add fuel to the already growing fire. Unbeknownst to them, the materials and ideas which they have borrowed lead somewhere. That which they have incorporated into their writings is merely "the tip of the iceberg" and in the end, publishing what they have will only serve to lend credibility to the whole picture which is now forthcoming. How truly it is that all things

will work to the glory of God.

I do not bring these things up to boast or to make any personal brag, but only to point out that in the most literal sense of the word, the knowledge of the Fullness of the Priesthood and other important topics relating to the Kingdom of God, has come through the channel of the Priesthood, just as the Prophet Joseph Smith has said that it would. This was the Prophet's teaching, that all "knowledge", "doctrine" and the "plan of salvation" would come to man through the channel of the Priesthood (*TPJS* 166–167), and so it has been in this work.

Culley Christiansen the author of Adam God Maze is another one of those who drank at the fountain head of the Priesthood. However, even though he accepted the doctrine, because of its poverty, ultimately he despised its source. Culley was a medical doctor, practicing in Arizona. When I first met him he was a typical unread member of the Church. I was introduced to him by one of his friends, whom I had taught and baptized. Culley took an interest in plural marriage, Adam-God and other fundamentalist doctrine, and soon after our meeting, he pulled up his roots and moved his practice and family to Bountiful Utah. Among other things, I taught him about Adam-God, the Church of the Firstborn, Adoption, the Patriarchal Priesthood, Second Anointings and etc.

My wife had a friend in the Allred Group, and this friend gave my wife copies of two different speeches which Owen Allred had delivered to the Relief Society in his group. In both of these speeches, Owen discussed the Second Anointing, and it was apparent from what he said, that Owen did not understand what the Second Anointing was. I gave copies of these to Culley, who later shared with me his idea, that he wanted to start his own group. He wanted to proselyte among the Allreds and thought he could capitalize upon what I had taught him about Second Anointings by playing upon Owen's ignorance as manifest in the two speeches which he had given to the Relief Society.

To me this was totally wrong. Owen had received his priesthood through a legitimate commission to perpetuate plural marriage. Culley on the other hand, had received the doctrine of the Priesthood through me, but upon seeing its poverty, he rejected it, and thought to start his own church without authority, while at the same time, this new church would be predicated upon the doctrine and knowledge which Culley had received through me. For this reason I decided to teach Owen Allred about the Holy Order, Second Anointings and etc. I called him on the phone and he wanted to meet, so Owen and George Maycock came over to my wife Bonnie's home in Rose Park, where I taught them both about Second Anointings, Adoption and the Holy Order. I also gave them research files on these subjects.

Much to my surprise, it was not long after this that the Allreds decided to start administering temple endowments to their members. Bill Baird who was

one of the Council members called me on the phone and asked if I would give them information on the Endowment ceremony. To this request, I refused, pointing out as I did, that according to their original Priesthood commission, they were only given authority to perpetuate Plural Marriage. I did however tell Mr. Baird about the A. C. Lambert collection at the University Library, which contained several boxes of material on the Endowment.

This request from Mr. Baird came soon after the Allreds had published their full page add in the *Salt Lake Tribune* on the blacks and the Priesthood. Most of this article consisted of a speech given by Brigham Young on February 5th, 1852. This speech focused on the subject of the Blacks and the Priesthood and had never been published until only shortly before, when I gave a typeset copy of it to one of my adopted sons, who published it in a pamphlet along with about 5 other unpublished speeches. Hundreds of these pamphlets had been sold and circulated among members of the Allred group.

So to make a long story short, a lot of things happened in 1983 and 84 when Total Commitment was revealed to me. For the first time I began to understand the whole picture, some of which we have talked about tonight. I have been endeavoring to write these things and to make them available. I have not done it as mere research or as a historian — I am not really what you would call a college educated historian, but I do love the Gospel. I continued to teach through the years, and then in 1983, I received a revelation about the essence of the Priesthood — it pertained to things having to do with the Second Anointing. I've never seen a copy of the Adoption ceremony, but a few days after receiving this revelation on Priesthood, as I was laying in bed one morning, the whole adoption ceremony started running through my mind. It was like a marriage ceremony, only it was between two men — there are covenants, I do's and so forth.

A couple days later, I had another revelation, and then another, and then a vision and then later another revelation. Through these later revelations, God revealed to me the Principle of Total Commitment as it is lived in the Celestial Kingdom and the Church of the Firstborn. It was totally new to me — it took me several years to fully comprehend it.

There were things which I had read in Church history that were utterly shocking to me. They aren't in the history books which are printed by the Church, but they are in history all the same — things that the Prophet did which I did not understand — and things too that were offensive to all that I understood. When I had learned about these things, it was about 1978 or 77 and I didn't know what to do or think about them. All I knew was that Joseph Smith was a Prophet of God, and so I set the whole matter on the shelf — I knew Joseph was a Prophet, but I didn't know what to make of all these other things. Finally I decided not to consume my mind with them. But four years

later, after receiving these revelatory and visionary experiences on Total Commitment, all of a sudden I began to understand things that I had never before thought of — those things which were shocking to me were laid bare, and all the minuses in the Prophet's history were turned into plusses. Finally, even the New Testament was opened up to me. This happened while I was working on the Prophet's June 16th, 1844 speech — I was creating a new amalgamated text. While I was in the midst of this, I had another revelation, and the whole teaching of Jesus in the Gospels was opened up to me. Through this experience, I learned that the Principle of Total Commitment is all over in the Gospels — there are about 13 hard core scriptures in Matthew alone — it is not just one passage either, they are big chunks.

Things began to happen — I had spent fifteen years preaching about Adoption — about the Patriarchal Priesthood — about the skeletal structure of the Church of the Firstborn — and I had some understanding of other things as well, but I didn't understand the inner workings of the Church of the Firstborn until the Celestial Principle of Total Commitment was opened up to my mind through the experiences to which I have referred.

All these things were given to me by revelation and I began to try to get them into print. Last year I finally got my family into a place where we could be together and work without being totally distracted all the time and because of this I succeeded in getting more into print than I have ever before. There is a lot more that is not published, but the things that I have published, that have to do with doctrine, that are creative works, they are written by the Spirit of God and revelation. They contain many revelations in them — I have tried to document the revelations which I have received and to relate them to the history of the Church. After all, who am I! The Gospel is beautiful, but it has to be connected to the Restoration and the Teachings of the Prophet Joseph Smith. So it has been kind of like a scripture chase and a chase through history.

The basic foundation was given to me through Ross' teachings in 1970 — and from that time on, through the Spirit of God and Revelation my eyes were opened and I began to understand True Doctrine and Church history — especially that time pertaining to the Nauvoo period. All these things began to happen to me, but how would you know as you were not there. On one occasion the Prophet told the Saints that: "Knowledge is power, and the man who has the most Knowledge has the Greatest Power" (*HC* 5:392). At another time of great crisis, when thousands in the Church were doubting the Prophet's calling in the Priesthood and his standing before God, he stood up and proclaimed before the Saints that: "The best men bring forth the best works" and that "The man who tells you the words of life is the man who can save you" (*TPJS* 358) In continuing he told them that the revelation which he gave them and the things which he taught were a vindication of his Priesthood and

standing before the Lord. And so it is with you tonight. You must judge by the Spirit of God and revelation to yourselves. Out of the abundance of my heart does my mouth speak — judge ye the Spirit and value of the revelation which I have given you tonight. Look to the Spirit of God and the Light of Revelation. "The man who tells you the words of Life is the Man who can Save you".

You were not there to witness my ordination in 1970 nor to see the struggle of my life since — you were not present to witness Ross' ordination twenty years earlier in 1950 — nor that of his father's in 1904 — nor that of Benjamin F. Johnson in the Last Charge and Commission which he received directly from the Prophet. So how are you going to know about my Priesthood and ordination? You must learn the Truth by the Spirit of God and Revelation to yourselves.

When the Saints were first exposed to the Restoration — how did they know about the Prophet's Priesthood? Do you think that they sat around questioning whether or not the Prophet was ordained or that he held the Priesthood through a viable source. No they did not. The Truth is that they did not so much as know that there had been a Restoration of the Priesthood. The first document to be recorded in this dispensation, which even so much as mentions the Restoration of the Priesthood was written down some time after July 1832, which was more than two years after the organization of the Church, and this document was not made public. The first statement to be published regarding the Restoration of the Aaronic Priesthood was printed in the *Messenger and Advocate* in October of 1834, which was four and a half years after the organization of the Church. There is in fact no detailed account or record in the *History of the Church* wherein the Prophet tells us about the Restoration of the Melchizedek Priesthood by Peter, James and John, or even the date when it occurred. The same is true of the Restoration in the Kirtland Temple when the Savior, Moses, Elias and Elijah appeared to the Prophet and Oliver Cowdery. We know when this occurred, but we have no mention of this Restoration in any of the Prophet's discourses or letters. It was not until after the 1856 Publication of the *History of the Church,* which was after the Saints had moved to Utah, that the account which the Prophet has left us in the *History of the Church* was finally published in the *Deseret News* — it was not until 1856 that this was finally revealed to the Saints, which was twenty years after it happened, and twelve years after the Prophet's death. For some reason the Prophet chose to keep these things from the Saints. As the Prophet has told us, "There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times" (*TPJS* 194) The Prophet told the Saints on one occasion that he could keep a secret until doomsday (*TPJS* 195), and so he proved in his life and actions — "you do not know

my history", he told the Saints — "you do not know me and you never will." (New Amalgamated Text of the King Follet Sermon, see forthcoming issue of *Doctrine of the Priesthood*; see also *TPJS* 361)

So how did the Saints know that Joseph was a Prophet of God? They knew by the Spirit of God — they knew by the Inspiration and Revelation of Heaven to themselves personally. The Saints in Joseph Smith's day were converted by the Spirit of God — they had oil in their lamps. They read the Book of Mormon. And even though the Book of Mormon didn't give any revelation telling how Joseph had a right to set up a Church — and even though it didn't tell about Angels coming and giving him the Priesthood, still the Saints — they were promised that if they would take that book and read it, the Spirit of God would come upon them, and they would be converted — they would know it was true. And when the Spirit of God did come upon them, they identified that work with Joseph Smith and they joined the Church. They knew he was a Prophet because he was the author of it, or at least the mortal channel through which it came.

This is the basis of this same evening here tonight — it is what you guys have to go by — the Spirit of God! I have told the history, but you weren't there — so you must possess the Spirit of God — you must have *oil in your lamps*, in order to discern that which is right. There are a lot of documents about it that have never been published, that will be some day — but the Revelation of God is here, and the Spirit of God is here, and it is in this work. I have given 38 years of my life and done little else since — and that Revelation which God has given me, and which I have thus far published, together with the Spirit of God, is a Vindication of the Priesthood that I received in 1970.

A year and a half ago, in 1990 the Lord revealed to me to go forward and formally organize the Church of the Firstborn on April 3rd of this month. There were twenty seven people baptized on that day. This is not to say that the Church of the Firstborn is fully organized — you do not, in fact, get baptized into the Church of the Firstborn — but the seed of its beginnings has been planted — the "Work of the Father" has started and it is a good beginning! The Prophets have said that "out of the hearts core of this people [meaning the Latter-day Saints] will come a people upon whom the Lord will bestow His choicest blessings" (*JD* 11:145; 15:357; *Des. News* Aug. 11, 1889; Nov. 6, 1875; Dec. 9, 1882; *Cont*. 10:362; *Mill. Star* 42:585). I invite you to participate in and become a part of this work. Give yourselves to it and receive the blessings which will enrich your lives and the lives of your children. I bear my testimony to you that I know this work is of God — it was revealed to me by revelation from Heaven and the Creative Works that I have Written are Predicated on that Revelation. I say this in the name of Jesus Christ, Amen.

Congregation: Amen.

Ursula: Do you want to have a closing hymn and a closing prayer? Did you

bring some pamphlets?

Fred: We have a lot of pamphlets if you want to get copies of the things we have written. For those who can't afford them, they can have them for nothing — for those who can, we would appreciate it if you would pay for them — as it is our only means of livelihood.

Ursula: Who wants to chose a Hymn?

Response from the audience: "The Spirit of God, Like a Fire is Burning".

Song: "The Spirit of God like a Fire is burning — the latter glory begins to come forth. The visions and blessings of old are returning and angels are coming to visit the Earth. Well sing and well shout with the armies of heaven, hosanna, hosanna, to God and the lamb. Let glory to them in the highest be given hence forth and forever ahmen and ahmen, etc.

Closing Prayer.

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 1079 –

Section Twenty Five

Revelations and Statements in Scripture Regarding
the
Union of the Saints

For a trump shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth — yea, even the dead *which died in me*, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, ***that we may be*** **One**. (D&C 29:13)

Listen to the voice of the Lord our God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday, and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, *that they may become* ***the sons of god,*** **Even One In Me** *as I am* **One In The Father**, *as the Father is* **One In Me**, *that we may be* **One**. (D&C 35:1–2)

I say unto you, *be* **One**; ***and if ye are not*** **One** ***ye are not mine.*** (D&C 38:27)

Until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, *that ye may be gathered* ***in*** **One**, that ye may be my people and I will be your God. (D&C 42:9)

Wherefore I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church . . . [and]build up churches unto me. And *with* **One Heart** *and with* **One Mind**, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you. (D&C 45:64–65)

And the Father and I are **One**. I am in the Father and the Father in me; and *inasmuch as ye have received me,* ***ye are in me and I in you.*** (50:43)

And let every man deal honestly, and be alike among this people, and receive alike, *that ye may be* **One**, even as I have commanded you. (D&C 51:9)

Nevertheless, I would not suffer that ye should part until you were chastened for all your sins, that you might be **One**, *that you might not perish* ***in wickedness;*** (D&C 61:8)

But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil . . . And ***are not united*** *according to the* **Union** *required by the* ***law of the*** **Celestial Kingdom**; And *Zion cannot be built up* ***unless it is by the principles of*** **the law of the celestial kingdom**; *otherwise I cannot receive her unto myself.* And my people must needs be chastened until they learn obedience, if it must needs bew, by the things which they suffer. (D&C 105:3–5)

14 Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. 15 And the spirit and the body are the soul of man. 16 And the resurrection from the dead is the redemption of the soul. 17 And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. 1 8 Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; 19 For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; 20 That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified. 21 And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. 22 For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory. 23 And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. 24 And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory. 25 And again, verily I say unto you, the earth bideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law- 26 Wherefore, it shall

be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it. 27 For notwithstanding they die, they also shall rise again, a spiritual body. 28 They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. 29 Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness. 30 And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness. 31 And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness. 32 And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received. 33 For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift. 34 And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. 35 That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still. 36 All kingdoms have a law given; 37 And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. 38 And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. 39 All beings who abide not in those conditions are not justified. (D&C 88:14–39)

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated — And when we obtain any blessing from God, it is by obedience to to that law upon which it is predicated. (D&C 130:20–21)

The Last Prayer at The Last Supper

Jesus Prays for the Union of His Disciples

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give ***eternal life*** to as many as thou hast given him. 3 And *this is* **Life Eternal**, *that they might know thee* the only true God, *and Jesus Christ,* whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 **I have manifested Thy Name** unto the men which

thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be **One, As We *Are***. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, ***but the son of perdition;*** *that the scripture might be fulfilled.* . . . . 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. . . . . 17 *Sanctify them through thy* **Truth**: *thy word is* **Truth**. . . . 19 And for their sakes I sanctify myself, that they also might be sanctified *through the* **Truth**. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they **All may be One**; ***as thou, Father, art in me, and I in thee,*** *that they also may be* **One in Us**: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they **may be One**, ***even as we are One:*** 23 **I in them, and thou in me,** *that they may be made* **Perfect in One**; and *that the world may know that thou hast sent me,* and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, **the world hath not known thee:** but I have known thee, and *these have known that thou hast sent me.* 26 And I have declared unto them **Thy Name**, ***and will declare it:*** that the love wherewith thou hast loved me may be in them, and I in them (John 17:1–26)

the Law of the Fulness of the Priesthood — the Fate of Scoffers — the Eternal Blessing of the Faithful

Hearken unto Me, ye that Pursue Righteousness, ye that seek Yahweh — look unto the Mountain from whence ye are Hewn, and to the Hole of the Pit from whence ye are Digged. Look unto Abraham your father, and unto Sarah that bare you. When they were only one family, without children, I called them, and after this I blessed them, and multiplied them.

I will yet build Zion: yea I will build all her devastated places — I will make her wilderness like Eden, and her thirsty plains like My Garden. Joy and Gladness shall be found in her — Thanksgiving, and the Voice of Melody.

Hearken unto Me, O ye My people — give ear unto Me, O My Nation — for the Law of My Holy Religion shall Proceed From Me — and it shall be Established as a Light unto the Gentiles.

My Victory is Near — My Salvation is Gone Forth — Mine Arm shall Rule the Nations. The Coasts and the Isles shall wait upon Me — in Mine Arm shall their Trust Repose.

Lift up your eyes to the Heavens, and look upon the Earth beneath: for the Heavens shall Vanish away like Smoke — the Earth shall Wear Out like a garment — and they that dwell therein shall Die like flies — but My Salvation which I have Ordained for the Righteous shall last Forever — and My Deliverance which I have Prepared for the Faithful shall never end.

Hearken unto Me, ye that know Righteousness — My people in whose heart I have Written My Law — fear ye not the Reproach of men because of My Holy Religion, nor the Revilings of men because of My Holy Law. For the Moth shall eat them up like a garment, and the worm shall devour them like wool — but My Deliverance which I have Prepared for the Faithful shall last Forever — and My Salvation which I have Ordained for the Righteous shall Endure from Generation to Generation Without End. (Isaiah 51:1–8)

Restoration of the Law of the Fulness of the Priesthood and The Everlasting Covenant Thereof

Behold the day Cometh that shall Burn as a Hot Glowing Furnace, and all the Aliens, and all the arrogant (or prideful) and every Evil-doer shall be as Stubble, for the day which is coming shall set them Ablaze. Wherefore I shall Destroy both the Wicked and their Children, so that there shall not be left of them neither Root nor Branch — for the Seed of the Wicked shall not Pollute the Heritage of the Righteous" — so says Yahweh of Hosts. "But unto you that Reverence My name, shall the Saving Sun Arise with Newness of Life in its Rays, and ye shall Grow up and be Cared for like Calves of the Stall. And ye shall go Forth and Trample upon the Wicked — for they shall be Ashes under the Soles of your Feet in the Day that I shall do this", saith Yahweh of Hosts.

Remember ye the First Law which I revealed unto Moses My Servant — those Ordinances and Commandments that were written upon the Tablets which he Brakest (JST Ex. 34:1–4; JST Deut. 10:1–2; TPJS 323), and which I Bade him Deliver to all Israel in Horeb. Behold, I Declare unto thee: Before the Coming of the Great and Terrible Day of Yahweh, I will send you Elijah the Prophet — and by his hand shall I Restore Again that which was Lost unto you, or that which in Moses I have Taken Away, even the Fulness of the Priesthood and the Everlasting Covenant thereof. Wherefore Elijah shall

Reveal unto thee My Holy Order (Alma 13:1–19), together with the Law and the Covenants, and the Ordinances and Priesthood thereof, according as they were given unto Moses at the First — and ye shall Become an Holy Family and a Nation of Kings and Priests and an Royal Priesthood unto Me.

And I will show unto thee, O House of Israel, that the Gentiles shall not have Power over you — for I will Remember My Covenant unto you, and ye shall come unto the Knowledge of the Fulness of My Gospel — yea even the Gospel which was had in the Dispensation of Abraham thy Father (D&C 110:12), and of Sarah thy Mother. For My Servant Elijah shall Plant in the Hearts of the Children, the Promises which were Made to the Patriarchs and Fathers of Israel, yea even Abraham, Isaac and Jacob. Wherefore the Law of My Priesthood shall be Put in their Inward Parts — yea even the Law of the Fulness of the Priesthood of the Father — yea I shall put the Law of My Priesthood into their Minds, and in their Hearts I shall Write them.

And for this Cause the Hearts of the Children of My People shall turn unto their Parents — and the Hearts of the Parents shall Turn unto their Children — for I Am the God of the Living and Not the God of the Dead. Wherefore both the Parents and the Children are and shall be Eternally Alive in Me — for he that Believeth in Me, though he were Dead, yet shall he Live. Wherefore the Hearts of the Children shall be Turned unto their Parents, and the Hearts of the Parents shall be turned unto their Children — and they shall be of One Mind and One Heart and they shall Join Together as One, even One Eternal Family in Me — for they shall be My Sons and My Daughters — yea even My Firstborn Sons and Daughters. Therefore shall they be Mine Heirs, for they are Mine Elect and My Righteous Seed — wherefore they shall be those of My Children that shall Inherit the Earth. And for this cause shall I Forestall that Great and Terrible Day of Destruction — for if it were not so, the whole Earth would be Utterly Wasted at My coming. (Malachi 4:1–6 — An Inspired Version based on the Old Testament and New Testament, and the Revelations and Teachings of the Prophet Joseph Smith)

A Prophecy Regarding Those Who Reject the Law of the Fulness of the Priesthood

Woe unto them that call Evil Good, and Good Evil — that put Darkness for Light, and Light for Darkness — that put Bitter for Sweet, and Sweet for Bitter! Woe unto them who think themselves Wise and believe themselves to be Enlightened! . . . . . Yea Woe be unto them, for as the Fire Devoureth the Stubble, and the Flame Consumeth the Chaff, so the Root of their Family shall be as Rottenness, and the Blossom of their Children shall go up as Dust: because they have cast away ***the Law of Yahweh*** *of Hosts, and Despised the* ***Word*** *of the* ***Holy One of Israel****. (Isaiah 5:20–21, 24)*

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 1087 –

Section Twenty Six

Statements on
The Law of the Fulness of the Priesthood
and
A Perfect Law of Celestial Theocracy

Statements
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The Law of the Fulness of the Priesthood
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The Fulness of the Patriarchal Priesthood and a Perfect Law of Theocracy

Joseph Smith: Those holding the Fulness of the Melchizedek Priesthood [i.e. the Sealing Keys of Elijah] are Kings and Priests (Rev 1:6; 5:9–10; 1 Pet 2:9; Ex 19:6; D&C 76:54–58; 77:11; 110:12–16; 86:7–11; 113:7–8; 107:40–52; 124:28, 34, 41–42 57–58; Abr 1:1–4; Moses 6:7; ***TPJS*** 237; JST Ex 34:1–2; Alma 13:1–20) of the Most High God, holding the *keys of power and blessings* [for the worthy members of their family]. In fact, that Priesthood is a **Perfect Law of Theocracy**, and **Stands as God** to give laws to the people, administering [the blessings of] ***endless lives*** (D&C 132:7, 19–24) to the sons and daughters of Adam. (***TPJS*** <27 Aug 1843> 322)

Our Unique Individuality Preserved Forever
Each Father to Remain in Subjection to His Father Forever
A Man is King, Dictator, Father, Lord, and **God to His Sons**

President Young: When we can obtain our correct position before the Lord and one another, each person will be as useful as another in their sphere and

capacity, in our immortal existence. We shall be *one in spirit,* and ***one in purpose,*** and **One in Faith**, and *one in our approach* to **The Great Ultimates** to be attained, and in the faithful performance of the duties devolving upon us. But we shall still retain *our individual identity,* capacity, and ability; our individual circles of action and influence, our relative connections, our sphere of illiminable space, and our room to dwell.

Each person who we crown in the Celestial Kingdom of God, will be *a father of fathers, **a king of kings,*** a Lord of Lords, a **God of Gods** . . . . Each person will reign [forever] *over his posterity*. Adam, Michael, the Ancient of Days, will sit as the judge of quick and dead, for He is the father of all living (*UPR* Vol 1, Part 3:6), and Eve is the mother of all living, pertaining to the human family — and He is their King, their Lord, their God, taking and holding His position in the grand unbroken chain of Endless Increase, and **Eternal Progression**.

Enoch, the seventh from Adam, Noah, Melchizedek, Abraham, Isaac, Jacob, the Twelve, patriarchs, Moses, Elias, and all the faithful in all ages of the world, who have had the gospel of salvation, and have been unwavering in their faithfulness to the end of their mortal career, have and will obtain promises as Abraham did, and become *each one in his time* Father of Fathers, etc. And the lives issuing from them will be *endless or ceaseless* and **Endless** In Their **Increase**; until their seed, and their kingdoms shall be more numerous than the sands of the seashore, the stars of the firmament, or the particles of dust upon the surface of the globe that cannot be numbered. You can readily see that this makes our Father Adam a great and mighty King. When we are crowned kings and queens, Father Adam, and Mother Eve will be King and Queen of us all.

Under the Priesthood which is after the Son of God and the Power of an Endless Life [i.e. the Sealing Keys of Elijah, or the Fulness of the Patriarchal Priesthood], *each father **being a son,*** will ***always** throughout* [all] **Time and Eternity** *be **subject** to his father,* as his King, Dictator, Father, Lord, and **God**. Each son in his own turn becomes a father and is entitled to *the same obedience* from the line of his descendants. It is by the authority and power of the Holy Priesthood alone that those in heaven and on earth can be entitled to, and secured in the possession of the **Regal Authority**.

The great chain of priesthood has been broken through sin and disobedience. Genealogical records have ceased to be kept for many generations and men have lived and died without knowledge which pertains to the perpetuity of their existence, how and where they shall be connected in the future, and destitute of the information, privilege and blessings held out to them in the gospel. But there is a remedy provided: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Joseph Smith says: "It is sufficient to know, in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other between the fathers and the children upon some subjects or other, and behold, what is the subject? It is the baptism for the dead [& etc.], for we without them cannot be made perfect; neither can they without us be made perfect. Neither can they or we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times; which dispensation is now beginning to usher in, THAT **A WHOLE AND PERFECT UNION**, and *welding together of* **DISPENSATIONS**, and *keys,* and *powers,* and glories should take place, and be revealed *from the days of Adam* even to **THE PRESENT TIME**. etc." (D&C 128: <6 Sept 1842> 18) Though I have merely given to this subject a passing notice, you can see that the faithful have much to do in this last dispensation. (TPBY 5:11/30/62)

HEBER C. KIMBALL**:** Some have said that I was very presumptuous to say that Brother Brigham was my god and savior[a] — Brother Joseph was his god[b]— the one that gave Joseph the Keys of the Kingdom was his god[c] — the one that gave Joseph the Keys of the Kingdom was his god, which was Peter.[d] Jesus Christ was his god and the God and Father of Jesus Christ was Adam.[e] (***The Teachings of President Brigham Young, Vol 3****: <10 April 1852> 95*)

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[a]Exodus 7:1; Psalms 82:6; John 10:33–36; WWJ 5:421, 422 <1/27/60> [b]TPJS 322, 363, 370–371; JD 4:271; WWJ 5:421, 422–1/27/60; 6:508–12/11/69; TPBY 6:5/14/76 [c]D&C 27:12–13; 128:20; JSH 1:70–72; [d]TPBY 3:4/9/52 P.M. ce; JD 4:271; 5:332; MM 4/5/60; WWJ 6:508 <12/11/69>; TPBY 6:5/14/76

The Prophet Joseph Warns the Saints

The question is frequently asked, "Can we not be saved without going through with *all those ordinances?* I would answer, No, *not the* ***fulness*** *of salvation.* Jesus said, There are many mansions in my Father's house . . . and any person who is EXALTED *to the* HIGHEST MANSION *has to abide a* CELESTIAL LAW, *and* THE WHOLE LAW TOO. But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand. I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will *fly to pieces like glass* as soon as anything comes that is contrary to their **TRADITIONS**: *they cannot stand the fire at all.* How many will be able to *abide a* CELESTIAL LAW, and go through and receive their **EXALTATION**, I am unable to say, *as* MANY ARE CALLED**,** but **FEW ARE CHOSEN**. (***TPJS*** <20 Jan 1844> 231)

President Young Affirms the Importance of Union, but Warns the Saints Against Priestcraft

I will say a few words in regard to your belief in being led, guided, and directed by one man. Brother Jackman has said that our enemies hate the fact of our being led ***by one man.*** **Thousands of Times** *my soul has been lifted to God the Father,* in the name of Jesus, to make that verily true in every sense of the word, *that we may be led by* ***the man Jesus Christ****, through* ***Joseph Smith the Prophet****.* You may inquire *how we are to know* ***that we are so led****.* I refer you to the exhortation you have heard so frequently from me. Do not be deceived, any of you; *if you are deceived,* it is because ***you deceive yourselves.*** You may know whether you are led right or wrong, as well as you know the way home; for *every principle God has revealed* ***carries its own convictions*** **of its truth** to the human mind, and there is no calling of God to man on earth *but what brings with it* the ***evidences*** **of its authenticity**. Let us take a course that leads to the perpetuity of the natural life which God has given us, and honour it. Should we pursue this course faithfully, and never bestow one thought for the life that is to come, we are just as sure of that immortal life as we are of the life we now possess. This, in fact, is the only way in which we can be prepared to inherit that more glorious life.

What a pity it would be ***if we were led by one man*** **to Utter Destruction**! Are you afraid of this? *I am more afraid that this people* ***have so much confidence in their leaders*** that they will not inquire for themselves of God whether they are led by Him. I am fearful they [will] settle down in a state of blind self security, trusting their eternal destiny in the Hands of Their Leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken [the] influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let Every Man and Woman Know, *by the whispering of the Spirit of God* ***to themselves,*** whether their leaders are walking ***in the path the Lord dictates***, or not. **This has been my Exhortation Continually**.

Brother Joseph W. Young remarked this morning that he wished the people to receive the word of the Lord through his servants, be dictated by them, and have no will of their own. I would express it in this wise: *God has placed within us a will,* and we should be satisfied ***to have it controlled*** **by the will of the Almighty**. Let the human will *be indomitable for right.* It has been the custom of parents to break the will until it is weakened, and the noble, Godlike powers of the child are reduced to a comparative state of imbecility and cowardice. Let that heaven-born property of human agents be properly tempered and wisely directed, instead of pursuing the opposite course, and it will conquer in the cause of right. Break not the spirit of any person, but guide it to feel that it is *its greatest delight* and ***highest ambition*** to be

controlled **By The Revelations of Jesus Christ**; then the will of man becomes **Godlike** *in overcoming the evil* that is sown in the flesh, until God shall reigin within us *to will* and do ***his good pleasure***.

Let all persons be fervent in prayer, *until they know the things of God* ***for themselves*** and become certain that they are *walking in the path* ***that leads to*** **Everlasting Life**; then will envy, the child of ignorance, vanish, and there will be no disposition in any man to place himself above another; for *such a feeling* ***meets no countenance*** in the order of heaven. Jesus Christ *never wanted to be different* ***from his father:*** **they were and are One.** If a people are led by the revelations of Jesus Christ, and they are cognizant of the fact through their faithfulness, there is no fear but they will be **One in Christ Jesus**, and ***see eye to eye***.

We shall not be entirely free from sin for some time yet; but so long as it is in a state of perfect subjection, we are so far sanctified to keep up this warfare against the power of sin until we have obtained a perfect mastery over the evil that is within our organisms, and are able to control it constantly until death shall end the struggle: then shall we be prepared for a glorious resurrection. Amen. (***JD*** 9: <12 Jan 1862> 149–150)

President Young's Prophetic Calling and the Theocratic Power of His Priesthood

Any man who has travelled with President Young knows he is a prophet of God. He has foretold a great many things that have come to pass. All the Saints who are well acquainted with him know that he is governed and controlled by the power of God and the revelations of Jesus Christ. His works are before the world; they are before the heavens; before the earth; before the wicked as well as the righteous; and it is the influence of President Young that the world is opposed to. This Priesthood, these keys of the kingdom of God that have been sealed upon him, the world is at war against; let them say what they may, these things are what they are at enmity with. Their present objection to the Latter-day Saints, they say, is plurality of wives. It is this principle they are trying to raise a persecution against now. But how was it in Missouri, Kirtland, Jackson county, Far West, Caldwell county, in all our drivings and afflictions, before this principle was revealed to the Church? Certainly it was not polygamy then. No, it was prophets, it was revelation, it was the organization of an institution founded by revelation from God [and the Theocratic Union of the Saints]. They did not believe in that, and that was the objection in those days. If we were to do away with polygamy, it would only be one feather in the bird, one ordinance in the Church and kingdom. Do away with that, then we must do away with prophets and Apostles, with revelation and the gifts and graces of the Gospel, and finally give up our religion altogether and turn sectarians and

do as the world does, then all would be right. We just can't do that, for God has commanded us to build up His kingdom and to bear our testimony to the nations of the earth, and we are going to do it, come life or come death. He has told us to do thus, and we shall obey Him in days to come as we have in days past. (***Journal of Discourses*** Vol 13: <12 Dec 1869> 166)

Eternal Life to Know God and Christ
We Are Heirs of Every Blessing in the Heavens –

President Young: "And this is **Life Eternal**, *that they might know thee* the **Only true God**, *and* ***Jesus Christ*** *whom* ***thou hast sent.***" Everything relating to Salvation is embraced in this Knowledge. To know God, is first to know the Saviour; and to know the Saviour, is for man to know himself; This knowledge of oneself cannot be obtained by worldly wisdom, it can only be reached through continued obedience to the Gospel and to "every word that proceedeth [forth from] out of the mouth of God." . . . . (Matt 4:4; Deut 8:3; D&C 98:**11**, 1–15; 84:43–44)

We are in a world of darkness and sin, shut out from the presence of the Lord. This little planet which we inhabit is far removed from the habitation of our Father and our God. Yet we are the offspring of God (Acts 17:28), and are not banished so far from Him that His hand cannot reach us; we are not so far sunken in darkness and ignorance that the light of truth and revelations from our Father's presence cannot reach us . . . . when we are under the influence of the Holy Spirit.

All the family of man have a right to a claim upon the heritage of God; they are heirs of every blessing that is in the heavens, and they are under the watchcare of Him who never sleeps. Mankind *are created expressly to* **Dwell With The Gods** *of eternity forevermore.* What a thought! [especially] when we consider our numerous weaknesses, our comparative nothingness, and how subject we are to falter and fail in the way of our duty. Notwithstanding all the weaknesses of mankind, *their endowments are great.* They are capacitated *to grow in knowledge,* ***to increase in wisdom,*** until they attain to an understanding of themselves, until they know Jesus their Elder Brother and their Father who sent him, obtain power over death [and] hell [and] pass through the resurrection and stand in the presence of God — [both] body and spirit, a living soul, redeemed and saved to a fulness of glory.

Of All People Upon The Earth, the saints, with [the] information they possess and the glorious future that is spread out before them, **Should** ***live in peace*** and **Harmony** *with* ***one another,*** as **Fathers**, **Mothers**, **Brothers**, **Sisters**, **Husbands**, **Wives**, **Children**, **Friends, Neighbors, and Citizens**. (TPBY 5:8/10/62)

President Joseph Smith: I shall leave the rest for my Brethren to enlarge [upon]. It is my duty to teach the doctrine, [and] to teach those who err in doctrine — [I would teach it more fully] — the spirit is willing but the flesh is weak (Matt. 26:41; Mark 14:38). God is not willing to let me gratify you, but I must teach the Elders and they should teach you. If God made Aaron to be *the* mouth piece *for* [Moses unto] *the Children of Israel and* [Moses to be their God] (Exodus 4:16), He will make me to be *their* ***King*** and *their* ***God*** in *His* stead, and they *the Elders* [of] Israel *to* be mouth for me, and if you don't like it, you must lump it. (New Amalgamated Text of the Prophet Joseph Smith's, April 8th, 1844 Conference Address, to be published in a forth coming issue of *Doctrine of the Priesthood*; see also *WJS* 362–365; *HC* 6:318–320; *TPJS* 362–363)

President Joseph Smith: The eighty second Psalm, first verse [reads as follows]:

God standeth in the congregation of the mighty; **He Judgeth Among The Gods —**

[This passage teaches the plurality of Gods. It also teaches that some of the gods are less than perfect. Again in verses 6 and 7 it states:

I have said, **Ye Are Gods***; and all of you are* **Children of the Most High**. But *ye shall* ***die like men,*** and *fall like one of the princes*. (Psalms 82:1, 6–7)

Once again, this shows a Plurality of Gods. Not only so, but it also shows that the gods can be mortal and die, just as Jesus and his Father once did. The doctrine I have taught can be found throughout the Bible.] They are poured all over the scriptures! When things that are {of} great {importance} are passed over {by} [men] without even a thought, [it shows that they are not inspired]. I want to see all [Truth], in all its bearings ***and hug it to my bosom.*** I believe *all that God ever revealed* and I *never hear of a man being damned* ***for believing too much,*** **But They Are Damned For Unbelief** (Matt 13:58; Mark 16:14; Romans 11:20; Heb 3:12, 19).

[In John chapter 5 it states:

Therefore the Jews sought the more to kill him, because he . . . said . . . **that God was his Father**, *making himself* **Equal With God**. (John 5:18)]

They found fault with Jesus Christ because he said [that God was his Father, and that] he was the Son of God, [and thereby] made himself equal with God. [In like manner, today they find fault with me — and] they say like the apostates of old [that] I must be put down [or killed. (Matt 26:14–15; Mark 14:10–11; John 6:64–71; 13:2, 18, 26–27; 11:47; 19:12) And why so? It is so for the very same reason that they killed Jesus — because I have said that God has established me to be a god to this Church and Kingdom.

Remember what the Jews said to Jesus:

For a good work we stone thee not; but **for Blasphemy**; and *because that thou, **being a man,*** **Makest Thyself God**. (John 10:33)

[This shows that the apostates have the same feeling towards me that the Jews did for Jesus.] What {did} Jesus say [in response to his critics]:

Is {it not} written in your law, "**I said, Ye are gods**"? (Psalms 82:6) {If he Called Them Gods, **Unto Whom The Word Of God Came**, and *the scripture cannot be broken*; say ye of him, whom the Father hath sanctified, and sent into the world, *thou blasphemest;* because I said, ***I am the Son of God***?} (John 10:34–36)

[In fact Jesus was their God. It was through Christ in the days of Moses] that [all Israel "did eat the same spiritual meat; And did all] drink [the same spiritual drink: for they {drank} of the {spiritual} Rock [that followed them: and that Rock was Christ." (1 Cor 10:1–4) We learn from this passage that Jesus was the God of Ancient Israel, for he was "the Angel Yahweh" that followed Israel in the cloud as they passed through the Red Sea.]

Of course he would take the honor to himself, [for not only was he the Son of God, but he was also the Christ. But let us stick to our text. What did Jesus say:

Is it not written in your law, "**I said, Ye are gods**"? (Psalms 82:6)] ***If he called them gods,*** **Unto Whom the Word of God Came**, and *the scripture cannot be broken;* say ye of him, whom the Father hath sanctified, and sent into the world, *thou blasphemies;* because I said, *I am the Son of God?* (John 10:24–36)]

[Not only does this passage teach the plurality of gods, but it also states that God condescended to call his Prophets gods, for God's Prophets constitute those "**Unto Whom the Word of God came**". Jesus, whom did ye say were called gods — those "**unto whom the word of God came**". Now the apostates say that the word of God has come to me, for they profess a belief in the Book of Mormon and Doctrine and Covenants.]

Jesus if *"they were called gods* **unto Whom the Word of God {came}**" [and the scripture cannot be broken" — inasmuch as Thy Word has come to me], why should it be thought incredible that I should say that I am the son of God, [and that I stand as god to this people]. Oh [ye] {poor blind} apostates, did ye never think of this before! These are the quotations that the apostates [need to answer] — take to the scriptures [oh ye apostates and see if you can!]

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The Prophet Stands as **God** to the People —The Fulness of the Priesthood — Kings and Priests and A Perfect Law of Theocracy

I have another scripture [to dwell upon.] Now says God when [he] visited Moses in the Bush. Moses was a stuttering sort of a boy like me. God said [unto Moses,] "Thou shalt be a god unto the Children of Israel, [and] God said "thou shalt be a god unto [thy brother] Aaron, and he shall be [to thee thy mouth, and] thy spokesman]:

[And *the Lord said* thou shalt speak unto . . . *Aaron*, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee, instead of a mouth, and thou shalt be *to him* **Instead of God**. (Exodus 4:16)

Again in Exodus Chapter 7 it states:

The Lord said unto Moses, See, I have made thee **A god to Pharaoh**: and Aaron thy brother shall be *thy prophet.* (Exodus 7:1)]

[We see from this that it is just as Jesus said. Moses was a Prophet and "the **Word of God** *came to him",* and because of this, God established Moses to be a **god** to Pharaoh, and to all the House of Israel (Ex 4:16; 7:1). It is just as the Bible says, Moses stood as God to all those for whom he was given the word of God, and God Himself declared this to be so. So there can be no argument about it.]

[Now] I believe in these gods, that God reveals as gods, to be [the] "Sons of God" [just as the Bible says], and all can "cry Abba" [or] "Father". (Rom 8:15, 14; Job 38:7; John 1:12; 1 John 3:1–3;). [They are the] Sons of God, who [through obedience] exalt[ed] themselves to be Gods, even from before the foundation of the world (Abr 3:22–26; Jer 1:5; Job 1:6; 2:1; 38:7; Alma 13:2–5; John 9:2; D&C 93:21–23, 29), and [they] are all the [Gods, and] the only Gods [that] I have a reverence for.

[Now we have in the Church those who hold the "**Fulness of the Melchizedek Priesthood**" (*TPJS* 322, 337, 308–309, 331), and "those holding the **Fulness of the Melchizedek Priesthood** are **Kings and Priests** unto the Most High God, [and they] hold . . . the **Keys of Power** and **Blessings** [for all those who are in their families]. In fact, that Priesthood is a **Perfect Law of Theocracy**, and [those who hold this Priesthood] **Stand** . . . **As God** ***to give laws to the people***" [who are in their families.] (***TPJS*** 322)

[And just as the Great Jehovah made Moses to be a god to Pharaoh, and to all the House of Israel, and Aaron to be his mouthpiece — just so, the Lord our God has called me to be His Prophet, and the word of God has come to me — and He has made me to be a **Patriarch**, **Priest** and **King** and a **god** *Over*

all Israel, and the **Kingdom of God** in these Latter Days — and the Elders are to be my mouthpiece, "and if you do not like it, you must lump it." (***TPJS*** 363)]

John said he was [made] a King [and Priest by Jesus Christ]:

Jesus Christ who hath [washed us from our sins in] his own blood [and hath] made us **Kings and Priests** *to God [**and His Father.**]* (Revelations 1:6; see also Gen 14:18; Heb 7:1; Psa 110:4)

Oh thou [Son of] God who art King of Kings and Lord of Lords, (Rev 17:14; 19:16; Daniel 2:47) [these apostates declare] "we cannot believe thee."

[Here is another proof text from John:

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, tongue, and people, and nation; *And hast made us unto our God* **Kings** and **Priests**: and [during the **Millenium**] we shall **Reign On The Earth**. (Revelations 5:9–10)

*[A new amalgamated text of] {a Sermon given by the Prophet} Joseph Smith [from] the Stand in a meeting in the Grove, East of the Temple, [at Nauvoo, Illinois, commencing at] 10 o'clock, [on] Sunday Morning, the 16th of June 1844. (Reported by Thomas Bullock, George Laub, and William Patterson McIntire, including the text of scriptures from the King James Version, which he read in his speech. The Bullock, Laub and McIntire reports of this speech have been published in **The Words of Joseph Smith** <1980 Utah — Ehat & Cook> 378–383)*]

President Brigham Young: Moses Said to Israel**, "**I am a God to you.**"** Joseph Said to us**, "**I am a God to you.**"** This was true and upon the same principles I am a God to this people & *so is* **any man who is appointed to lead Lsrael or the Kingdom of God —** if the people reject him**,** they reject the one who sent him (R) **—** (***The Office Journal of President Brigham Young — 1858–1863 Book D, Appendix A*** <Collier's Publishing Co. 2006, Hanna, Utah> p. 406–407)

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 1099 –

Section Twenty Seven

The Precious Pearl

Parables of Jesus Regarding the Law of the Fulness of the Priesthood

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And now Behold I Declare unto thee: This is the Doctrine of which My Beloved spoke in the Parable of the "Precious Pearl" — yea and also in that of the "Mustard Seed". And again I Declare unto thee: This is that "Golden Ladder" that I give unto My Disciples, that they might Climb up into Heaven and Come unto Me — yea that they might Enter into My Presence and Join with Me in the Union of My Divine Family. And this Doctrine shall be Preached in all the World for a Witness unto all Nations, and then shall the End come — for were it not so the whole Earth would be Utterly Wasted at My Coming.

Who hath Ears to Hear let Him hear: — The Kingdom of Heaven is like unto Treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again the Kingdom of Heaven is like a Merchant Searching for Goodly Pearls, who when he had found One Pearl of Great Price, went and sold All That He Had, and Bought it.

Again: The Kingdom of Heaven is like to a grain of Mustard Seed, which a man took, and Sowed in his field: Which indeed is the Least of all Seeds: but when it is Grown, it is the Greatest Among Herbs (Matt 13:43–46, 31–33)

The Precious Pearl

Be Ye Therefore Perfect, Even as your Father which is in Heaven is Perfect (Matt 5:48)

And the glory which thou gavest me I have given them; **that they may be One**, ***even as we are One:*** **I in them, and thou in me,** *that they may be made* **Perfect in One**; and *that the world may know that thou hast sent me,* (John 17:22–23)

I will go and do the things which the Lord hath Commanded, for I know that the Lord giveth no Commandments unto the Children of Men, save he shall Prepare a Way for them that they may Accomplish the thing which he Commandeth them. (1 Nephi 3:7)

A Revelation Regarding Eternal Family & the Law of the Fulness of the Patriarchal Priesthood — as delivered through the Fountainhead of the Father's Priesthood — Consisting of Sundry Revelations given to Fred C. Collier, Presiding Patriarch of the Church of the Firstborn — the Recording of which Commenced on Thursday the 24th day of June 2004 — Being an Address to the Church of the Firstborn, the Children of the Father, the House of Israel, Mormon Fundamentalism, Members of the LDS Church and All Those Who Would Be Saints.

Section Twenty Seven — Part One

— The Day of Probation —

1 Verily I say unto thee, the time of This Life is the Great Day of Preparation whereby mine Elect are Prepared for Exaltation in Celestial Glory — that they might Learn Obedience through the Things Which They Suffer — that they might Overcome the World and the Flesh and Bring their Hearts and Minds into Subjection unto Me and My Law —

2 For now during the time of this Sojourn on Earth is the Day of Probation, even the day of the Trial of the Faith of My people — and now during this Probationary State in Mortality, is the time appointed that men should Prepare to Meet God.

3 Verily, I say unto thee, this is the Path of the Gods, even the Children of God — this is the Way, the Truth and the Life and the Only Road to Eternal Life — for this is the Means

Provided whereby Mine Elect become "Sanctified from all Unrighteousness", that they may be Prepared for an Inheritance in the Celestial Kingdom.

— The Everlasting Covenant of the Priesthood —

4 Yea the Time of This Life is the Time Appointed That Ye Should Choose Me, Thy Father, that ye might Love and Serve Me with an Undivided Heart and Abide in the Law of My Kingdom — even the Law of My Celestial Kingdom, which Law is a Perfect Law of Theocracy — that ye may be made Perfect in One — that ye might become Perfect even as I the Lord thy God am Perfect.

5 This is the Law of My Priesthood, even the Law of the Fulness of My Priesthood. And now is the time that ye should Join with Me in the Union of My Priesthood — even the Union of the Everlasting Covenant — which Covenant belongeth unto My Priesthood — even the Fulness of My Priesthood, saith the Father.

6 And now in the day of the Trial of thy Faith, is the Time Appointed that ye should enter in at the Straight and Narrow Gate of My Priesthood — through the Legitimate Channel thereof — that ye might Join with Me as One in the Union of My Priesthood — that ye might be One in Me and I in thee.

7 And for this cause there is never but One on Earth at a Time upon whom the Keys of this Priesthood are Conferred — that ye might be made Perfect in One, even as my Father and I are One — that ye might become One in Us, for if ye are not One, ye are not Mine, saith the Lord.

8 This is the Law of My Kingdom, even the Law of My Celestial Kingdom, saith the Father. For no man can serve Two Masters — and every kingdom divided against itself is brought to desolation — and every City or Family divided against itself shall not stand — and he that is not with me is against me — and he that gathereth not with me scattereth abroad.

9 By the Everlasting Covenant of My Priesthood are My people made to be One — and without the Priesthood and the Ordinances and Covenants thereof, they cannot be made One — for the Union of the Fulness of My Priesthood is Predicated upon the Sacred Ordinances of My Holy Temple and the Laws and Covenants of the Priesthood thereof.

10 And Behold I Declare unto thee: This is the Everlasting Covenant of My Priesthood, even the Law of the Fulness of My Priesthood, saith the Father — [A:] that ye Covenant with an Everlasting Covenant to Receive Me in thy Heart and Mind to be Thy God — [B:] that ye will Love and Serve Me with thy Whole Heart, Might,

Mind, Strength and Soul — C: that ye do Consecrate Thy Whole Being unto Me and the Up Building of My Kingdom — D: that ye will Abide in the Law of My Kingdom, and Live by Every Word Which Proceedeth Forth from Out Of My Mouth — E: that ye do Give Thyself Unto Me to be My son or My daughter — and that ye will abide as One in Me in the True Order of Worship — F: and all this too, in accordance with the Sealing Lineage of thy Priesthood and thy Birthright in the Household of Faith and thy Covenants therein.

11 All these things ye Covenant to do through the Ordinances of My Holy Temple and the Legitimate Power of My Priesthood, in an Everlasting Covenant that Cannot be Broken, saith the Father.

— The Revelation of The Church of the Firstborn —

12 Behold I say unto thee, this is the Revelation of My Church, even My Celestial Church, saith the Father — which Church is the Church of the Firstborn, even the Church of God the Father — and this is the Revelation of My Kingdom, even My Celestial Family Kingdom.

13 For now is that time which was spoken of by My servants the Prophets — yea now is that time for the Children of Mine Elect, even the Children of My Covenant People, to Enter and Abide in the Union of the Covenant of the Fulness of My Priesthood — even the Celestial Union of My Family — A: that Children should Love, Honor and Obey their Parents, even as they should Love, Honor and Obey Me — B: and that they should Give Themselves Unto Their Parents in the True Order of Worship.

14 Nevertheless, he that Loveth Father or Mother More Than Me is not Worthy of Me. And he that loveth Son or Daughter More Than Me is not Worthy of Me — for I the Lord thy God am a Jealous God, and ye shall Love Me with thy Whole Heart, Might, Mind, Strength and Soul.

15 And if ye Love, Honor and Obey Me, ye shall also Love, Honor and Obey thy Parents in My Covenant, for they are One In Me and they are Gods Unto Thee, yea even unto all their Children, and this is My Commandment Unto Thee.

16 For this is the Everlasting Covenant of My Priesthood, saith the Father, that Parents in My Covenant do and shall stand as God unto their Progeny Forever, yea even throughout All Time and Eternity, and the Works of God Shall they Do —

17 For this is the Law of My Kingdom, even the Perfect Law of a Celestial Theocracy — which Theocracy is the Celestial Order of My Kingdom

and the Law of the Fulness of My Priesthood also, saith the Father.

18 And if ye Cannot Love, Honor and Obey thy Earthly Parents whom ye do know, how can ye Love, Honor and Obey Me, even thy Heavenly Father and Mother, whom ye do not know!

19 Wherefore this is My Commandment which I give Unto Thee: That ye shall be Perfect, even as I the Lord thy God am Perfect, and that ye shall be Holy, even as I the Lord thy God am Holy — and that ye shall be Perfect as One in Thy Family, and that Thy Family shall be Perfect as One in Me.

20 Therefore, this Commandment I give unto thee: That ye shall Teach thy Children and that ye shall set thy Family In Order in accordance with My Holy Law — Yea even in Accordance with that Perfect Law of a Celestial Theocracy.

21 And Now Behold, I Declare unto thee: There are many things which are Impossible Unto Men, but All Things are Possible unto Me.

22 Yea and All Things are Possible Unto Them That Believe in Me — for I the Lord thy God giveth No Commandment Unto My Children, Save I Shall Prepare a Way for Them, that they may Accomplish that which I have Commanded them.

23 Wherefore all those that have Faith in Me — that Seek unto Me with their whole Heart, Might, Mind, Strength and Soul — to them shall be given Knowledge and Power, that they might be Enabled to Keep My Commandments — for I the Lord God shall go before them and I will Prepare their Way.

24 Wherefore Inasmuch as My Children shall Endure in Faithfulness unto the End of their Probation — they shall in Very Deed Become Perfect Even as I Am Perfect, and they shall become Holy Even as I Am Holy — and they shall become Perfect as One In Their Family — and their Family shall become Perfect as One in Me.

25 Yea they shall become Perfect as One, even as My Father and I are Perfect as One. Therefore they shall In Very Deed become All That I Am — for they shall become Like Unto Me in All Things.

26 Yea I Declare unto thee: As My Children Now Are, I Once Was — and as I Now Am, My Children May Become, through Obedience to All the Laws and Ordinances of My Gospel.

27 And again I Declare unto thee: Except ye Become One in thy Family, and Except thy Family Become One in Me, ye Can Not Become As I Am.

28 Therefore Oh ye My Children, Seek unto Me Early and ye shall Find Me — and if ye Find Me, ye shall be given Wisdom and Strength that ye might be Enabled to Keep My Commandments —

29 And if ye shall Keep My Commandments it shall be Given unto thee that ye might become All that I Am, that Where I Am, there Ye Shall Be Also.

30 Wherefore All that I have shall be Given unto thee — and this is My Promise unto thee and Mine Everlasting Covenant unto My Children.

The Divine Charge
To
Husbands & Wives & Parents

31 And this Commandment I give unto Parents: That ye shall Care for thy Children and Protect them — yea even with thy Whole Heart, Might, Mind, Strength and Soul, ye shall Care for and Protect them — and if needs be, ye shall lay down thy life in their Protection —

32 For I the Lord thy God give unto thee thy children, and they are in Thy Charge of Me, and an Accounting thereof ye shall Make unto Me in the Great Day of thy Judgment — for they shall be Reckoned unto thee even as Talents that I have given thee.

33 And again, this is My Commandment unto Husbands and Fathers in the Everlasting Covenant of My Priesthood: That ye shall Consecrate thy Mind and Being, together with thy Time and Talents and all that ye have, or ever shall have, unto Thy Calling in the Priesthood as a Loving Husband and Nurturing Father and that ye Love Others even as ye would have others Love you.

34 And again, this is My Commandment unto Wives and Mothers in the Everlasting Covenant of My Priestesshood: That ye shall Consecrate thy Mind and Being, together with thy Time and Talents and all that ye have or ever shall have, unto Thy Calling in the Priestesshood as a Loving Wife and Nurturing Mother and that ye Love Others even as ye would have others Love you.

35 And again, this is My Commandment unto Parents in My Covenant — that ye shall Live Out Your Lives in Love and Service unto thy children, striving always for their Growth and Development — that through thy Selfless Love and Devotion unto them, they shall know most assuredly that ye do Love them and have their best interest at heart.

36 And again another Commandment I give unto Parents in the Covenant of My Priesthood — that they shall raise up their Children under their Own Personal Tutelage — and that they shall Teach and Instruct them, both by Precept and Example in the Principles of Truth and Righteousness.

37 And these things shall they do from the time of the birth of their children — that the Children of My Covenant Might Learn from the Time of Their Youth to Love, Honor, Respect and Obey their Parents — that in later years (in the time of their maturity) they might Choose, both in their Heart and Mind, to Join with their Parents in the Union of the Everlasting Covenant of My Priesthood.

— The Restoration of the Father's Priesthood —

38 And behold I say unto thee, this is the Fulfillment of the Prophecy concerning the Return of my servant Elijah — that Parents in My Covenant shall Turn Their Hearts Unto Their Children and that their Children shall Turn Their Hearts Unto Their Parents — that they might Abide in the Union of the Covenant of My Priesthood from Everlasting to Everlasting.

39 And this is the Revelation of My Priesthood, saith the Father, even the Fulness of My Priesthood — that through the Everlasting Covenant of My Priesthood Families shall be Bound Together in an Eternal Union as One.

40 And this is the turning of the Hearts of the Fathers unto their Children and the Hearts of the Children unto their Fathers — A: that they might Love One Another with a Perfect Love — B: that they might Join Together and be made Perfect as One in the Union of My Priesthood — C: that they might be One, even as My Father and I are One — D: that they might be One in Us — E: that their Family might Endure from Everlasting to Everlasting — F: and if it were not so, it must needs be that the whole Earth would be utterly Wasted.

41 This is the Mission of my servant Elijah in the Latter Days — for Elijah shall reveal the Covenants of the Fulness of the Father's Priesthood, and were it not so the whole Earth would be Smitten with a Curse.

42 And thus did Elijah Reveal the Priesthood unto my servant Joseph — even the Law of the Fulness of the Father's Priesthood, together with the Everlasting Covenant thereof — and he did also Deliver Up the Sealing Power thereof.

43 But there is a Law upon which the Sealing Blessings of the Father's Priesthood are Predicated, and this is the Law of the Fulness of the Priesthood of the Father, and before ye can obtain the blessings of the Sealing Power of the Father's Priesthood, ye must first Abide in the Law upon which the Sealing Blessings are Predicated.

44 And again, I say unto thee, this is the Office and Place of the Father and Husband in the Celestial Government and Church of My Kingdom: To Stand in My place as God unto his family — first unto his Wife and also unto his Children.

45 And again this is the Office and Place of the Mother and Wife in My Kingdom: To stand in the place of the Divine Mother — yea even My Wife, who is thy Heavenly Mother — to stand in Her place as Goddess unto her family — first unto her husband, and also unto her children.

46 And the Husband and the Wife shall no more be Twain, but One Flesh and they shall Love and Respect One Another — and they shall be Perfect in One and they shall be One God in the Family Government of My Kingdom.

47 And they shall Love Me their Father and their Mother, and they shall be One in Me, for if they are not One in Me, they are not Mine.

48 And behold I say unto thee, this is the True Order of Worship — for every Man in the Everlasting Covenant of My Priesthood to stand in his Own Place, in his Own Family Kingdom, as a God unto his Posterity Forever.

49 And again this is the True Order of Worship — for every Woman in the Everlasting Covenant to stand in her Own Place, in her Own Family Kingdom, as a Goddess unto her Posterity Forever.

50 Verily I say unto thee, in the Kingdom of Heaven, the Father and Mother Sacrifice all things for the sake of their Children, for he that is greatest in the Kingdom of the Father is the Servant of all.

51 And even so in the Beginning of Time, did We lay down our Lives for Our Children — and greater Love hath no Father or Mother than that they shall lay down their lives for their Children.

52 And even so We did suffer ourselves to Fall from our Exalted Estate in the Heavens, that We might give Birth unto Our Children in Mortality — and We did Descend Below All Things That Our Children Might Rise Above All Things.

53 And for this cause doth the Righteous Son and Daughter Love their Father and their Mother, and they do Keep the Commandments of their Father and Mother — and they do Consecrate their Whole Being unto Them.

54 And the Righteous Father and Mother Loveth Their Children and maketh them Their Heirs, and giveth unto them all things that They hath.

55 And Behold I say unto thee, We are the Righteous Father and Mother — yea, even thy Heavenly Father and Mother, and We have laid down Our Lives for Our Children.

Gods Many & Lords Many
But
Only One God to Us

56 Thou seest that of a Truth there are Gods many and Lords many — nevertheless, unto thee there is Only One God — for We are thy Father and thy Mother and ye are our Children whom We have Created in Our Own Image and after Our Likeness.

57 Yea, ye are our Sons and Our Daughters, both Male and Female, and both Male and Female have We Created in Our Own image and after the likeness and form of Our Own Bodies — for both in the Spirit and in the Flesh ye are Our Children and for this cause are We thy Father and thy Mother and thy God and thy Goddess. Wherefore We are the Only God with whom ye have to do.

58 Nevertheless We, together with Our Children, belong unto our Fathers before us, for in the Kingdom of Heaven every Father is a Son and Every Son hath a Father — and We are One with Our Fathers, even as ye have been Commanded that ye should be One in Us.

59 Yea We are One with our Fathers before Us and They are One in Us, therefore are We made Perfect in One, and wherefore are We One God, Infinite and Eternal.

60 And even so, if ye do Love Us, ye will keep Our Commandments, that where We are, there ye shall be also — and ye shall be One in Us, and We shall be One in thee, and We shall be Perfect in One, and We shall be One God, Infinite and Eternal.

— The True Order of Worship —

61 And this is the True Order of Worship, [A:] that ye Love thy Father and thy Mother with thy whole Heart, Might, Mind, Strength, and Soul, [B:] and that ye keep Our Commandments [C:] and that ye Consecrate thy whole being unto Us — [D:] and all this too, via the Lineage of thy Fathers who abide in the Everlasting Covenant of Our Priesthood, [E:] for whether it is by Our Voice or the Voice of thy Parents in the Priesthood, it is the same — [F:] for those who abide in the Everlasting Covenant of Our Priesthood are Perfect as One in Us, and Inasmuch as They are Perfect as One in Us, We are One God, Infinite and Eternal.

— If the Man Dishonor his Wife —

62 And if a man dishonor his Wife, and honoreth her not, to stand in her own place, he hath also dishonored My Wife, yea even his Heavenly Mother — and if he dishonor My Wife and his Mother, he hath also dishonored Me, for My Wife and I are One, yea even One God, Infinite and Eternal.

—If the Woman Dishonor her Husband—

63 And if a woman dishonor her Husband, and honoreth not her Husband to stand in his place, she hath also dishonored Me, and if she dishonor Me, she hath also dishonored her Mother.

—If the Children Dishonor Their Parents—

64 And if the Children of the Covenant of Our Priesthood dishonor their Father and Mother and honoreth them not to stand in their Place, they have also dishonored Me — yea, even their Heavenly Father and Mother, for We did give the Children of the Covenant unto their Parents that their Parents might be Gods unto their Children Forever.

65 Wherefore if the Children of the Covenant dishonor their Parents, they have also dishonored Me. And if ye are not One in thy Family, ye are not Mine — and if ye are not One in Me, ye are not Mine — for that House or Family which is divided against itself Shall Not Stand, saith the Father.

66 And if ye will not honor Me in My Place, I will not honor thee in thy place, for My Celestial Family Kingdom is a House of Order and not a House of Confusion.

67 Verily I say unto thee — this is the Law of the Fulness of My Priesthood, even the Perfect Law of a Celestial Theocracy, which is the Heavenly Government of My Family Kingdom, saith the Father — [A:] that ye might be made Perfect in One — [B:] that ye might be One, even as My Father and I are One — [C:] that ye might be One in Us, [D:] for that Family which is divided against itself shall not stand, for it shall be shaken and destroyed.

— The Daughters of Eve Redeemed from the Curse of the Fall —

68 And inasmuch as ye have asked concerning the New and Everlasting Covenant of Marriage — Behold I Declare unto thee: By Mine Everlasting Covenant are the Daughters of Eve redeemed from the Curse of the Fall (Gen 3:16–19), for My Faithful Daughters are *One* in Me — wherefore they shall be Redeemed from the Consequences of the Fall —

69 For the Curse of the Fall came upon the daughters of Eve as the Marriage Law of a Fallen World — yea and under My servant Moses, the Curse of a Carnal Law was given for a Fallen People —

70 But the New and Everlasting Covenant of Marriage is a *Rejuvenation,* even unto the *Newness of Life* and the Redemption of the World, and the Beginning of the *Return of Earth* to its *Paradisiacal Glory,* and the Ultimate *Celestial Estate* of the Gods and Goddesses thereof.

71 Therefore in the Celestial Covenant, the Wife Stands at the Side of her Husband, in the Capacity of a Counselor in the Calling of her Husband — and the Husband Stands at the Side of his Wife, in the Capacity of a Counselor in the Calling of his Wife,

72 And they are No More Twain, but One Flesh and One God, for he who Loveth his Wife Loveth Himself, for they are made Perfect in One, and if they are not *One* They Are Not *Mine*, saith the Father.

73 For if they will not Honor Me and My Law, I will not Honor them or their Marriage — nor will I Honor their Priesthood, saith the Father.

74 For if they will not Abide in My Law, they Cannot Preside in My Priesthood — for if they Abide Not in the Union of My Priesthood, they Are Not *One in Me* — and if they Are Not One In Me, the Power of their Priesthood is of no Efficacy, Virtue or Force.*

*In a case where Celestial Union is not possible in a marriage, of necessity things devolve back to square one, and the Law of God as decreed by Yahweh at the time of the Fall: "thy desire shall be to thy husband, and he shall rule over thee." (Gen3:16)

The New Testament also speaks of the marital relationship: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

" Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:" (Eph 5:22–29)

— The Gathering of the Elect Family of the Father —

75 And Again, Another Commandment I Give Unto thee: That ye shall dwell together — [A:] yea the Husband with his Wife and the Wife with her Husband — [B:] and again, the Children with their Parents and the

Parents with their Children — C: that the days of the Children of My Covenant may be long upon the land that the Lord their God giveth them —

76 For this is Eternal Marriage and this is Eternal Family and the Government thereof, saith the Father — that ye shall Dwell Together Forever — that your Familial Associations Shall Continue — that they shall Endure from Everlasting to Everlasting.

77 And if ye will receive it, this is the Restoration and Gathering of Mine Elect Family, even My Chosen People, O House of Israel in the Latter Days, saith Father.

—Except Ye Become as One of These Little Ones—

78 And again, I Declare unto thee: Except a man become as one of these little ones, he shall in no wise Inherit the Celestial Kingdom, for all those who Inherit Exaltation in My Kingdom, are Eternal Sons as well as Eternal Fathers — for they are Sons unto their Fathers and Fathers unto their Sons.

79 And every man and woman in My Kingdom must needs remain a Son and Daughter unto their Parents throughout all Time and Eternity, for they are Eternal Sons and Daughters unto their Parents in the Everlasting Covenant of My Priesthood, saith the Father.

80 And this is the Celestial Union of Mine Elect Sons and Daughters — that they might be made Perfect in One — that they might be One, even as My Father and I are One — that they might be One in Us — that their Family might remain from Everlasting to Everlasting — for if they are not One, they are not Mine and I cannot receive them unto Myself.

81 And again, Verily I say unto thee, no man is fit to be a Father in My Kingdom save he has first learned to be a Son — and no man can Bear Rule in My Kingdom, till he has first learned to be Ruled — and he who is greatest in My Kingdom is Servant of all, for the Disciple is not above his Master, nor the Servant above his Lord.

82 And again no man is fit to Rule in My Kingdom, who abideth not in the Law of My Kingdom, even the Law of Love and Service unto God and his fellow man — for when ye are in the Service of your God, ye are also in the Service of your fellow man.

83 For this is My Work and My Glory, to bring to pass the Immortality and Eternal Life of Man, and if Parents would Join in Union as One with Me in the possession of Immortality and Eternal Life, they must also Join in Union as One with Me in My Work, and in that in which I have Glory.

The Two Great Laws
&
The Powers of Heaven

84 And this is My Commandment which I Give unto thee: That ye shall Love Me — yea even that ye shall Love thy Father and thy God with thy whole Heart, Might, Mind, Strength and Soul.

85 And again My Second Commandment unto thee is Like Unto the First: That ye shall Love Thy Neighbor as Thy Self.

86 And these two Laws are the Great Laws of My Kingdom. Wherefore ye shall Love Me — yea even thy Divine Father and Mother — and ye shall Love One Another, even as We have Loved Thee. And if ye Love Us, ye will Keep Our Commandments.

87 And as ye would have others do unto you, so must ye also do unto others. This is the Law of My Kingdom, even the Law of My Priesthood — for the Rights of My Priesthood are Inseparably Connected with the Powers of Heaven, and the Powers of Heaven Cannot be Controlled Nor Handled, Only Upon the Principles of Love and Righteousness — and whosoever departeth there from, Amen to the Priesthood or the Authority of that man.

— The Ultimatum of the Father —

88 Here is Wisdom, when I the Lord God offer Knowledge or a Blessing to a man and he Refuses to Receive it, he will be Damned.

89 Yea I the Lord God Cursed My people, even the Children of Israel with a Law of Carnal Commandments and the Theocracy of a Telestial Law, because they would not receive the Celestial Law of a Perfect Theocracy which I First Revealed unto My servant Moses.

90 Verily I say unto thee, the Law of Carnal Commandments and the Telestial Theocracy which I caused to be established in Moses, made nothing "Perfect", but only the bringing in of a better hope —

91 But the Perfect Law of a Celestial Theocracy which I First Revealed unto Moses, will yet make My People, yea even all the House of Israel to be Perfect in One, and they shall be a Nation of Kings and Priests and an Holy Priesthood unto Me.

92 Verily I say unto thee, all those who refuse to Receive and Enter into the Union of the Celestial Order of My Priesthood, must and shall abide a Lesser Degree of Glory — even as

did Israel under the Curse of a Carnal Law — and they shall inherit that Kingdom and Glory, the Laws and Ordinances of which they are Willing and Able to Abide.

93 Therefore, thus shalt thou say unto my People O House of Israel, and unto all those who would be Heirs in the Celestial Kingdom of the Father: Thus saith thy Father and thy God unto thee: Except ye shall Repent of thy Sins and enter into the Union of My Priesthood, worlds without end, ye shall not Inherit Eternal Life, for ye are not United according to the Union required by the Law of the Celestial Kingdom.

94 Have I not commanded My people: "Be One" — "and if ye are not One ye are not Mine". No person or people can inherit Celestial Glory except by Obedience to the Principles of the Law of the Celestial Kingdom; otherwise I cannot receive them unto Myself.

95 Those who are not able to abide the Law of a Celestial Kingdom, cannot abide a Celestial Glory — for that which is Governed by Celestial Law is also Preserved by Celestial Law and Perfected and Sanctified by the same.

96 Those that abideth not by Celestial law, but seeketh to become a law unto themselves, cannot be sanctified by Celestial Law, neither by Mercy, Justice, nor Judgment.

97 Therefore all those who reject My Law and Refuse to walk in that Straight and Narrow Path, and enter in at the Gate of My Kingdom during the time of their Probationary State in Mortality, Must Die In Their Sins —

98 Therefore they must remain Filthy Still when they are Out of the World — for they did not Abide in the Law of My Kingdom — therefore they cannot be Sanctified by the Law of My Kingdom, saith the Father.

99 For by the Celestial Law are ye Sanctified, and if ye abide not in that Law, ye cannot be Sanctified in preparation for an Inheritance in Celestial Glory.

100 Verily, Verily I say unto thee: There are many kingdoms, and unto every kingdom is a Law given — and unto every Law there are certain Bounds also and Conditions.

101 All beings who abide not in those Conditions are not Justified. For all those who will have a blessing at My hands shall abide the Law which was appointed for that blessing, and the Conditions thereof, as were instituted from before the foundation of the world.

102 And as Pertaining to the New and Everlasting Covenant of Marriage, it was instituted for the Fulness of My Glory; and he that receiveth a Fulness of My Glory Must and Shall Abide in Celestial Law, or he shall be Damned, saith the Father.

103 For not every one that saith unto me, Lord, Lord, shall enter into the Celestial Kingdom; but he that doeth the Will of my Father which is in Heaven.

104 Yea many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? — and in thy name have cast out devils? — and in thy name done many wonderful works?

105 And then will I profess unto

them, I never knew you: depart from me, ye that work iniquity, for Many are Called, but Only a Few are Chosen and there are None that Doeth Good, Save those who are Ready to Receive the Fulness of My Gospel, which I have sent forth unto this generation.

And Now as Pertaining to The New and Everlasting Covenant

I Will Reveal More unto you, Hereafter

106 And now, as pertaining to the New and Everlasting Covenant, Verily, Verily I say unto you, I will Reveal More unto you, hereafter — therefore, let this suffice for the present —

107 For ye are Little Children, and ye have not as yet Understood how Great Blessings the Father hath in His own hands and Prepared for you.

108 And ye cannot bear all things now — for My Thoughts are not your thoughts, neither are your ways My Ways.

109 For I the Lord thy God am an Eternal Being, wherefore the Principles of Eternal Life are Before Me. But in thy minds eye, all things have a Beginning and an End, wherefore unto thee the Principles of Eternity are a Mystery.

110 Nevertheless Life is from Everlasting to Everlasting, and all that I have Revealed, and all that I shall yet Reveal unto my Disciples is in view of that Eternal Life which I have Prepared for them in the Mansions of My Father.

111 Therefore be of good cheer, for I will lead you along — for the Kingdom is yours and the Blessings thereof are yours, and the Riches of Eternity are yours — if only ye will Abide in My Covenant and be Faithful unto Me in All Things.

112 And now regarding the Mysteries of Godliness, Behold I Declare unto thee, it is not Wisdom that all things should be published and given to the world — for the Mysteries of my Fathers' Kingdom surpass all understanding in Glory, and in Might, and in Dominion.

113 Wherefore it is not lawful for them to be uttered, neither are men capable of making them known, for they are only to be Understood by the Power of the Holy Spirit which my Father bestows on those who Love Him and who Purify themselves before Him.

114 Therefore the mysteries of my Father's Kingdom ye shall keep to yourselves — for it is not meet to give

that which is Holy unto Dogs — and for this cause have I instructed my Disciples that they shall not Cast their Pearls before Swine, lest they Trample them under their feet.

115 For the world cannot receive that which ye yourselves, are not able to bear — wherefore ye shall not give your Pearls unto them, lest they turn again and Rend you.

116 But say ye unto them, "Ask of God — ask, and it shall be given you — seek, and ye shall find — knock, and it shall be opened unto you" —

117 For every one that asketh, receiveth, and he that seeketh, findeth, and unto him that knocketh, it shall be opened — nevertheless it must needs be that they shall ask in Faith with a Sincere Heart and with Real Intent.

118 And now Behold I Declare unto thee: though I have sent you forth with the Gospel of Peace, and with the Message of Love and Union, yet it shall bring a Sword —

119 For the Doctrine of my Kingdom shall set a man at Variance Against his father, and the daughter Against her mother, and the daughter in law Against her mother in law.

120 Wherefore a man's foes shall be those of his own household. Nevertheless he that loveth father or mother more than me is not worthy of me — and he that loveth son or daughter more than me is not worthy of me —

121 And he that taketh not his cross, and followeth after me, is not worthy of me — and he that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

122 For every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, ***for my name's sake***, shall receive an hundredfold, and shall inherit Everlasting Life.

123 Wherefore he that Receiveth that which I have given with Thankfulness shall be made Glorious — and the things of this earth shall be Added unto him an Hundred Fold, yea even More — for at the Millennial Dawn of my Kingdom those who keep my Commandments shall Inherit the Earth.

124 Wherefore, do the things which I have Commanded you, for ye are the Church of the Firstborn, and the day cometh when I will take you up into a Cloud and appoint unto every man his Portion.

125 And at that day, he that is a Faithful and Wise Steward shall Inherit All Things.

The Church of the Firstborn Established on Earth by The Prophet Joseph Smith and Union Therein

President Heber C. Kimball: This people here are the people of God. Here, in the Territory of Deseret, is the ***Kingdom of God,*** and here are all the *officers pertaining to that kingdom*; and here is an *organization* that is *organized* **after *the order of God,*** and it is organized after the order of the **Church of the *First Born.***

Let me explain what the ***Church of the First Born*** *is.* It is the first Church that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and *when* ***God our Father organized that Church***, *He organized it just as* ***His Father*** *organized the Church on the earth* **where He dwelt**; *and that same order is organized here in the City of Great Salt Lake*; and it is that order that Joseph Smith the Prophet of God **organized *in the beginning in Kirtland, Ohio.*** Brother Brigham Young, myself, and others *were present when that was done*; and when those **officers** received their **endowments**, they were together in one place. *They were organized*, and received their endowments and blessings, *and* **those keys** *were placed upon them, and that* ***kingdom*** will stand forever.

Now mark it — that ***kingdom*** *will never be overthrown*; although they may kill, *that is, if they can*, brother Brigham and me, and brother Daniel H. Wells, *and they may kill the apostles*, if they can, and so they may keep on from this time to all eternity, and they never can obliterate this work. I know it. They may kill, and destroy, and waste a great many *limbs* that are upon this Church; but let me tell you, they never can kill the tree nor destroy the root from whence we have sprung; for our Father and our God is that root, and Jesus Christ, the Son of God, is the tree or vine, **and we spring out of that vine** . . . . . This is the principle; we should be connected one with the other, every quorum in its place, and keep organized, and *keep in our places,* ***according to the order of*** **the Church of the First Born**. (***Journal of Discourses*** Vol 5:129–130, 135)

Regarding the Relationship of Temple Ordinances To the Church of the Firstborn

President Brigham Young: The sectarian world, as we call them, is a professed church of God, without the Priesthood. Sectarians have not the Priesthood; but all of them who live according to the best light and intelligence they can obtain through faithfulness to what they believe, as taught unto them, will receive a kingdom and glory that will far transcend all their expectations, imaginations, or visions in their most excited moments. whether in their falling-down power, jumping power, or squawling power. All they have ever desired or anticipated they will receive, and far more; but they cannot dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn. The ordinances of the house of God are expressly for the Church of the Firstborn. ***(Journal of Discourses*** Vol 8: <26 Aug 1860> 154)

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 1117 –

Section Twenty Eight

The Price of Being a True Christian

For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, *his houses, his lands, his brothers and sisters,* HIS WIFE AND CHILDREN, and even HIS OWN LIFE also — counting all things but *filth and dross* for the EXCELLENCY OF THE KNOWLEDGE OF JESUS CHRIST, requires more than mere belief or supposition that he is doing the will of God . . . . .

Let us here observe, that *a Religion that does not require the Sacrifice of All Things,* never has POWER *sufficient* to PRODUCE THE FAITH NECESSARY UNTO LIFE AND SALVATION; for from the first existence of man, THE FAITH NECESSARY *unto the enjoyment of life and salvation* never could be obtained *without the sacrifice of all earthly things.* It was through this SACRIFICE, and this ONLY, that God has ordained that men should enjoy ETERNAL LIFE; and it is through the medium of *the sacrifice of all earthly things* that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice *all that he has* for the truth's sake, *not even withholding his life,* and believing before God that he has been called to make this SACRIFICE, BECAUSE HE SEEKS TO DO HIS WILL, *he does know most assuredly, that God does and will accept his sacrifice* & offering, & that he has not nor will not seek his face in vain. Under these circumstances then, *he can obtain the faith* necessary for him to LAY HOLD ON ETERNAL LIFE.

IT IS IN VAIN for persons to fancy to themselves that they are HEIRS with those, *or can be heirs* with them, *who have offered* THEIR ALL IN SACRIFICE, and *by this means obtained faith in God* and FAVOR WITH HIM so as to obtain *eternal life,* unless they IN LIKE MANNER offer unto him *the same sacrifice,* and through that offering obtain the KNOWLEDGE that they *are accepted of him.* (*Unpublished Revelations Vol 1*, Part 6:5–8)

Notwithstanding the effort of the "Western Church" (i.e. the Catholic Church and her Offspring) to clean up "their" New Testament, there is one ancient text that they did not manage to corrupt, and this was the "Ancient Eastern Text" as it has been preserved in the "Peshitta". This text was translated into English for the benefit of the "Western Church" by George M. Lamsa, and was published in 1933. Consider his English rendition of the Ancient Aramaic Text of Mark chapter 10:

> Then Peter began to say, Behold, we have left everything and followed you. Jesus answered and said, Truly I say to you, There is no man who leaves houses or brothers or sisters or father or mother or Wife or children or fields for my sake and for the sake of my gospel, Who shall not receive now, in this time a hundredfold, houses and brothers and sisters and Maidservants and children and fields and other worldly things, and in the world to come life everlasting. (Mark 10:28–30)

This is incredible, is it not! The Word "wife" in verse 29 is there — but the word "wives" in verse 30 is transposed into the word "Maidservants". To be sure, if a man had a hundred fold more "Children", he would need some "Maidservants". But then we are still left with the question, "who is going to bear the hundredfold more children?" According to Lamsa's translation this answer is obvious. Well of course, it is the "Maidservants" that must bear the children, and after this they must also take care of them!

Of course it goes without saying that Lamsa's monogamist friends from the west could not bear to hear such "blasphemy" — to actually be told that Jesus their Saviour had promised his faithful disciples that they would have a 100 wives — and that all this notwithstanding, *they would still inherit Eternal Life* in the World to come! Lamsa dare not put such "Blasphemy" into English Print, and so he transposed the Aramaic word for "wives" into "Maidservants". Now the Oxford dictionary defines "Maidservant" as "a female domestic servant", and actually this is not a bad definition for a "wife" or a "mother". After all "wives" and "mothers" are "females", and they do in fact do a lot of "domestic" work around the house — but then, those of us from the "west" know very well, that a "wife" and "mother" is all of this, and a whole lot more!

So then what is the context of this passage and how are we to understand what it means? What could Jesus have meant when he spoke of men "leaving their wives and children"? To be sure he could not have meant "Divorce", for from first to last, Jesus' teachings are hard line against divorce (Matt 5:31–32; Mark 10:2–9).

In order to fully understand the precise idea of the kind of life which Jesus had in mind for his disciples, we need to acquaint ourselves with his teachings, wherein he emphatically declared, just exactly what it was that he required of those that would follow him. To begin with Jesus expected *Total Commitment* — he expected his disciples to give of themselves, through a *Complete and UnReserved ConSeCration of Self to God.* This is what Jesus taught, and this is the doctrine which he consistently insisted upon throughout his ministry. Indeed, this message is all over the face of the four Gospels.

Jesus taught his disciples that the First and Great Commandment was to "Love the Lord thy God with all thy Heart, and with all thy soul, and with all thy Mind, and with all thy Strength" (Mark 12:30; Luke 10:27; Matt 22:37). In keeping with this he also told them that they should "live . . . by every word that proceedeth out of the mouth of God" (Matt 4:4; Luke 4:4). In going even farther he told his disciples that "If ye love me, Keep My Commandments" (John 14:15, 21; 15:10) — which is to say that if you don't keep his commandments, you do not really love him. In continuing on Jesus stated that those who heard his teachings and failed to live them, were

like *fools* who built their house upon the Sand — while those who heard his doctrine and lived it, were like the *wise man* who built his house upon a Rock (Matt 7:24–27). In going still farther he said that:

> Not Every One that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but *he that doeth the will of* My Father which is in Heaven. (Matt 7:21–23)

In further demonstrating the *Enormous Commitment* which he expected of his disciples, Jesus stated that those who would inherit the Kingdom of Heaven in the next life were like a man who found a Treasure hidden in a field:

> the which when a man hath found, he hideth, and for Joy Thereof goeth and selleth *all that he hath,* and Buyeth That Field. (Matt 13:44)

The idea to be gained from this parable is that when those who are searching for the Kingdom of Heaven finally find it, the Price which they must pay in order to possess it, is *all that they have.* Immediately after relating this parable, Jesus drove the same point home again, by relating yet another parable:

> Again, the kingdom of heaven is like unto a merchant seeking Goodly Pearls; Who, when he had found One Pearl of Great Price, went and sold All That He Had, and Bought it. (Matt 13:45–46).

Here again, the point to be understood is that once a man finds "the Kingdom of Heaven", he devotes all that he possesses, as the price of obtaining it. So what else is left? What then is left that the True Disciple of Christ will not give? By all that Christ our Lord has taught, there is Nothing that the Disciple will not give for his Master.

How truly then, must the Disciple "Love the Lord His God, with his whole Heart, Might, Mind, Strength and Soul." And in this "Love" he must Live his life "by every word that proceedeth forth from out of the mouth of God." It is just as the Lord has said, he must "Seek First the Kingdom of God and His righteousness", knowing most assuredly that all else shall be added by God, "for the servant is worthy of his hire". This is the knowledge which Christ endeavored to impart to his disciples, when in the process of teaching them the doctrine of Total Commitment:

> *No man can serve two masters:* for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye Cannot Serve [both] God and Mammon [i.e. Money & Riches]. Therefore I say unto you, *Take no thought for your life, what ye shall eat,* or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment?

Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of Little Faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink: or, Wherewithal shall we be clothed? *(For after all these things do the Gentiles seek:)* for Your Heavenly Father Knoweth *that* ye have need of all these things. But Seek Ye First The Kingdom of God, *and his righteousness; and all these things* Shall Be Added Unto You. *Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.* Sufficient unto the day is the evil thereof. (Matt 6:24–34)

In keeping with what is stated above, in the same chapter Jesus told his disciples that "where your treasure is, there will your heart be also", the idea being that if your treasure is not whole-heartedly centered in God, you will not be counted worthy to inherit the "Kingdom of God":

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: *For where your treasure is,* There Will Your Heart Be Also. (Matt 6:19–21)

Again the idea to be conveyed in this passage is that we should not devote our lives to the aggrandizement of the flesh, and the things of this world — but rather to those more enduring things, which will entitle us to be with Christ in the Eternal World which is yet to come. Jesus drove this same thought home on another occasion:

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But *they made light of it,* and *went their ways,* one to his Farm, another to his Merchandise: (Matt 22:1–5)

In this parable, Jesus likens entrance into the "Kingdom of Heaven" to God the Father, who prepares a marriage for his Son, and then sends out invitations for those who are invited to come to the wedding feast. But those who were bidden would not come. In continuing the Father sends out other servants with another invitation, but those who were invited made light of it and went their own way, *"some to their* Farms, and *others to their* Merchandise". The understanding here is that these individuals were more preoccupied with the temporal things of this world than the Eternal things which had to do with God and Salvation. Consequently in the end when the wedding finally occurred, they were excluded.

Jesus speaks of this same mind-set on another occasion:

He also that received seed among thorns is he that heareth the word; *and the care of this world,* and *the Deceitfulness of Riches,* Choke the Word, and he becometh UnFruitful. (Matt 13:22)

Again on another occasion Jesus taught:

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, *Lord, suffer me first to go and bury my father.* Jesus said unto him, Let the Dead Bury Their Dead: but go thou and Preach the Kingdom of God.

And another also said, Lord, I will follow thee; but *let me first go bid them farewell, which are at home at my house*. And Jesus said unto him, *No man, having put his hand to the plough,* and looking back, is Fit for the Kingdom of God. (Luke 9:57–62; Matt 8:19–22)

Through all of these passages we see a continual stress on what Jesus taught when he said: "Seek Ye First the Kingdom of God and its Righteousness", together with the understanding that the Father knoweth what we have need of, and "the servant is worthy of his hire". Hence when in the service of God, we need to have faith that He will fulfill those needs, but first and foremost we must Consecrate our lives to God and His Christ.

Hence, as Jesus teaches above, having "farms" and "merchandise" or the responsibilities of "father" and "mother" or "wife" and "children" is not an acceptable excuse to turn away from the calling to "serve" or the *"Consecration"* of "Self" to God and His Work.

On one occasion, Jesus went so far as to tell his disciples that he would be "Mocked" and "Ridiculed" and "Spit Upon" and that finally he would be "Crucified and put to Death". Then he told his disciples that "the Servant was not above his Master", and if they were not willing to suffer and die for him, *"they were not worthy of him".* Finally in illustrating his point, Jesus told those that followed him, that if they would truly be his disciples, they must "Pick Up their Cross and Follow After Him". *And what were they to do with this cross?* Why Of Course, the same thing that Jesus did!

When called upon a mission, lack of money was not an excuse to refuse to go. Indeed, even if they had money, they were commanded not to take it, for "the workman is worthy of his hire":

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have

received, freely give. *Provide neither gold, nor silver, nor brass in your purses,* Nor scrip for you journey, *neither two coats,* neither shoes, *nor yet staves:* for the Workman is Worthy of his Meat. (Matt 10: 5–10)

In view of what we have seen in the foregoing, it is self evident that our Lord and Saviour expected a Consecrated Life of Total Commitment and Sacrifice from all those who would be his Disciples. Bearing all this in mind, let us now consider the 10th chapter of Mark in its whole context, and see just how it was that Jesus applied these principles to the lives of his Disciples:

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may *Inherit Eternal Life?* 18 And Jesus said unto him . . . . 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him Loved Him, and said unto him, *One thing thou lackest* [if thou wilt be Perfect (Matt 19:21)]*:* go thy way, *sell whatsoever thou hast,* and Give to the Poor, and *thou shalt have treasure in heaven:* and come, **Take Up the Cross**, *and follow me.* 22 [But when the young man heard that saying he went away sorrowful (Matt 19:22)]: for he had Great Possessions.

23 And Jesus looked round about, and saith unto his disciples, *How hardly shall they that have riches enter into the kingdom of God!* 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that Trust in Riches to Enter into the Kingdom of God! 25 ***It is easier for a . . . [rope (ANET)] to go through the eye of a needle,*** **than for a rich man to enter into the kingdom of God**. 26 And they were astonished out of measure, saying among themselves, **Who Then Can Be Saved?** 27 And Jesus looking upon them saith, *With men it is impossible,* but not with God: ***for with God*** All Things Are Possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee : [*what shall we have therefore?* (Matt 19:27) And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones {as Patriarchs}, judging the twelve tribes of Israel. (Matt 19:28)] 29 And [every one (Matt 19:29)] *that hath left house, or brethren, or sisters, or father, or mother,* or Wife, or Children, *or lands,* **For My Sake**, and the Gospel's, 30 . . . s*hall receive* an HundredFold **Now In This [Life] Time**, [of] *houses, and brethren, and sisters, and mothers,* [**and Wives**] and Children, and *lands,* with persecutions; and In The World to Come Eternal Life. (Mark 10:17–30)

In this passage we are told of a rich young man who kneels before Jesus and asks the big question: "What shall I do that I may inherit Eternal Life?" In answering his question, Jesus begins by telling him to *"keep the Commandments"*. The young man responds by asking *"which Commandments?"* Jesus answers by naming 6 of the Ten Commandments: "Do not commit adultery", "Do not kill", "Do not steal", "Do not bear false witness", "Defraud not", "Honour thy father and mother".

The young man responds by saying: "Master, all these have I observed from my youth". Jesus then looks upon the young man, and "Loves Him", and then informs him *"One thing thou lackest,* if thou wilt be 'Perfect': go thy way, *sell whatsoever thou hast,* and Give to the Poor, and *thou shalt have treasure in heaven:* and come, **Take Up the Cross**, *and follow me".* Jesus here asks for the Complete and UnReserved ConSeCration of the young man's Whole Life — and this too, *not only all that he owns,* but also his *time* and *talents* — his Whole Life.

After having sold his possessions, and after giving them to the Poor, Jesus then tells him that he will have "Treasure in Heaven". But this is not all! Indeed, after having said so much, he then tells him that he must "**Take Up the Cross**", and "come and follow Me". And what is expected that he must do with this "cross"? Why the same thing that Jesus did with his, "for the Servant is not above his Master" (Matt 10:24).

At this point the young man drops his head and walks away in sorrow, for he has great material wealth. Jesus then looks about, and tells his disciples: *"How hardly shall they that have riches enter into the kingdom of God!"* But this is not the end of the discussion, for upon seeing the "astonishment" of his disciples, Jesus chose to enlarge upon the matter, by repeating the same thought for a 2nd and 3rd time. In verse 24 we are told that Jesus' Disciples were "astonished at his words", in response to which, Jesus goes on even further by saying: "how hard is it for them that Trust In Riches to Enter into the Kingdom of God", after which he again compounds the same thought by saying that: "It is easier for a rope to go through the eye of a needle, than for a rich man to enter into the kingdom of God." At this point his Disciples are "astonished beyond measure". Indeed, as everyone knows, it is impossible to put a rope through the eye of a needle, all of which elicits from Jesus' Disciples the question: "Who Then Can Be Saved?"

In answering their question, Jesus states that:

With men it is impossible, but not with God: for with God All Things Are Possible.

Well then, inasmuch as "all things are Possible with God", we have a good measure of "hope", if only we can "Love the Lord our God with our Whole Heart, Might, Mind, Strength and Soul", and "if" we can strive with our "Whole Heart" to keep His Commandments — then in accordance with the word of our Lord and Saviour, on the day of Judgment, we will be like the "wise man who built his House upon a Rock".

It is at this point then, that Peter speaks for himself and others who were then with him:

Lo, we have left all, and have followed thee : what shall we have therefore?

In these words Peter tells it like it is, namely that he along with others who were then present, had in fact Sacrificed all things and followed Jesus.

Peter had been in the business of catching fish, but when he met the Lord he was called upon to become a "fisher of men". After this, notwithstanding the fact that he was a married man, he left his employment, his home, lands, father, mother, brothers and sisters, along with his wife and children — and leaving them at home in the hands of God, he went on a mission, and became a preacher for Christ. In other words, he along with others, had in fact sacrificed their all, and now after having done so, Peter asks:

> Lo, we have left all, and have followed thee : what shall we have therefore?

In response to Peter's question, Jesus acknowledges their sacrifice, and then declares:

> Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, as {Patriarchs} judging the twelve tribes of Israel. (Matt 19:28)]

Following this, Jesus goes on and further declares:

> Verily I say unto you, There is no man *that hath left house, or brethren, or sisters, or father, or mother,* or Wife, or Children, *or lands,* **For My Sake**, and the Gospel's, But *he shall receive* an HundredFold **Now In This [Life] Time**, [of] *houses, and Brethren, and Sisters, and Mothers,* [**and Wives**] and Children, and *lands,* with Persecutions, [Imprisonment and Death]; and In The World to Come Eternal Life. (Mark 10:29–30)

We see in the above, that inasmuch as Jesus' disciples have proven their willingness to Sacrifice all things for Christ and the Gospel's sake, that he promises them they will be rewarded by receiving a Hundred Fold in Return, for all that they have Sacrificed, and that too **Now In This life**. And not only this, but in continuing Jesus tells his disciples that they will inherit "Eternal Life" in the world to come. This then is the final answer to the "young man's" question:

> Good Master, what shall I do that I may Inherit Eternal Life?

The answer then, according to the words of Jesus, as recorded above, is that we must give our all, both in life, and if need be in death, in a Complete and UnReserved ConSeCration of self to God and His Christ! And if we should do this, the Promise of God is that we shall receive an Hundred Fold now in this life time, together with Persecutions etc, and Eternal Life in the world to come!

The Disciples who were then with Jesus, had in very deed "sacrificed all things", in order to follow their Lord and Saviour. It was just as Peter said. They had left their homes and families and all that they had, and had gone out into the world to Preach the Word of God. And now what would they receive for this?

Was it then the intent of Jesus that his disciples should be Celibates as are the Priests in the Catholic Church? Obviously not, for he promises them

that they shall receive a hundredfold more, and that too, **now in this life time**, of "wives", "children", and "famlies". But how was all this to work, and *how could such a promise be realized?* Indeed, how could it be possible for them to receive a Hundred Fold more "Wives" and "Children" *while living in a Consecrated life as described above?*

In coming to understand this we need to remember that as of that day and time the Church did not have a central gathering place. Indeed Christ had instructed his missionaries to seek out scattered Israel. Not only so but in time, Christianity would go out to the nations of the Gentiles, whereby it would be spread throughout the world. In this condition, the lives of the Disciples of Christ would be spent on a circuit going from city to city, from town to town, and from nation to nation, and then returning again and again, until finally they would be called home, by suffering martyrdom at the hands of the enemy. While on this missionary circuit, they would convert men and their families, and sometimes they would marry the daughters of these men. Hence they would raise up families in the great fold of Christ, in those places where they established the Gospel.

We see then in this, a great sacrifice, not only for the men, but also for the women, *who would also be called upon to consecrate their lives,* and thereby Raise Up a Righteous Seed unto Christ. In fact this is precisely what the Prophet Joseph Smith, Brigham Young, Heber C. Kimball, John Taylor and others did!

Again according to the words of Jesus, *many would be called, but only a few would be chosen* (Matt 20:16; 22:14), and it is expected that under such extenuating circumstances there would be family problems, and there would be *those who would not remain faithful to their Covenants* of Consecration and Total Commitment, and hence the following Prophetic warning as spoken by Jesus:

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a Testimony against them and the Gentiles. . . . . 21 And *the brother shall deliver up the brother to death,* and *the father the child:* and the *children shall rise up against their parents,* and cause them to be put to death. 22 And ye shall be hated of all men for my name's sake: but He that Endureth to the End Shall Be Saved. 23 But when they persecute you in this city, *flee ye into another:* . . . . 24 The Disciple is Not Above His Master, nor the Servant above his Lord. *It is enough for the disciple that he be as his master, and the servant as his lord.* If they have called the Master of the House Beelzebub, *how much more shall they call them of his household?* . . . . 28 And fear not them which Kill the Body, but Are Not Able To Kill The Soul: but rather *fear him which is able to destroy both soul* and body in hell. . . . 32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is

in heaven. 34 *Think not that I am come to send peace on earth:* I Came Not To Send Peace, But A Sword. 35 For I am come *to set a man at variance against his father,* and the Daughter Against Her Mother, and *the daughter in law against her mother in law.* 36 And a Man's Foes Shall Be They Of His Own Household. 37 *He that loveth father or mother more than me* Is Not Worthy Of Me: and *he that loveth son or daughter more than me is not worthy of me.* 38 And He That Taketh Not His **Cross**, *and followeth after me,* Is Not Worthy Of Me. 39 *He that findeth his life shall lose it:* and He that Loseth his Life for My Sake Shall Find It. (Matt 10:16–39)

We gather from this that the Lord Jesus Christ expected Total Commitment from His Disciples, and this too *(according to the above)* not only in "Life" but also in "Death". In fact this is what is stated in the Revelation of Saint John:

9 And when he had opened the fifth seal, I saw under the altar *the souls of them that were slain for the word of God,* and for the Testimony which They Held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not Judge and Avenge Our Blood *on them that dwell on the earth?* 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, *until their fellow servants* also *and their brethren,* that Should Be Killed As They Were, *should be fulfilled.* (Rev 6:9–11)

At the time the Saints were being Mobbed and Driven from Jackson County, Missouri, the Prophet Joseph Smith received a Revelation which contained a similar message:

11 And I give unto you a commandment, that ye *shall forsake all evil* and ***cleave unto all good,*** that *ye shall live by* Every Word Which Proceedeth Forth Out of the Mouth of God. For he will give unto the faithful *line upon line, precept upon precept;* and I will *try you and* Prove You Herewith. 13 And Whoso Layeth Down his Life in My Cause, *for my name's sake, shall find it again,* Even Life Eternal. 14 Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the lord, that *I will prove you in all things, whether you will abide in My Covenant,* Even Unto Death, *that you may be found worthy.* For *if ye will not abide in My Covenant* **Ye Are Not Worthy of Me**. (D&C 98:11–15)

Again in chapter 14 of the Revelation of John it states:

12 Here is *the patience of the saints:* here are they that Keep the Commandments of God, *and the faith of Jesus.* 13 And I heard a voice from heaven saying unto me, Write, Blessed are the Dead which Die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; *and their works do follow them.* (Rev 14:12–13)

In keeping with all this, the blessings which are promised to the faithful who Endure to the End, and the cursings which God puts on the wicked are set forth in the following passage:

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him *shall be*

gathered All Nations: and *he shall separate them* one from another, as a Shepherd Divideth His Sheep From the Goats: 33 And he shall set *the sheep on his right hand, but the goats on the left*. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, Inherit the Kingdom Prepared for you from the Foundation of the World: . . . . . 41 Then shall he say also *unto them on the left hand*, Depart from Me, ye Cursed, *into everlasting fire, prepared for the devil and his angels*: . . . . . And these shall go away into Everlasting Punishment: but the Righteous into Life Eternal. (Matt 25:31–34)

The doctrine of Total Commitment, and the need for *Personal Sacrifice*, and the *Consecration of Self to God,* in order to receive the Heavenly Blessing, is set forth in eloquent terms, in the Sixth Lecture on Faith:

For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, *his houses, his lands, his brothers and sisters,* his Wife and Children, and even His Own Life also — counting all things but *filth and dross* for the Excellency of the Knowledge of Jesus Christ, requires more than mere belief or supposition that he is doing the will of God . . . . .

Let us here observe, that *a Religion that does not require the Sacrifice of All Things,* never has Power *sufficient* to Produce the Faith Necessary unto Life and Salvation; for from the first existence of man, the Faith Necessary *unto the enjoyment of life and salvation* never could be obtained *without the sacrifice of all earthly things.* It was through this Sacrifice, and this Only, that God has ordained that men should enjoy Eternal Life; and it is through the medium of *the sacrifice of all earthly things* that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice *all that he has* for the truth's sake, *not even withholding his life,* and believing before God that he has been called to make this Sacrifice, Because He Seeks To Do His Will, *he does know most assuredly, that God does and will accept his sacrifice* & offering, & that he has not nor will not seek his face in vain. Under these circumstances then, *he can obtain the faith* necessary for him to Lay Hold On Eternal Life.

It is in Vain for persons to fancy to themselves that they are Heirs with those, *or can be heirs* with them, *who have offered* their All in Sacrifice, and *by this means obtained faith in God* and Favor with Him so as to obtain *eternal life,* unless they in Like Manner offer unto him *the same sacrifice,* and through that offering obtain the Knowledge that they *are accepted of him.* (*Unpublished Revelations Vol 1*, Part 6:5–8)

In keeping with what is stated above regarding the necessity of a disciple's willingness to Sacrifice his all for Christ, on the 27th of August 1843, the Prophet Joseph Smith made the following statement:

The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life; he must sacrifice all things. (*Teachings of the Prophet Joseph Smith* 322)

What the Prophet is teaching in the above statement, is that in order for a man to attain to the Keys of the Fulness of the Priesthood and its blessings

— which is to say the **Divine Promise of an Eternal Family Kingdom** — before a man can receive the "Promise" of these Blessings, he must first demonstrate his Complete Love and Devotion to God, through his willingness to Sacrifice All Things, in Obedience to God, just the same as Abraham did, when he was called upon to offer up his Beloved Son Isaac.

We cannot begin to comprehend the great trial which this must have been to Abraham, without first considering the circumstances under which he was called upon to demonstrate his faith. Abraham had received the Promise by God that his seed would be as numerous as the stars in the heavens, and yet as of the time that he was 99 years old, Sarah was 90, and well past the time of child bearing. And this notwithstanding, Yahweh appeared to Abraham and Sarah, and promised them that a year later, in the Springtime, Sarah would give birth to a child, whom they were to name Isaac.

In keeping with the word of God, this child of "promise" was born the following year when Abraham was 100 years old. Being in his declining years, Abraham spent the years that followed dandling his "Beloved" son on his knees, and teaching and preparing him to be a man of God and a Prophet. Having totally endeared Isaac to himself throughout this whole time, Abraham then receives a communication from God wherein the great question was put to him: Whom did he love the most, his Beloved Son Isaac, or that God who gave him his Beloved son. Of course Abraham's answer was that he Loved God Supremely. However as the story goes, God was not completely satisfied with Abraham's verbal assertion alone, and he then and there called upon Abraham to demonstrate his Love and Devotion through a Great test of his Faith:

1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2 And he said, Take now thy son, *thine only son Isaac, whom thou lovest,* and get thee into the land of Moriah; and Offer Him There for a Burnt Offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took . . . Isaac his son . . . and rose up, and went unto the place of which God had told him. . . . . 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. 9 And they came to the place which God had told him of; and Abraham built an altar there, and *laid the wood in order,* and *bound Isaac his son,* and laid him on the altar upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the Son Yahweh called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thine hand upon the lad,

neither do thou any thing unto him: for Now I Know that Thou Fearest God, seeing *thou hast not withheld thy son, thine only son* from me. . . .

15 And the Son Yahweh called unto Abraham out of heaven the second time, 16 And said, By Myself Have I Sworn, saith Yahweh, for *because thou hast done this thing,* and *hast not withheld thy son,* Thine Only Son: 17 That *in blessing I will bless thee,* and *in multiplying I will multiply thy seed* as the Stars of the Heaven, and *as the sand which is upon the sea shore;* and thy seed shall possess the gate of his enemies; 18 And In Thy Seed Shall All the Nations Of The Earth Be Blessed; *Because Thou Hast Obeyed My Voice.* (Gen 22:1–18)

Through the above test Abraham demonstrated his Love and Devotion to God and his willingness to "Sacrifice All Things" in obedience to God, just as the Prophet Joseph Smith has told us. And again, just as the Prophet said, it was through the demonstration of Abraham's willingness to "Sacrifice all things", even his "Beloved son Isaac", that he obtained the final seal from God of the blessing of "Endless Lives". Again as the scripture affirms it:

15 And the Son Yahweh called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, saith Yahweh, for *because thou hast done this thing,* and *hast not withheld thy son,* thine only son: 17 That In Blessing I Will Bless Thee, and *in multiplying I will multiply thy seed as the stars of the heaven,* and as *the sand which is upon the sea shore;* (Gen 22:15–17)

Again, bearing in mind the doctrine that God is an unchangeable God, and that the Gospel and its Ordinances do not change, it should be no surprise that Jesus would teach this same doctrine in the New Testament. Indeed, as we have seen, throughout the gospels Jesus taught the doctrine of Total Commitment to his disciples. In Matthew chapter 10 he stated:

37 *He that Loveth Father or Mother* More Than Me *Is Not Worthy Of Me:* and *he that loveth son or daughter* More Than Me *Is Not Worthy Of Me.* 38 And *he that taketh not his cross, and followeth after me,* Is Not Worthy Of Me. 39 *He that Findeth His Life* Shall Lose It: and he that Loseth His Life For My Sake *Shall Find It.* (Matt 10:37–39)

As we have already seen, in the case of Abraham, he did in fact demonstrate most certainly that he **Did Not** love his beloved son Isaac more than God — and as we have seen, Jesus taught the same doctrine, and required the *same test of faith* and *devotion* from his disciples. Indeed, as Jesus said, "he who loveth son or daughter more than me is not worthy of me". And what would Jesus require of his disciples in order for them to demonstrate their Faith. Indeed, what did Jesus say in the words that followed: "And he that taketh not his cross, and followeth after me, is not worthy of me." What did Jesus mean by this remark? Well, what did Jesus do with his cross? The cross which Jesus carried was heavy, nevertheless, he did carry this cross to

the top of the hill, and when he arrived, they laid it down with him on top of it, and nailed him to it, after which they stood it up and dropped it into a hole, where he was left to hang until he died by Crucifixion. And just so according to the words and teachings of Jesus the Christ, he expected his disciples to do just the same with their cross, for as he declared, "the disciples is not above his master nor the servant above his lord" (Matt 10:24).

Jesus expected his disciples to Sacrifice Their All For Him, just the same as it was expected of Abraham *in the offering of his son Isaac.* (Indeed, this is the essence of Jesus' parable of the of the "Precious Pearl" and the "Treasure Hid in the Field"!) And yet as the future would prove, Abraham's willingness to sacrifice his son Isaac, did not prove that God intended for Abraham to remain childless. Nor did the sacrifice that Jesus required of his disciples prove that he expected them to be childless or wifeless — for as we have seen, he promised his disciples that they would have "one hundred fold more", "now in this lifetime", not only of "wives", but also of "children" and family. And even if you do not chose to interpret this literally in numbers, yet it is most certainly more than one wife!

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 1133 –

Section Twenty Nine

The Church of the FirstBorn

Its Articles of Faith
and a
Short History
from the
Time of Adam to the Present

Introduction to Articles of Faith

*On the 1st of March 1842, the Prophet Joseph Smith published the John Wentworth Letter, wherein were written Thirteen Articles of Faith. (**History of the Church** Vol 2:535–541) Thirty Eight years later, at the October 1880 General Conference of the Church, President John Taylor, moved to have the Articles of Faith Canonized as the last section of the Pearl of Great Price, which became the fourth and final volume of Sacred Scripture to be accepted by the Restored Church. Since that time, the Thirteen Articles of Faith have been Widely Circulated and Published throughout the World in many different languages. In the context of their publication, they are set forth as an accurate Representation and Doctrinal Exposition of the Religious Tenants and Beliefs of the Restored Gospel.*

Yet all this notwithstanding, over the years it has been noted, that in fact there are many Doctrinal Beliefs which are held by the Latter Day Saints, that are not to be found in the Thirteen Articles of Faith. For example, where in the Articles of Faith does it teach that God the Father has a Physical Body, or that He is an Exalted Man. Again, where do they teach the Doctrine of the PreExistence, or that we are Literally the Offspring of the Father, both in the Spirit and the Flesh. Again, where do they teach the Ultimate Deification of Man, or the Temple Doctrine, or Baptism for the Dead, or the Endowment Ritual, or Eternal Marriage and Family, or Plural Marriage, or Second Anointings. And this is to name only a few of the Doctrinal Teachings of the Restored Church, which are not to be found in the Articles of Faith. In fact, an Examination of the Thirteen Articles of Faith, will reveal that they only contain the Pablum, or the First Principles — or if you will, as it was expressed by Isaiah and the Apostle Paul, the Milk of the Gospel (Heb 5:12–14; 6:1–3; Isaiah 28:9–10).

It is important that we recognize that even though the Higher Principles and Doctrine of the Restored Gospel cannot to be found in the Articles of Faith — this does not go to say that they had not already been revealed to the Prophet. Indeed, it is a fact that as of the time of the writing of the Wentworth Letter, the Prophet was already Teaching and Practicing many of the Higher Principles and Doctrine. In other words, though it is True that the Higher Principles and Doctrine had not yet been revealed to the Church as a whole, or to the world at large — still they were known by the Prophet, and even as of 1842, many of them were being Privately taught and Practiced by him. In view of this, it is fair to say that as of the time of the writing of the Thirteen Articles of Faith, the Prophet knew full well that they only represented the Fundamental Foundation — or the Tip of the Proverbial Iceberg, of what would Ultimately be Taught as the Fulness of the Restored Gospel.

Two months and four days after publishing the Wentworth letter, the Prophet established the Holy Order, wherein he formally inaugurated the Organization of the Church of the Firstborn and its Ordinances. Again, Two years Later, on the 10th & 11th of March 1844, the Prophet inaugurated the Council of Fifty, wherein the Organization of the "Church of the Firstborn" or the "Order of the Ancient of Days", was more fully Developed and Established.

This then becomes the Object of this Section — to set forth a series of Articles of Faith, which Faithfully Reflect the Prophet's Teachings regarding the Fulness of the Restored Gospel, as it was being taught by him at Nauvoo, in the Private meetings of the Holy Order and Council of Fifty. Of Necessity this will also entail a Short History of the Church of the Firstborn and Kingdom of God, from the days of Adam to the Present, as it was then being explained by the Prophet in his Private Councils.

The Church of the FirstBorn

Its Articles of Faith and a Short History from the Time of Adam to the Present

Section Twenty Nine — Part One

— What is the ChurcH of the FirstBorN? —

Answer: The Church of the FirstBorn is the Church of God the Father![1] In accordance with its Principles and Ordinances, it is structured as an Eternal Patriarchal/Matriarchal Order, wherein the Authority of the Priesthood is vested in the hands of ***Parents,*** both the Fathers and the Mothers;[2] That they might Preside Over and Bless their Children and Officiate on their behalf in the Administration of the Ordinances of the Gospel.[3]

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[1] D&C 88:3–5; 76:54–55, 77, 92–94; *JD* 5: <2 Aug 1857> 129

[2] See Article 6; see also "The Nauvoo Doctrine on Priesthood in Light of Alma Chapter 13", *Doctrine of the Priesthood* Vol 3: <Dec 1986> No 2; "The Matriarchal Priestesshood . . .", *Doctrine of the Priesthood* Vol 8: <March 1991> No 3

[3] *TPJS* 337, 172, 322; *HC* Vol 6: <10 March 1844> 251; *HC* Vol 4: <5 Oct 1840> 211; Vol 5: <27 Aug 1843> 322

— From Whence does the Church of the FirstBorn derive its Name? —

Answer: The Church of the FirstBorn is mentioned by name in the New Testament.[4] It is also referred to in the Joseph Smith Translation of Genesis,[5] where it is Prophetically foretold that the Church of the FirstBorn would be Restored on Earth in the Latter Days. The Doctrine and Covenants affirms the fulfillment of this same Prophecy in Section 77 verse 11.[6] This is in keeping with other Prophecies in Scripture which speak of ***all things*** *being Restored* in our day — both *things* Which Are In Heaven and things which have been had ***in former dispensations*** *on Earth,* all of which are to be restored in this, the Dispensation of the Fulness of Times.[7]

Section Twenty Nine — Part Two

— What are the Doctrinal Beliefs of the Church of the FirstBorn? —

The Articles of Faith of the Church of the FirstBorn

[A]**The TouchStone:** We Believe in the Lord Jesus[8] Christ"[9] *our* Savior — he is as he declared himself to be "the Son of Man" (i.e. Son [of] Adam in the Hebrew)[10] and the Literal "Son of God" ***in the Flesh***.[11] [B]Through

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[4] Hebrews 12:23 [5] JST Genesis 9: 22–23

[6] See also D&C 78:17–21; 88:3–5; 76:11–12, 50, 54–71, 92–94

[7] D&C 128:18; *TPJS* 231, *HC* 4: <2 May 1842> 609–610; *TPJS* 168, 171–172, *HC* 4: <5 Oct 1840> 208, 210–211; Eph 1:9–10; *JD* 1: <8 April 1853> 229, 230; *JD* 21: <21 March 1880> 241–246, 251–253

[8] The name "Jesus" is the Greek equivalent of Jesus' actual Hebrew name "Yehoshuah". For information on this see: "The Father and the Son the Two Gods of the Old Testament", *Doctrine of the Priesthood* Vol 12: <April 1995> 32–34.

[9] As is stated in John 1:41, the designation "Christ" is actually the Greek translation of Hebrew "Messiah".

[10] For more on this see: "New Light on the Ancient Hebrew/Christian Doctrine on Deity, Part 1", *Doctrine of the Priesthood* Vol 8: <Jan 1991> 75–94 [11] Luke 1:30–35

his Atoning Sacrifice Celestial Redemption has become Possible for those who *Receive him* as their Savior,[12] ***Remember his Sayings,*** and Keep his Commandments.[13]

1 [C]We Believe in God our Heavenly Father, *in His Son* Jesus Christ and in *the* Holy Ghost; [D]and that these three Gods are United together as One, like the ***hearts*** and ***minds*** of Three Exalted Men;[14] [E]but they are not composed of the same substance, either in the Spirit or the Flesh.

2 [A]We Believe that in the Beginning God Procreated Man in His own Image *and after His own* Likeness;[15] [B]and that both in the Spirit and in the Flesh, *we are the Literal* Offspring of God.[16]

3 [A]We Believe that *in substance* God is Spirit,[17] and that *the Eternal Spirit* of ***God*** *our* Heavenly Father possesses a Glorified *Physical Body,* which is composed of *Immortal* ***Flesh*** *and* ***Bone***.[18] [B]In like manner, Jesus Christ was Resurrected from the dead, with a Physical Body,[19] which was made in the "Express Image and Likeness of the tabernacle of his Divine Father.[20] [C]Through the Atonement of Christ, and Obedience to all the Laws and Ordinances of the Gospel,[21] we shall also be Exalted *and* Deified,[22]

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[12] I John 3:23; Mark 16:15–16; Phil 2:11; John 14:6; 1 Tim 2:5–6; Luke 4:41; John 1:41

[13] John 14:15, 21; 15:10; Matt 7:21–27; 1 John 2:3–6; 3:22–24; 5:2–3; 2 John 1:5–6; Matt 5:19; John 8:51, 55

[14] Matt 28:19; 1 John 5:7; John 17:9–11, 20–23; *TPJS* 372; *HC* 6: <16 June 1844> 476; For more on this see: "The Father and The Son the Two Gods of the Old Testament", *Doctrine of the Priesthood* Vol 12: <April 1995> No. 4; see also "The Trinity and the Holy Spirits — The Doctrine as Joseph Taught It", *Doctrine of the Priesthood* Vol 5: <1 April 1988 — 3rd ed. Feb 2000> No. 4.

[15] Gen 5:1–3; 1:26–28; 9:6; 1 Cor 11:7; James 3:9; Moses 6:8–10, 22; Abr 4:26–27

[16] Acts 17:27–28; Luke 3:38; Heb 12:9; James 1:17; For information on this see: "New Light on the Ancient Hebrew/Christian Doctrine on Deity, Part 1", *Doctrine of the Priesthood* Vol 8: <January 1991> 25–65

[17] John 4:24; *Unpublished Revelations* 16; 5:2; "The Trinity and the Holy Spirits — The Doctrine as Joseph Taught It", *Doctrine of the Priesthood* Vol 5: <1 April 1988 — 3rd ed. Feb 2000> 4–20

[18] Gen 18:1–8; Luke 3:38; Moses 6:9; D&C 130:22; John 5:26; *TPJS* <5 Jan 1841> 181; *The Words of Joseph Smith* <5 Jan 1841> 60; "The Father and the Son the Two Gods of the Old Testament", *Doctrine of the Priesthood* Vol 12: <April 1995> 58–68; *Key to the Science of Theology* <1891 ed.> 6; *Cowley and Whitney on Doctrine* <1902 ed.> 73–83

[19] Luke 24:1–46, 30, 35, 39–43; Matt 28:5–7, 9; John 20:1–29, 17, 20, 24–27

[20] Heb 1:1–3; Acts 7:55–56; John 14:8–9; Daniel 7:9–10, 13; Rev 4:2–4, 9–10; 5:1, 5–9, 11–14; 7:9–11; Mark 16:19)

[21] Matt 7:21–27 [22] See Article 17.

when we are *raised from the dead* in the Resurrection, and clothed upon with ***Physical Bodies*** which shall be Glorified *and* Immortal.[23]

4 [A]We Believe that it is the First Principle ***of the Gospel*** to know for a certainty the Character of God,[24] and the nature of the relationship which we sustain to Him;[25] [B]that the Knowledge of God is Vital to the Gospel,[26] and Essential to the Acquisition of Eternal Life. [C]Indeed, as Jesus taught, "this is Life Eternal to know God";[27] and as Paul said, those who "have not the knowledge of God", and who choose to remain in ignorance, live in "shame";[28] [D]for if we do not Comprehend God, *we cannot understand* ***the Essence*** of our own Being.[29]

[E]We also believe as Jesus said, that "no man knoweth . . . Who ***the Father is***, save the Son, and he to whom the Son will reveal Him";[30] [F]and that he has revealed the knowledge of this Divine Secret to the Prophet Joseph Smith and President Brigham Young, who have since declared the True Doctrine of God to the World;[31] [G]that the Prophecy might be fulfilled, that 'the day must needs come when no man need teach his neighbor, saying, Know ye the Lord: *for all shall know Him* ***who remain***'.[32]

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[23] D&C 88:14–39; Ezek 37:1–14; Dan 12:1–3; Luke 20:35–38; 1 Cor 15:3–8, 12–26, 29, 34–55

For generations there was been an on going debate in the world arena of Biblical Scholarship as to whether or not the Doctrine of the Resurrection can be found among the books of the Old Testament. As is clearly stated in the New Testament, this same Contention was had among the Sadducees and Pharisees. For all true Christians, this question was forever resolved in the Crucifixion and Resurrection of our Lord and Savior Jesus Christ. Nonetheless, the same old argument has continued as to whether or not the Doctrine of the Resurrection can be found in the Old Testament. On this count, however, arguments for the negative were dealt a final death blow through the Scholarship of Mitchell Dahood, who was S. J. Professor of Ugaritic Language and Literature at The Pontifical Biblical Institute in Rome. Dahood produced a New Translation, with Notes and Commentary on the book of Psalms, which was published in three volumes in *The Anchor Bible* <published by Doubleday & Company, Inc. Garden City, New York, 1966> series. His new translation was based on a better understanding of the ancient Hebrew Language and Culture, as acquired through thousands of clay tablets which were unearthed in the Archeological diggings which commenced at Ras Shamra-Ugarit in 1929. For references to the Resurrection in Dahoods translation and commentary, see his index.

[24] *TPJS* 345; *HC* 6: <7 April 1844> 305; Isa 28:9–10 2 Nephi 28:27–30

[25] *TPJS* 343; *HC* 6: <7 April 1844> 303 [26] Hosea 6:6 [27] John 17:3; 1 John 2:3–6

[28] 1 Cor 15:34 [29] *TPJS* 343; *HC* 6: <7 April 1844> 303 [30] Luke 10:21–24; Matt 11:27

[31] *TPJS* 343–355; *HC* 6: <7 April 1844> 303–313; *TPJS* 369–375; *HC* 6: <16 June 1844> 473–478; *Journal of Discourses* 1: <9 April 1852> 50–51

[32] Jer 31:34; Heb 8:11; Jer 9:23–24

5 [A]We Believe in the *Ancient* ***Patriarchal Order of the Priesthood*** Which Was Established in the Days of Adam.[33] [B]This was the High Priesthood which is after ***the Holy Order of God***,[34] and *passed down by lineage* from father to son.[35] [C]Through Transgression, the Higher Order *and* Fulness of this Priesthood[36] were taken from Israel in the days of Moses.[37] [D]Nevertheless, still it was had by some of the Prophets,[38] as also in the days of Christ, and was restored again to Earth through angelic visitation, by Moses, Elias (i.e. Noah) and Elijah, when they appeared to the Prophet Joseph Smith in the Kirtland Temple.[39] [E]As was Prophetically foretold in Scripture, this High Priesthood was hid up from the world with Christ in God,[40] and has been passed down by lineage to us, and will*, Ultimately*, be the means of the Restoration of the House of Israel.[41]

6 [A]We Believe in the same Patriarchal/Matriarchal Organization that existed Anciently in the Church of the FirstBorn[42] as established by God the

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[33] Moses 6:7–8; D&C 107:40–57; *TPJS* 151; *HC* 3: <27 June 1839> 381

[34] D&C 77:11; *HC* 1: <24 June 1833> 359; Alma 13:1–19; "The Nauvoo Doctrine on Priesthood in Light of Alma Chapter 13", *Doct. of the Priesthood* Vol 3: <Dec 1986> No. 2

[35] D&C 107:40–57; Abraham 1:2–4; 2:7–10; *The Words of Joseph Smith* <27 Aug 1843> 245; *TPJS* 322–323, *HC* 5: <27 Aug 1843> 554–555; "Priesthood and the Law of Succession Part 1 and Part 2", *Doctrine of the Priesthood* Vol 1: <1978> No. 5; "Analyzing the Different Orders of the Patriarchal Priesthood", *Doctrine of the Priesthood* Vol 7: <Aug 1991> No. 8; "Joseph Smith's Grammar & Alphabet of the Egyptian Language", *Doctrine of the Priesthood* <Oct 1988> No. 10; "The Apostleship — Apostolic Succession — and the Authority of the Quorum of the Twelve", *Doctrine of the Priesthood* Vol 7: <Oct 1990> No. 10; "The Trial of Sidney Rigdon First Counselor to the Prophet Joseph Smith", *Doctrine of the Priesthood* Vol 7: <Dec 1990> 60–62; "The One Anointed and Appointed — That One Man Office In the Priesthood", *Doctrine of the Priesthood* Vol 10: <Jan 1993> No. 1; "Independent Fundamentalists and Their Claims to the Fulness of the Priesthood", *Doctrine of the Priesthood* Vol 7: <Sept 1990> No. 9

[36] "Analyzing the Different Orders of the Patriarchal Priesthood", *Doctrine of the Priesthood* Vol 7: <Aug 1991> No. 8;

[37] D&C 84:18–27; JST Ex 34:1–2

[38] *TPJS* <5 Jan 1841> 180–181; *The Words of Joseph Smith* <5 Jan 1841> 60

[39] D&C 110:11–16; *TPJS* 337; *HC* 6: <10 March 1844> 251

[40] D&C 86:7–11; *HC* 4:209–210; 7:234; 5:391; *T&S* 5:666, 667; 5:748

[41] D&C 86:11; 113:6–10; 3 Nephi 16:11–12

[42] "The Church of the Firstborn and the Holy Order of God", *Doctrine of the Priesthood* Vol 1: <Jan 1977> No. 4; "The Nauvoo Doctrine in Light of Book of Mormon Prophecy Part 1 the Concept", *Doctrine of the Priesthood* Vol 3: <Nov 1986> No. 1; "Adoption — Law of the Kingdom — Forgotten Doctrine of Mormonism", *Doctrine of the Priesthood* Vol 8: <April 1991> No. 4

Father in the days of Adam;[43] [B] and which passed down to Enoch, Noah, Abraham, Isaac, Jacob, Christ and the Prophet Joseph Smith:[44] [C]Viz. the Eternal Family Structure, Presided over by Patriarchs and Matriarchs, Priests and Priestesses, Kings and Queens,[45] and so forth.

7 [A]We Believe in Honoring, Obeying and Sustaining the Government of God as established through the Ligitimate Channel of the Priesthood,[46] [B] and in striving to Build and Perfect the Union thereof,[47] that His Kingdom might come, and His will be done on Earth, just as it is done in Heaven.[48]

8 [A]We Believe in the Holy Scriptures as contained in the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, [B] and in the Revelations and Inspired Teachings of the Prophets of the Restoration. [C] These include, but are not limited to, those of the Prophet Joseph Smith, President Brigham Young, President Heber C. Kimball and President John Taylor.[49]

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[43] Abraham 1:25–26; *Journal of Discourses* 5: <2 Aug 1857> 129

[44] JST Gen 9:22–23; D&C76:54–58, 67; 77:11; *Journal of Discourses* 5: <2 Aug 1857> 129; *TPJS* 237; *HC* 5: <4 May 1842> 1–2; *JD* 8: <26 Aug 1860> 154; (JST Gen 9:22–23; 14:17–18, 25–40; D&C 76:54–58, 67; *TPJS* 322–323)

[45] *TPJS* 322–323; *HC* 5: <27 Aug 1843> 554–555; Rev 1:6; Ex 19:6; 1 Peter 2:9; "The Nauvoo Doctrine on Priesthood in Light of Alma Chapter 13", *Doctrine of the Priesthood* Vol 3: <Dec 1986> No. 2; "The Matriarchal Priestesshood . . .", *Doctrine of the Priesthood* Vol 8: <March 1991> No. 3; "Priesthood and the Law of Succession . . .", *Doctrine of the Priesthood*, Vol 1: <1978> No. 5.

[46] *The Teachings of Presidet Brigham Young* Vol 3:230, 414; Heb 5:4; D&C 43:1–8; 28:1–7, 11–13; *TPJS* 21, 22; "Independent Fundamentalists and Their Claims to the Fulness of the Priesthood", *Doctrine of the Priesthood* Vol 7: <Sept 1990> No. 9; *President Brigham Young's Doctrine on Deity* Vol 1, Intro xxi–xxiii

[47] John 17:11, 20–23; D&C 38:27; "Adoption — Law of the Kingdom — Forgotten Doctrine of Mormonism", *Doctrine of the Priesthood*, Vol 8: <April 1991> 2–9, footnotes 7–32; "So You Want Celestial Glory", *Doctrine of the Priesthood* Vol 5: <March 1988> No. 3; *President Brigham Young's Doctrine On Deity* Vol 1:92–96, 190–200;

[48] Matt 6:10; Luke 11:2; *UPR* 81:5–6; John 17:11, 20–23

[49] For Revelations which are not in the Doctrine and Covenants, and which were given to the Prophet Joseph Smith, President Brigham Young, President Heber C. Kimball and President John Taylor, see: *Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter Day Saints* Volumes I <1979>; Vol. II <1993>; and Vol III <Forthcoming>. For other teachings by these men see: *The Teachings of the Prophet Joseph Smith; The Words of Joseph Smith* <1980>; *History of the Church of Jesus Christ of Latter-Day Saints* <1974> Volumes I through VII; *The Papers of Joseph Smith* Vols 1: <1989> and Vol 2: <1992> see also *Journal of Discourses* Volumes 1 through 26; *The Teachings of President Brigham Young Vol 3 1852–1854* <1987>

9 [A]We Believe in the Principle of Celestial Marriage as Taught and Practiced by the Prophet Joseph Smith;[50] [B] that it is Essential to Exaltation,[51] an Inherent Part of the Abrahamic Covenant,[52] and a Fundamental Law of the Church of the FirstBorn,[53] [C]and that for this reason it was lived by the Patriarchs and Prophets of the Bible.[54]

[A]We Believe that Every Blessing from God is Predicated upon Obedience to Law;[55] [B] that Families must be United Together in a Union as One,[56] in accordance with the Principles of "a Perfect Law of Theocracy"[57]

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[50] D&C 132; *Unpublished Revelations* 79; 80; 83:4–5, 15–17; 88; 89

[51] D&C 1–4; 132:1–6, 13–25, 28–37, 59, 61–66; *Unpublished Revelations* Vol 1: 79: <26 Jan 1880> 32–33; 80: <25, 26 June 1882> 8–10; 88: <27 Sept 1886> 1–9; 89: <24 Nov 1889> 4–9; For more information on this see: "Patriarch Benjamin F. Johnson's Letter to Elder George F. Gibbs, 1903", *Doct. of the Priesthood* Vol 7: <May 1990> 17–22; "The Political Platform of the Manifesto", *Doct. of the Priesthood* Vol 4: <Feb 1987> No. 2; "The Trials of Apostle John W. Taylor and Matthias F. Cowley", *Doct. of the Priesthood* Vol 4 <Jan 1987> No. 1; "Polygamy in Mexico as Practiced by the Mormon Church 1895–1905", *Doct. of the Priesthood* Vol 1: <March 1981> No. 3; "In Defense of Celestial Marriage — A Response to Anti-Mormon Attacks by Benjamin F. Johnson", *Doct. of the Priesthood* Vol 5: <June 1988> No. 6; "The Suspension of Plural Marriage and the Fulfillment of Prophecy", *Doct. of the Priesthood* Vol 5 <September 1988> No. 5; D. Michael Quinn, "LDS Church Authority and New Plural Marriages, 1890–1904", *Dialogue A Journal of Mormon Thought* Vol. 18: <Spring 1985> Salt Lake City, Utah; Victor W. Jorgensen and B. Carmon Hardy, "The Taylor — Cowley Affair and the Watershed of Mormon History", *Utah Historical Quarterly* Vol 48: <Winter 1980> 4–36; B. Carmon Hardy, *Solemn Covenant — The Mormon Polygamous Passage* <1992> Urbana and Chicago.

[52] D&C 132:2–6, 28–37; *Unpublished Revelations* Vol 1, 88: <27 Sept 1886> 1– 9;

[53] *Unpublished Revelations* Vol 1:80: <25, 26 June 1882> 1–33 (**12**)

[54] Gen 16:1–3; 25:6; Chapts 29 & 30; 33:5–7; 37:2; Moses 8:12; Ex 21:7–11; 22:16; Lev 18:18; Num 12:1; Deut 17:14–17; 21:10–17; 22:28, 29; 25:5–10; Judg 8:29–32; 10:4; 12:8, 9, 13, 14; 1 Sam 1:1, 2; 25:42, 43; 27:3; 30:5, 8; 2 Sam 2:1–4; 3:2–5, 14–16; 5:13, 23; 12:8; 15:16; 16:21, 22; 19:5; 20:3; 1 Kings 11:1–10; 15:5; 1 Chron 2:18, 19, 46, 48; 3:1–9; 4:5; 7:4, 14; 8:8, 9; 14:3; 2 Chron 11:21; 13:21; 24:2, 3; Psa 45:6–9; Isa 4:1; Hos 1:2, 3, 6, 8; 3:1–3

[55] D&C 88:21–24, 34–39; 130:20–21; 132:3–6, 8–25, 29–33; *Unpublished Revelations* Vol 1, 83: <13 Oct 1882> 4–5, 15–17; 80: <25, 26 June 1882> 14–22; 81: <27 June 1882> 24–29, 46; 82: <June or July 1882> 14–15, 33; 88 <27 Sept 1886> ; 89 <24 Nov 1889> 4, 22–24; "New Light on the Lorin Wolley Story and Early Fundamentalist Beginnings", *Doctrine of the Priesthood* Vol 13: <Jan 1996> No. 53–68

[56] Col 2:2; "Adoption — Law of the Kingdom — Forgotten Doctrine of Mormonism", *Doct. of the Priesthood*, Vol 8: <April 1991> 2–9, see also footnotes 8 through 32; "So You Want Celestial Glory", *Doct. of the Priesthood*, Vol 5: <March 1988> No. 3; "President Brigham Young's Doctrine on Deity, Vol I", 92–96, 190–200; see also Parley P. Pratt, published in *The Prophet*, Vol 1: <March 1846> 1–2; also published in *Mill. Star* Vol 5: <May 1845> 189–194.

[57] *TPJS* 322; *HC* 5: <27 Aug 1843> 555; John 17:9–11, 20–23; 38:27; 105:4–5; *Unpublished Revelations* 82:17–18, 27, 32; 83:8–9; 85:27–32

before they can inherit the Promised Blessings of the New and Everlasting Covenant of Marriage.[58] C We understand "a Perfect Law of Theocracy" to be the Government of God for the Gods; or stated in other terms — it is the Family Government which the Father has Ordained for those who aspire to the Highest Degree of Glory in the Celestial Kingdom.D To be Heirs in the Abrahamic Covenant, Children must Love and Respect their Parents, Honor and Obey them *in righteousness,* and be One with them,[59] E just as their Parents must be One with each other,[60] and One with God in Heaven.[61]

10 AWe Believe in the Literal Restoration of the House of Israel;[62] B that it pertains exclusively to the descendants of Jacob and those who subscribe to the Law of Adoption[63] *(Canaanites being excluded)*.[64] C The Restoration of Israel constitutes the gathering and structuring of the Children of Jacob into an Eternal Family Unit through the Laws and Ordinances of the Holy Order;[65] D

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[58] D&C 131:1–4; 132:19–25

[59] Matt 19:16, 19; Luke 18:18–20; Matt 15:3–6; Mark 10:17, 19; 7:5–13; Eph 6:1–3; Col 3:20–21; 1 Nephi 17:55; Mos 13:11, 20; Ex 20:12; 21:17; Deut 5:16; 21:18–21; 27:16; Pro 17:25; Mal 4:4–6; D&C 2:1–3; "Adoption — Law of the Kingdom — Forgotten Doctrine of Mormonism", *Doctrine of the Priesthood*, Vol 8: <April 1991> 2–9, see also footnotes 8 through 32; "So You Want Celestial Glory", *Doctrine of the Priesthood*, Vol 5: <March 1988> No. 3; "President Brigham Young's Doctrine on Deity, Vol I", 92–96, 190–200; see also Parley P. Pratt, published in *The Prophet*, Vol 1: <March 1846> 1–2; also published in *Millennial Star* Vol 5: <May 1845> 189–194.

[60] Eph 5:22–33; Col 3:18–19; "Adoption — Law of the Kingdom — Forgotten Doctrine of Mormonism", *Doctrine of the Priesthood*, Vol 8: <April 1991> 2–9, see also footnotes 8 through 32; "So You Want Celestial Glory", *Doctrine of the Priesthood*, Vol 5: <March 1988> No. 3

[61] John 17:11, 21–23; James 4:7–8; D&C 98:4, 11–16; Deut 8:3; Matt 4:4; D&C 84:35–44; *Unpublished Revelations* Vol 1, 83: <13 Oct 1882> 4–5, 15–17; 80: <25, 26 June 1882> 14–22; 81: <27 June 1882> 24–29, 46; 82: <June or July 1882> 14–15, 33; 88 <27 Sept 1886> ; 89 <24 Nov 1889> 4, 22–24; "New Light on the Lorin Wolley Story and Early Fundamentalist Beginnings", *Doctrine of the Priesthood* Vol 13: <Jan 1996> No. 53–68

[62] Lev 26:44–45; Deut 30:1–5; Isa 5:25–26; 11:11–16; 43:5–7; 54:7–8; 62:1–4; Jer 31:7–12; 32:37; 33:7–11; 50:4–5; Eze 11:16–17; 20:34–36, 42; 28:25–26; 37:20–28; Neh 1:8–9; Amos 9:14–15; Micah 4:1–2; 2:12; Zeph 3:20; Matt 24:31; Rom 11; Rev 18:4; Jacob 5:3–77; 6:1–4; 2 Nephi 21:10–16; D&C 110:11; 86:7–11; 113:5–10; 77:11; 133:32–34

[63] Romans 9:4–6; 11; Abraham 2:10

[64] Gen 24:3–4, 37; 26:34–35; 27:46; 28:1–2, 6–9; Moses 7:12; Matt 10:5; Acts 16:5–7; Matt 15:21–27; Mark 7:24–28; Ezra 2:61–62; 9:1–6, 10–15; 10:1–19; Neh 7:5, 63–64; 10:28–30; 13:5, 7–9, 23–30 Abraham 1:21–27; Alma 13:3–5; Moses 7:22; Zech 14:21; *TPJS* 270; John 8:30–49; *The Teachings of President Brigham Young* Vol 3: 27, 43, 45–50, 160; Moses 5:41, 51–52

[65] *HC* 4:492–493; 6:196; *WWJ* 2:348; *TPJS* 366

and the Abrahamic Covenant as established by the Father,[66] can only be understood in the context of the Gospel of the Father[67] and the Teachings and Principles of the Church of the FirstBorn. [E] Hence, that the Restoration of the House of Israel constitutes the Organization and Development of the Church of the FirstBorn in the Latter Days.[68]

[A] We Believe that the Restoration of Israel will commence with the gathering of Ephraim, next Manassah, then the Ten Lost Tribes, and last of all Judah;[69] [B] and that in accordance with Prophecy, the day of Ephraim has already commenced, [C] with the Apostacy of the Gentile Church,[70] [D] the fulfillment of the Times of the Gentiles, and [E] the bringing in or Commencement of the Times of Israel.[71]

11 [A] We Believe in Eternal Marriage,[72] [B] and in the First Commandment which was given by God to His children, that those in the Everlasting Covenant should have Large Families.[73] [C] Through having children and raising up a righteous Seed unto God, we Emulate our Divine Parents [D] and become Co-workers with Them in the great Work of the Father,[74] which is to bring to pass the Immortality and Eternal Life of Man.[75] [E] There is no Greater Honor, nor more worthy Labor than that of being Fathers and Mothers in the New and Everlasting Covenant of Marriage.[76]

12 [A] Concerning the Laws of the Land — We Believe in being Subject to God and His Law, [B] and that His children should observe to do all things whatsoever He shall command them.[77] [C] And that Law of the

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[66] Gen 17:1–7; 1 Nephi 14:8, 17; 3 Nephi 20:12, 19, 25, 27, 29, 33–34, 46; 21:4, 7, 9, 26 (20–29)

[67] 3rd Nephi 16:10–15; "The Nauvoo Doctrine in Light of Book of Mormon Prophecy Part 1 the Concept", *Doctrine of the Priesthood* Vol 3: <Nov 1986> No 1

[68] D&C 77:11; D&C 107:40–52; Moses 6:7; D&C 86:7–11; 113:5–8; Heb 7:12; JST Gen 9:21–23

[69] D&C 133:26–34

[70] D&C 109:60; 112:24–26; 133:1, 63–74; 2 Nephi 28:20–32; Mormon 8:38; Isa 24:1–6; D&C 98:4, 11–15; Isa 28:1–22

[71] D&C 45:17–30; 109:60; 3 Ne 16:10–15; D&C 101:39–40; Luke 21:24; Rom 11:25

[72] D&C 132:15–25

[73] Gen 1:28; 9:1; 38:6–10; Psa 127:3–5; *Journal of Discourses* 20: <3 Nov 1879> 355–57

[74] D&C 132:31

[75] Moses 1:39

[76] D&C 131:1–4; 132

[77] D&C 98:4; Deut 8:1–3; Matt 4:4; Luke 4:4; D&C 84:43–44

Land which is Constitutional, *which supports* ***the Principle of Freedom*** in *maintaining Rights and Privileges,* belongs to all mankind, and is justifiable before God.[78]

[D]We Believe that a man's first and primary obligation is forever to his Own Conscience,[E] and that of necessity, all Governments and all Godly endeavors at Union and Cooperation must hold sacred this Fundamental Principle of Freedom.[79] To thine own self be True!

[F]It is better to die fighting for Freedom than to live without it,[80] for the Lord God has made us free, therefore we are free indeed.[81] [G]And the law of the land also maketh us free.[82] [H]And as pertaining to ***the law of man***, whatsoever is more or less than this cometh of evil, and the Lord God has given unto us a Commandment, that we shall ***Forsake All Evil*** and ***Cleave unto All Good***,[83] [I] and that we shall Live by Every Word Which Proceedeth Forth From Out of the Mouth of God.[84] [J] For He will give unto the faithful line upon line, precept upon precept;[85] "and I will try you and prove you herewith. [K]And whoso layeth down his life in My cause, for My name's sake, shall find it again, even Life Eternal.[86] [L] Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, ***whether you will abide*** in My Covenant,[87] *even unto death,*[88]

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[78] D&C 98:5; See "The Bill of Rights" as contained in the first ten Amendments to the Constitution of the United States. See also the 14th Amendment.

[79] D&C 121:34–43; *TPJS* 237–238; *HC* 5: <26 May 1842> 19; *JD* 1: <20 Feb 1853> 311–312; *Millennial Star* Vol 14: <13 Nov 1852> 593–596

[80] D&C 101:80 [81] D&C 98:8; Moses 4:3; 7:32; 3:16–17; See the "Declaration of Rights" as contained in the July 4, 1776 *Declaration of Independence* of the Thirteen States of America. [82] D&C 98:8 [83] D&C 98:7, 10–11; Deut 30:15–20; Moses 3:17

[84] D&C 98:11, 4; Deut 8:1–3; Matt 4:4; Luke 4:4; D&C 84:43–44

[85] D&C 98:12; Isa 28:9–10; 2 Nephi 28:30; D&C 128:21

[86] D&C 98:12–13; Matt 10:39; Luke 17:33; John 12:25; Rev 2:10; D&C 101:35–38; 103:27–28; 124:54

[87] D&C 98:14; 84:35–41; Gen 17:1–14, 19–21; 18:19; 26:2–5; Ex 19:5–6; 24:7–8; 31:16–17; 34:28; Deut 4:1–2, 5–31; 5:1–22; 7:6–14; 10:12–13; 29:1, 9–29; 31:14–30; 2 Kings 23:1–3; Psa 50:1–23; Isa 59:21; 61:4–11; Jer 31:31–34; 32:36–42; 50:4–6; Eze 16:59–63; Matt 26:26–28; Luke 1:68–75; Rom 11:26–27; Eph 2:11–13; Heb 8:6–13; 13:20–21; 3 Nephi 21:4; D&C 1:11–28; 22:1–4; 45:9; 66:2; 97:8; 98:11–15; 131:1–4; 132:1–6; 136:2, 4; D&C <Official Declaration # 1> pp. 291–292; Isa 24:5 28:1–22; *Unpublished Revelations* Vol 1: 79: <26 Jan 1880> 10–11, 15–20, 32–33, 46, 86; 80: <25, 26 June 1882> 8–10, 34–40; 83:2, 4–5; 81: <27 June 1882> 21–25, 41–50; 82: <July 1882> 19–22, 32–33; 88: <27 Sept 1886> 1–9; 89: <24 Nov 1889> 4–27

[88] D&C 98:14; Matt 10:39; Luke 17:33; John 12:25; Rev 2:10; D&C 101:35–38; 103:27–28; 124:54

that you may be found worthy. M *For if ye will not* Abide In My Covenant ***ye are not worthy of me***.[89]

13 AWe Believe that God is a Self-Existent Being[90] — that before Him there was no God formed, neither shall there be after Him;[91] B and that the Spirit of Man Exists in like manner, upon the same principles, as a Self-Existent Being,[92] Co-Existing Eternally with God,[93] and that his person is of the same Spiritual essence as God.[94] C In like manner, the Universe, together with all its Fundamental Principles, Self-Exists Co-Eternally with God. D These include Time, Space, Matter, Energy, Life and Law.[95]

E The relationship which we sustain with God places us in a situation to advance in knowledge.F God, being more Intelligent, saw proper to institute the Laws and Ordinances of the Gospel for the benefit of those who were in a lower state of existence, that they might have the privilege to advance like Himself.[96] G The Principles of the Gospel afford us the opportunity of Personal Improvement, Eternal Progression[97] and Ultimately Exaltation and Godhood.[98] H Through free agency we chose to become members of the Divine Family, and consented for our Intelligence to undergo a spiritual metamorphosis,[99] whereby, through the process of Procreation, we took upon ourselves the Divine Image[100] and became the Spirit Children of our Heavenly Parents.[101]

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[89] D&C 98:14–15; Matt 10:39; Acts 5:27–29

[90] *HC* Vol 4: <6 Feb 1840> 79; *HC* 6: <7 April 1844> 310; *TPJS* 352 [91] Isa 43:10

[92] Pro 7:11; *HC* Vol 4: <6 Feb 1840> 79; *TPJS* 158; *HC* 3: <July–Aug 1839> 387; *TPJS* <5 Jan 1841> 181

[93] *TPJS* 158; *HC* 3: <July – Aug 1839> 387; D&C 93:23, 29; Abraham 3:18

[94] *TPJS* 352–354; *HC* 6: <7 April 1844> 310–312; *Unpublished Revelation* 16; "The Trinity and The Holy Spirits — The Doctrine as Joseph Taught It", *Doctrine of the Priesthood* Vol 5: <April 1988 — 3rd ed. Feb 2000> 4–20; *President Brigham Young's Doctrine on Deity* Vol 1: 210–226

[95] *TPJS* 350–352; *HC* 6: <7 April 1844> 308–309; *TPJS* <5 Jan 1841> 181;

[96] *TPJS* 354; *HC* 6: <7 April 1844> 312; *Prisident Brigham Young's Doctrine on Deity* Vol 1:214; "The Trinity and the Holy Spirits — The Doctrine as Joseph Taught It", *Doctrine of the Priesthood* Vol 5: <1 April 1988 — 3rd ed. Feb 2000> 8

[97] *TPJS* 346–348; *HC* 6: <7 April 1844> 306–307

[98] See Article 2, 3, 4, 13, 14, 15, 16, 17, 18, 19

[99] "The Trinity and the Holy Spirits — The Doctrine as Joseph Taught It", *Doctrine of the Priesthood* Vol 5: <1 April 1988 — 3rd ed. 2000> 9

[100] Gen 1:26–28; Moses 3:4–5; see also Article 2

[101] Heb 12:9 James 1:17

14 [A]We Believe that God the Father has a Father,[102] and that God our Father was once a man like us;[103] [B] that in the Beginning of Time He came down on our Earth as Adam, and suffered Himself to Fall and take upon Himself mortality, that He might become our Father in the Flesh and that we might become His children.[104] [C] Thus, in the beginning of Time, God our Divine Father came down upon this Earth and entered mortality, and laid down His life for us,[105] just the same as Jesus Christ His Son did in the Meridian of time;[106] [D] and hence, as President Young stated it in his Proclamation to the world: "Adam *is our* Father *and our* God, *and the Only God with whom we have to do.*[107]

15 [A]We Believe in the Worship of our Mother in Heaven who is the literal Goddess of this Creation;[108] [B] She is our Mother Eve[109] and stands by

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[102] Luke 3:38; Rev. 1:6; *TPJS* 370–373; *HC* 6: <16 June 1844> 474–477; *President Brigham Young's Doctrine on Deity Vol 1*: <1999> 470–473

[103] *TPJS* 345–346; *HC* 6: <7 April 1844> 305

[104] *Unpublished Revelations* Vol III, Part 1; President Brigham Young's Doctrine on Deity — an Organized Collection of His Own Statements Part 1", *Doctrine of the Priesthood* Vol 4: <Sept 1987> No. 3; Part II, *Doctrine of the Priesthood* Vol 5: <Jan 1988>1; Part III, *Doctrine of the Priesthood* Vol 5: <Feb 1988> No. 2; "Unpublished Adam-God Discourses of Brigham Young 1852–1877", *Doctrine of the Priesthood* Vol 2: <Sept 1974 1st ed. — 2nd ed. April 1991> No. 1; *President Brigham Young's Doctrine on Deity* Vol 1:549; "The Trinity and the Holy Spirits — The Doctrine As Joseph Taught It", *Doctrine of the Priesthood* Vol 5: <April 1, 1988 — 3rd ed. Feb 2000> No. 4; "New Light on the Ancient Hebrew/Christian Doctrine on Deity", *Doctrine of the Priesthood* Vol 8: <Jan 1991> No. 1, Part 1; *Unpublished Revelations* Vol I, Part 75; Vol III Part 1; "The Trinity and the Holy Spirits — The Doctrine as Joseph Taught It", *Doctrine of the Priesthood* Vol 5: <1 April 1988 — 3rd ed. Feb 2000> 22–36; "Answers to Contradictions and Scriptural Problems Relating to the Adam-God Doctrine", *Doctrine of the Priesthood* Vol 8 <Oct 1991> No. 10

[105] 1 John 3:16, 23; John 5:26; *TPJS* <5 Jan 1841> 181; *The Words of Joseph Smith* <5 Jan 1841> 60 [106] *The Deseret Weekly* Vol 38: <29 Dec 1888> 19–21; *TPJS* 345–346; *HC* 6: <7 April 1844> 305 [107] *Journal of Discourses* Vol 1: <9 April 1852> 50–51; John 8:41; 1 Cor 8:5–6; *TPJS* <16 June 1844> 370–371; D&C 27:11; 116; "Unpublished Adam-God Discourses of Brigham Young 1852–1877", *Doctrine of the Priesthood* Vol 2: <Sept 1974 — April 1991 2nd ed.> No 1; "President Brigham Young's Doctrine on Deity — an Organized Collection of His Own Statements, Part I, Part II, Part III, *Doctrine of the Priesthood* Vol 4: <Sept 1987> No 3; Vol 5: <Jan 1988> No 1; Vol 5: <Feb 1988> No 2; *The Teachings of President Brigham Young* Vol 3 <1852–1854> 85–94; 95; 251–252; 326–327; 343–374; *President Brigham Young's Doctrine on Deity* Vol 1: <1999> 1–473

[108] "The Common Origin of Ancient Hebrew/Pagan Religion and the Demise of the Hebrew Goddess", *Doctrine of the Priesthood* Vol 8: <Feb 1991> No. 2

[109] *Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter Day Saints Vol 1*: 75: <7 Feb 1877> 20; *President Brigham Young's Doctrine on Deity* Vol 1:41–49

the side of Her Divine Husband, holding the Keys of Power and Dominion over all Her posterity.[110]

16 [A]We Believe that the ***Fall of Adam*** *was Foreordained* as an Essential part of the Plan of Salvation.[111] [B] Out of love for their Children, our Heavenly Parents suffered themselves to enter mortality, and for nine hundred and thirty years, they were subjected to Blood, Sorrow, Sweat and Tears,[112] that the Divine Race of Their Children[113] might be established here on Earth.[C] This they did that Their Spirit Offspring[114] might be Endowed *with* ***Physical Bodies,*** in preparation for the Resurrection.[115] [D] Through the *trials of* ***mortal life,*** we would experience Opposition in all things and learn the difference between Good and Evil[116] by first hand experience.[E] Living in ***Freedom*** and in the exercise of ***Moral Agency,***[117] we would demonstrate by our choices whether or not we would accept the Gospel, and would prove ourselves in all things, that we might be found worthy of ***Exaltation*** in the Celestial Family of our Divine Parents.[118]

17 [A]We Believe that *as man now is,* ***God once was****:* and that ***as God now is,*** Man may Become,[119] through ***Obedience*** *to all the Laws and Ordinances* of the Gospel.[120] [B] Indeed, the Father hath declared unto us, that even though we are fallen and that as mortals "we shall die", still we are gods, for all of us are His children.[121] [C] And the Spirit itself Beareth Witness with our spirit, that we are the Children of God: And if Children, then Heirs of God, and Joint-Heirs with Christ; *if so be* ***that we suffer with him****, that we may be also* Glorified Together.[122] [D] And though it doth not yet appear what we shall be in the Resurrection, still we know that when the Father shall appear, we shall be like Him, for we shall see Him as He is; And every man that hath this hope in him Purifieth Himself, even as our Divine Father is Pure.[123]

18 [A]We Believe as Christ has commanded, that we should *"be Perfect,* Even as Our Father Which is in Heaven ***is Perfect****"*;[124] [B] and that God

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[110] "The Matriarchal Priestesshood and Emma's Right to Succession as Presiding High Priestess and Queen", *Doctrine of the Priesthood* Vol 8: <March 1991> No. 3

[111] James 1:12–17; 2 Nephi 2:11–27; Moses 5:10–12; see also "The Adam-God Doctrine As Taught In The Bible — A Response to Anti-Mormon Attacks", *Doctrine of the Priesthood* Vol 2 <April 1978> No. 3 [112] Gen 3:16–19; 5:5 [113] Psa 82:1, 6–7 [114] Heb 12:9; James 1:17 [115] 1 Cor 15:21–22; see also Article 3 [116] Gen 3:22, 5; Deut 30:15–20; James 1:12–17; 2 Nephi 2:11–29 [117] Moses 4:3; 7:32; 3:16–17; *Unpublished Revelations* 81: <27 June 1882> 30–41 [118] See Article 2, 3, 4, 13, 14, 15, 16, 17, 18, 19, 22 [119] 1 Cor 2:9–16; Eph 3:16–19; *Unpublished Revelations* Vol III, under date of Spring 1840; *Biography and Family Record of Lorenzo Snow*, pp. 9–11, 46–47 [120] See Article 3 and Article 9; [121] Psa 82:6–7; John 10:34–36 [122] Rom 8:16–18; Rev 3:21; 21:7 [123] 1 John 3:1–3 [124] Matt 5:48; Gen 17:1; Lev 19:1–2; 20:7–8, 26; 21:18; 11:44–45; 1 John 3:1–3

will give no Commandment unto His children, *save He shall prepare a way for them* To Accomplish That ***which He hath commanded them.***[125]

19 [A]We Believe that the Greatest Commandment is to Love the Lord our God with all our Heart, Might, Mind, Strength and Soul.[126] [B] And the Second is like unto it, that we should love one another, even as Christ has loved us.[127]

[C]Brethren and Sisters, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.[D] He that loveth not, knoweth not God; for God is a God of Love.[E] If we love one another, God dwelleth in us, and His Love is Perfected in us.[F] Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit, for God is a God of Love;[G] and he that dwelleth in love dwelleth in God, and God in him and he who loveth God, loveth his brother also.[128]

20 [A]We Believe Circumcision to be the Essential Token of the Abrahamic Covenant; [B]that its Essentiality was Decreed by the Father,[129] [C] and that it pertains more particularly to the Laws and Ordinances of the Church of the FirstBorn, rather than those of the Church of Christ.[130] [D] Circumcision of the manchild is understood as a Covenant on the part of Parents in Israel, that they will train up their children to live a life of Chastity and Sexual Purity, both in Mind and body;[E] and on the part of children as they begin to mature, that they will live a life of Moral Cleanliness.[131]

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[125] 1 Nephi 3:7 [126] Matt 22:36–40; Mark 12:30–33; Luke 10:27; Deut 6:5–9; 10:12–13; 30:6, 15–20; Psa 31:23; 97:10; Alma 13:28–29; Moro 10:32–33; D&C 59:5; 20:18–19, 31; 42:29; John 8:42; 14:15, 21; 15:9–10; Rom 5:5; 8:28, 35–39; 1 Cor 2:9; 8:3; 2 Thes 3:5; James 1:12; 1 John 2:3–6; 5:1–3; 2 John 1:6; D&C 42:29; 4 Nephi 1:15–16; Luke 6:27, 35; 16:13; 11:42; 3rd Nephi 12:44 [127] John 13:34–35; 15:12, 17; 2 John 1:5; D&C 88:123; Moses 7:33; Matt 5:43; 19:19; 22:39; Mark 12:31; Luke 10:27; Lev 19:18, 34; Deut 10:19; Rom 12:9–10; 13:8–10; Gal 5:13–14, 22; Eph 3:16–19; 5:1–2; 1 Thes 3:12–13; 5:8; Heb 6:10–12; James 2:8; 1 Peter 1:22–23; 1 John 2:9–11; 3:14, 22–24; 2 Nephi 26:30; Mosiah 2:4; 4:15; 23:15; Alma 38:12; Moro 7:47; 8:17, 26; D&C 59:6 [128] 1 John 4:7–8, 12–13, 16, 20, 21; 2 Cor 13:11–14; 2 Nephi 2:15; 26:30; 31:20–21; For more on this see "So You Want Celestial Glory" *Doctrine of the Priesthood* Vol 8: <March 1988> No 3

[129] Gen 17:1–27 (**2**, **4**, **7**, **9–14**, **19–21**); *Unpublished Revelations* Vol 1, **88**:**1–3**; Eze **44**:**9**; Matt 5:**17–19**; "The Father and the Son — The Two Gods of the Old Testament" *Doctrine of the Priesthood* Vol 12: <April 1995> 49–58; Gen 21:4; 34:15; Ex 4:24–26; 12:48–49; Lev 12:3; Josh 5:2–8; Jer 9:25–26; Luke 1:59; 2:21; John 7:22; Acts 7:8; Deut 10:16; 30:6; Jer 4:4

[130] D&C 74:1–7

[131] For more on this see "The Father and The Son the Two Gods of the Old Testament", *Doctrine of the Priesthood* Vol 12: <April 1995> 50–58

— Contemporary Issues —

21 [A]We Believe that whenever God sets up His Kingdom, the Devil will set up a Counterfeit,[132] [B] and that the so called "New World Order" is Satan's *Counterfeit*[133] to the Millennial Kingdom of Christ, which will Ultimately be established by God — when the kingdoms of this world shall be thrown down and the Ancient of Days sits, and the Son of Man come with the clouds of Heaven.[C] At that day the Kingdom and Dominion shall be given to the Saints of the Most High God.[134]

22 [A]We Believe the Theory of Evolution to be ***the Greatest Fraud*** ever Perpetrated upon the Posterity of God the Father![B] It is the Creation Myth of Atheism — the *Dogmatic Propaganda of the Kingdom of Satan* — and the ***Pseudoscience of Dupes***.[135] [C] It has been Utterly Refuted by the Researches of Modern Science,[136] yet it continues to be presented as ***Fact*** and Foisted upon the minds of *Innocent Children* in Public Schools.

23 [A]We Believe ***Abortion*** to be the shedding of Innocent Blood[137] and that ***Homosexuality*** is an Abomination.[138] [B] Ultimately all Nations, Governments, People or Societies who *Participate in* ***or Condone*** such Wickedness, Shall Be Destroyed ***by God***, just as were Sodom and Gomorrah.[139]

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[132] *TPJS* 365; *HC* 6: <12 May 1844> 364 [133] Ether 8:20–26; 2nd Nephi 26:22; 3rd Nephi 6:27–30; 7:6, 9; Moses 5:29–31, 49–55; D&C 89:4 [134] Dan 7:9–28; 2:44–45
[135] For more on this see "Organic Evolution: Doctrine of Devils — Creation Myth of Athiesm — Pseudoscience of Dupes" to be published in a forth coming issue of *Doctrine of the Priesthood*.

[136] Phillip E. Johnson, *Darwin on Trial* <1991> Regnery Gateway, Washington, DC; Michael J. Behe, *Darwin's Black Box The Biochemical Challenge to Evolution* <1996> The Free Press A Division of Simon & Schuster Inc., New York, New York; Evan Shute, *Flaws In The Theory Of Evolution* <1961> Craig Press, Nutley, New Jersey; Henry M. Morris, Ph. D., *Scientific Creationism* <1974, 1981 ed> Creation Life Publishers, San Diego, California 92115; Watchtower Bible and Tract Society of Pennsylvania International Bible Students Association, *Life — How did it get here? By evolution or by creation?* Publishers: Watchtower Bible and Tract Society of New York, Inc. International Bible Students Association, Brooklyn, New York, U. S. A.; Melvin A. Cook and M. Garfield Cook, *Science And Mormonism Correlations, Conflicts and Conciliations* <1968> Published by Deseret Book Company, Salt Sake City, Utah 1968; Joseph Fielding Smith, *Man . . . His Origin And Destiny* <1954> Deseret Book Company, Salt Sake City, Utah

[137] D&C 132:26–27; *JD* 20: <3 Nov 1879> 355–357 [138] Gen 19:1–11; Moses 5:51–55; Lev. 18:22; 20:13; Judges 19:30; Jer 23:14; Ezek 16:49–50; Rom 1:26–32; 1 Cor 6:9–11; 1 Tim 1:10; 2 Peter 2:6–10; Jude 7; For a comprehensive Treatise on this subject, see "Homosexuality in the Bible — The Biblical Perspective", to be published in a forthcoming issue of *Doctrine of the Priesthood.* [139] Gen 19:1–28; Judges 19:16–30; 20:1–48; Deut 29:16–25) Isa 1:5–10; 3:9; 13:19; Jer 23:14; 49:14–18; 50:35–40; Eth 2:10–12

24 [C]We Believe that God made Man and Woman to be together and that it is not good for Them to be Alone;[140] that ***Radical*** *Feminism* is a Disgrace to Womanhood and *Blasphemy against* ***our Divine Mother***.[141] [D] Indeed, there is *No Greater Calling,* Nor ***Higher Honor*** than that of a Woman *who is the* Wife ***of a Righteous*** Man[142] *and the* Mother of a ***Godly Posterity***.[143]

[E]We Believe that no Male Chauvinist, nor any female Chauvinist, shall ever enter into the Celestial Kingdom of God.[144]

Section Thirteen — Part Three

What is the Historical Background of the Church of the FirstBorn?

Answer: The Church of the FirstBorn was the first Church ever to be raised up upon this Earth. It was first organized and established on Earth by God the Father in the days of Adam[145] and remained on Earth as a viable organization among men after His passing.[146] The Presiding Keys to the Patriarchy of this Ancient Order were passed down from father to son among Adam's Birthright Heirs in the Patriarchal Priesthood.

Adam is the primary Creator of this world,[147] the first to live upon Earth in the Flesh,[148] and the Father and God of all Mankind — hence Adam is God the Father![149] Being the first flesh to live upon this Earth, He is **The First-**

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[140] Gen 2:18, 21–24 [141] Titus 2:1–5 [142] Pro 31:10–31; Eph 5:22–33; 1 Cor 7:2–5; 1 Pet 3:1–9; Psa 128:1–4; Pro 12:4; 18:22; 19:14; [143] Psa 113:9; 127:3–5; Pro 15:20; 17:6; 31:28; Ex 20:12; Alma 56:47–48; 57:21 [144] Eph 5:22–33; Col 3:18–19; 1 Cor 7:2–5; Titus 2:4–5; 1 Peter 3:1–11 [145] *JD* 5: <2 Aug 1857> 129 [146] JST Gen 9:22–23; 14:17–18, 25–40; D&C 76:54–58, 67; *TPJS* 322–323; *HC* 5: <27 Aug 1843> 555 [147] *President Brigham Young's Doctrine on Deity* Vol 1:36–40; Gen 14:19 *New Jerusalem Bible; TPJS* 157; "New Light on the Ancient Hebrew/Christian Doctrine on Deity", *Doctrine of the Priesthood* Vol 8: <Jan 1991> 37–38 [148] Moses 3:7

[149] See Article 14; "Unpublished Adam-God Discourses of Brigham Young 1852–1877", *Doct. of the Priesthood* Vol 2: <Sept 1974 — 2nd ed, April 1991> No 1; "President Brigham Young's Doctrine on Deity — an Organized Collection of His Own Statements, Part I, Part II, Part III, *Doct. of the Priesthood* Vol 4: <Sept 1987> No 3; Vol 5: <Jan 1988> No 1; Vol 5: <Feb 1988> No 2; *The Teachings of President Brigham Young* Vol 3 <1852–1854> 85–94; 95; 251–252; 326–327; 343–374; *President Brigham Young's Doctrine on Deity* Vol 1: <1999> 1–473

Born of this Creation[150] and the Church of the FirstBorn is His Church![151] In keeping with this, the Right to stand in the place of Father Adam in His personal absence, to represent him to the world, is referred to as "The Right of the FirstBorn".[152] Succinctly stated, Adam is the FirstBorn and those who stand in His shoes, hold the "Right of the FirstBorn" — Or, as expressed by the Prophet Joseph Smith, they "stand as God to give laws to the people."[153] This office in the Patriarchy is inherited by Birthright and was passed down among the Father's descendants, commencing with Seth, who was the Express Image of his Father's person and the likeness of His glory.[154] From Seth the birthright passed to Enos, to Cainan, to Mahalaleel, to Jared, to Enoch, to Methuselah, to Lamech, to Noah,[155] and finally to Shem.[156] From Shem (who is spoken of in Scripture as "the Great High Priest Melchizedek")[157] the Keys of the Birthright passed to Abraham,[158] who has left us the following statement regarding the descent of the Patriarchy:

> I sought for *the blessings of the fathers*, and the right whereunto ***I should be ordained to administer the same;*** having been myself a follower of righteousness, desiring also . . . to be a father of many nations . . . I became a *Rightful Heir,* a High Priest, holding ***the right belonging to the fathers***. It was conferred upon me From The Fathers; *it came down from the fathers,* from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the Right of the FirstBorn, or the [right of the] First Man, ***who is Adam,*** or [the right of the] first father, through the fathers unto me. I sought for mine appointment unto the Priesthood according to the appointment of God ***unto the fathers*** Concerning the Seed. (Abraham 1:2–4; see also Abraham 1:18–19, 28, 31)

From Abraham the Birthright passed to Isaac,[159] to Jacob,[160] to Joseph,[161] to Ephraim,[162] after which the descent was lost.

Due to apostasy, in the days of Moses (who was a Levite) the Higher Order and Fullness of the Patriarchal Priesthood[163] were taken out of Israel.[164] As a nation they were then left under the tutelage of the Aaronic Priesthood,

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[150] Abraham 1:3; Luke 3:38; Moses 6:7–22; [151] D&C 88:5; 76:54–55, 77, 92–94; *JD* 5: <2 Aug 1857> 129 [152] "Priesthood and the Law of Succession . . .", *Doctrine of the Priesthood* Vol 1: <1978> 12–33 [153] *TPJS* 363, 322; *HC* 5: <27 Aug 1843> 555 [154] D&C 107:42–43 [155] D&C 107:40–53; Moses 6:7–22; *TPJS* 157; *HC* 3: <July or Aug 1839> 386 [156] Gen 9:18–27 [157] Gen 14:18–20; JST Gen 14:17–40; Psa 110:4; Heb 7; *T&S* 5:746; D&C 138:41 [158] Abraham 1:2–5; 2:8–11; Gen 14:18–20; 17:1–7; *TPJS* 322–323; *HC* 5: <27 Aug 1843> 555 [159] Gen 17:15–21; 26:2–4, 24 [160] Exodus 4:22; Gen 25:21–34; 26:34–35; 27:1–46; 28:1–4, 13–15; 35:9–12 [161] 1 Chron 5:1–2; Gen 49:22–26 [162] Jer 31:9; Gen 48:5–22; D&C 133:30–34 [163] See Article 5, note 35; For more information see "Analyzing the Different Orders of the Patriarchal Priesthood", *Doctrine of the Priesthood* Vol 7: <Aug 1991> No. 8 [164] JST Exodus 34:1–2; D&C 84:18–28

which essentially became a schoolmaster in preparation for the coming of Christ,[165] when the Fullness of the Priesthood was again Restored.[166] Not for long however, for the Church was soon driven into ***Apostasy***, and thus, yet another Restoration was required.

The Higher Order and Fullness of the Patriarchal Priesthood, together with the Keys and Birthright to the Patriarchy (i.e. the Right of the FirstBorn), were again restored to Earth on the 3rd of April, 1836, in the Kirtland Temple, when they were conferred upon the Prophet Joseph Smith by Moses, Elias (who in this case was Noah) and Elijah.[167] The *History of the Church*, states that the formal organization of the Church of the FirstBorn commenced six years later, on the 4th of May 1842, which was when the Prophet first inaugurated the Holy Order and performed some of the initiatory Ordinances of the Temple. As is made clear in the record, these Ordinances pertained to the "Order of the Ancient of Days",[168] or the Eternal Family Kingdom of Father Adam. The following explanation of the events of this day is taken from the Prophet's History:

> I spent the day in the upper part of the store [i.e. the Red Brick Store], that is in my private office . . . instructing . . . [certain worthy brethren] ***in the principles*** *and order* of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood [i.e. the Signs and Tokens of the Aaronic Priesthood], and so on ***to the Highest Order of the Melchizedek Priesthood*** [i.e. the 4th Token or that Token having to do with the Higher Order and Fulness of the Patriarchal Priesthood], setting forth the Order Pertaining to the Ancient of Days [i.e. the Patriarchal Order of Adam (Abraham 1:25–26), or expressed in other terms, the Kingdom of God which will be established in Power when the Ancient of Days sits, as was Prophetically foretold by the Prophet Daniel] (Dan 7:9–27; D&C 116; 107:53–56; *TPJS* 39, 122, 157, 167), and all those plans and principles *by which any one is enabled to secure* the Fullness of Those Blessings which have been prepared for the ***Church of the FirstBorn***; and come up and abide in the presence of the . . . [Gods] in the eternal worlds. In this council was instituted the Ancient Order of things [i.e. the Order of the Ancient of Days] ***for the first time*** in these last days. (*History of the Church* 5: <4 May 1842> 1–2; *Teachings of the Prophet Joseph Smith* 237)

The following constitutes yet another record of the same occasion — it was written by Bishop George Miller, who was one of the participants. It will be noticed that the "Patriarchal Priesthood" and its connection to the "House of Israel"[169] is more explicitly referred to in this account:

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[165] Gal 3:24 [166] Matt 16:19; 17:1–5; 18:18; John 20:23; *TPJS* 158; *HC* 3: <July or Aug 1839> 387 [167] D&C 110:11–16; 124:56–58 [168] D&C 27:11; 116; *TPJS* 157; *HC* 3: <July or Aug 1839> 386–387; *TPJS* 167; *HC* 4: <5 Oct 1840> 207 [169] D&C 86:11; 113:5–8; 3rd Nephi 16:11–12

Many of the Apostles and Elders having returned from England, Joseph *washed* and *Anointed* ***as Kings and Priests [un]to God*** [the Father, (Rev 1:6; *TPJS* 369–373) to Rule] and [Reign] **Over** the House of Israel, the following named persons, as he said he was commanded of God, Viz: James Adams (of Springfield), William Law,[170] William Marks, Willard Richards, Brigham Young, Heber C. Kimball, Newell K. Whitney, Hyrum Smith, and myself [i.e. George Miller]; and *[thereby] Conferred on us* ***Patriarchal Priesthood***. This took place on the 5th and 6th [i.e. the 4th and 5th] of May, 1842. (H. W. Mills, "De Tal Palo Tal Astilla," *Annual Publications — Historical Society of Southern California* Vol. X: <Los Angeles: McBride Printing Company, 1917> 120–121)

As established by the Prophet, the Church of the FirstBorn was an inner Church of the Elect — it was the Celestial Family Kingdom of Joseph Smith and the beginnings of the Restoration of the tribe of Ephraim. It was an organization composed of the Prophet's Adopted Sons who had received the Higher Laws and Ordinances of the Gospel, as taught and administered in the private meetings of the Holy Order and Council of Fifty — and hence the Fifty Princes[171] of the Kingdom.[172] The connection here is that the ordinances which were administered in those meetings were the ordinances of the Temple. It is just as the Prophet said:

> And the communications I made to this council were of things spiritual, and to be received ***only by the spiritual minded:*** and there was nothing made known to these men *but what will be made known to all the Saints* of the last days, so soon as they are prepared to receive, and a Proper Place is Prepared ***to communicate them,*** . . . therefore let the Saints be diligent in building the Temple (*HC* 5: <4 May 1842> 1–2; *TPJS* 237)

The above statement records the day when the Prophet first administered the Endowment Ordinances of the Temple; and yet, as the record states, it is these very same Temple Ordinances which enable a man 'to secure to himself ***the blessings of the Church of the FirstBorn***'. It is evident from this that the Ordinances of the Temple are the ordinances of the Church of the FirstBorn. That this is so was affirmed by President Brigham Young on the 26th of August 1860. On this day he stood before the Saints and stated that *"the ordinances of the House of God* ***are expressly for the Church of the FirstBorn***" (*JD* 8:154).

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[170] Due to Apostasy, the names William Law and William Marks were deleted from the record in the *History of the Church*.

[171] See the following letters written by Bishop George Miller: 27 June 1855, note 27; 28 June 1855, note 36; 1 July 1855, note 85, to be published in an issue of *Doctrine of the Priesthood* under the title of: "The Diaries and Historical Writings of Bishop George Miller — A Personal Friend and Confident of the Prophet Joseph Smith".

[172] This is true with the exception of a few individuals who were present to represent the Gentile Constituency of the world.

Three years earlier, President Heber C. Kimball brought this same thought to an even sharper focus when he affirmed that the Church of the FirstBorn was organized on Earth in the days of the Prophet Joseph Smith and that President Young and himself, along with others were present when that was done. In continuing he stated that the officers of this Church were together in one place when they received their Blessings and Endowments and that the Keys of the Church of the FirstBorn were then committed to them. He also stated that as of 1856, this same organization existed in Salt Lake City. Consider the following:

> This people here are the people of God. Here, in the Territory of Deseret, is the Kingdom of God [i.e the Council of Fifty] and here are ***all the officers*** Pertaining to that Kingdom [i.e. The Fifty Princes of the Kingdom]; and here is an organization that is *organized after the order of God* [i.e. the Holy Order of God D&C 77:11], *and it is organized* ***after the order of*** the Church of the FirstBorn.
>
> Let me explain what the ***Church of the FirstBorn*** is. It is ***the first Church*** that ever was raised up upon this earth; that is [the Church of Adam, or], the first born Church. That is what I mean; and when God our Father [who is Adam] ***organized that Church***, He organized it just as His Father [God] organized the Church [of the FirstBorn] on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio [i.e, the Keys were restored at this time in the Kirtland Temple D&C 110:11–16]. Brother Brigham Young, myself, and others were present when that was done; and ***when those*** Officers [i.e. the Officers of the Church of the FirstBorn] *received their endowments* [(these Endowments commenced 6 years later in Nauvoo)], they were together in one place [in the upper brick store]. ***They were organized*** [into a Family Kingdom, as the Adopted sons of the Prophet Joseph Smith, or the Fifty Princes of the Kingdom], and received their endowments and blessings, and Those Keys [i.e. the Keys of the Church of the FirstBorn] ***were placed upon them*** [through the said ordinances and the Last Charge in the month of April 1844], and that Kingdom [i.e. the Order of the Ancient of Days] will stand for ever (Dan 7:22, 27).
>
> Now mark it — that kingdom will never be overthrown; although they may kill, that is, if they can, brother Brigham and me, and brother Daniel H. Wells [i.e. the First Presidency], and they may kill the Apostles [i.e. the Quorum of the Twelve], if they can, and so they may keep on from this time to all eternity and they never can obliterate this work. I know it. They may kill, and destroy, and waste a great many limbs that are upon this Church [i.e. the Church of the FirstBorn]; but let me tell you, they never can kill the tree nor destroy the root from whence we have sprung; for our Father and our God is that root and Jesus Christ, the Son of God, is the tree or vine, and we spring out of that vine (*Journal of Discourses* 5: <2 Aug 1857> 129–130)

It will be noticed that President Kimball compares the Church of the FirstBorn to a Tree or Vine. The whole idea comes into clear focus when it

is realized that Kimball's intent was to convey the idea of a Genealogy Tree, namely the Celestial Family Kingdom of Father Adam or "the Order of the Ancient of Days", all of which is sealed together through the Ordinances of the Holy Order.[173] It will be noticed too, that Kimball connects the Kingdom of God or Council of Fifty to the Church of the FirstBorn, which brings us to the conclusion that the Fifty constitute the Royal Government of the Celestial Family Kingdom of the Father. They had been ordained Kings and Priests and had recieved a Fulness of the Kingly and Priestly Powers of the Priesthood, that they might "Rule and Reign over the House of Israel". They were, just as Kimball indicated, the Officers of the Church of the FirstBorn, and for this reason, it was they to whom the Prophet committed the Keys of the Priesthood in the "Last Charge". That the Keys to the "Kingdom of God" — the "Order of the Ancient of Days", or the "Church of the First-Born" were to be committed to the Fifty is made clear by the Prophet in a Revelation which he received, wherein the formal name of the Council was given by God:

> Verily thus saith the Lord, This is the name by which you shall be called — The Kingdom of God and His Laws, ***with the Keys and power thereof,*** and judgment in the hands of his servants, Ahman Christ. (*UPR* 57a)

37 In the Spring of 1844, the Keys of the Church of the FirstBorn were Committed to the Council of the Fifty, in what is commonly referred to as the Prophet's Last Charge. Benjamin F. Johnson, who was one of the youngest members of the Council, has left us the following account of this occasion:

> At one of the last meetings of the ***Council of Fifty*** after all had been completed and the Keys of Power committed, and In The Presence Of *the Quorum of the Twelve* ***and others*** who were *encircled around him,* he arose, gave a review of his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden **and** [of] bearing off this kingdom, and *turning to those around him,* ***including*** *the Twelve,* he said, "And in the name of the Lord Jesus Christ I Now Place It Upon You, *my brethren* ***of this Council***. (*My Life's Review* 89)

The Prophet's revelation declares that the Kingdom of God or Council of Fifty would possess "the Keys and Power thereof". But what do the "Keys and Power" of the Kingdom of God consist of? In a 1903 letter, written in response to queries which originated with the First Presidency, Benjamin F. Johnson defined the Keys which were Committed in the Last Charge in

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[173] William S. Harwell, *Manuscript History of Brigham Young 1847–1850* p. 16; Wilford Woodruff Journal, 16 Feb 1847; Journal of John D. Lee 16 Feb 1847; *Manuscript History of Brigham Young 1847–1850,* 35–36; *Unpublished Revelations* Vol 1, 66:20–21

Explicit Terms. Therein he stated that "the Keys of the Endowments to the last Anointing and Sealing [i.e. the Second Anointing] together with the Keys of Salvation for the dead, with the Eternity of the Marriage Covenant [i.e. the Keys which are required to perform the Marriage Ceremony in the New and Everlasting Covenant] and Power of Endless Lives [i.e. the Sealing Keys of Elijah]" — all these Constituted the Keys and Power that were committed to the Council of Fifty in the ***Last Charge***.[174]

The Prophet had stated in a meeting with the Fifty, that it was his intention for his unborn son David to be his successor in the Priesthood, and that this son would finish the work which the Prophet left undone. But before his death Joseph received a revelation that his sons through Emma would turn Apostate, and consequently it became necessary for him to make other provisions. In lieu of this, the Prophet commissioned his close Friend, adopted Son and brotherinlaw, Benjamin F. Johnson, to appoint his Birthright Heir among the sons of one of his sisters.

That Joseph would put this commission and responsibility upon the shoulders of Benjamin Johnson is not surprising. Indeed, by the time of the organization of the Council of Fifty, the Prophet had already married two of Johnson's sisters. Besides this, there was a third to whom he had proposed and a fourth who would yet be sealed to him. Not only this, but Johnson and the Prophet were business partners. They were so close that Benjamin had been given Power of Attorney to sign the Prophet's name. Johnson became head over the second largest body of Saints in the Church, which was just across the river from Nauvoo, in Macedonia. Whenever the Prophet came over the river, he almost always stayed at Johnson's home. As President George Albert Smith said, Benjamin F. Johnson was the Prophet's bosom friend[175]— it was as though he were his little brother.

Johnson spoke of the Prophet's commission to him on several occasions. In a 1903 letter which, as already stated, he wrote in response to queries originating with the First Presidency, after giving an account of the "last Charge" Johnson made the following statement:

> And now my dear brother after 60 years have passed at 85 in age I bear to you and to all the world a solemn testimony of the truth and verity of what I have written above; For although so many years have intervened, they are still in my mind as fresh as when they occurred; no doubt *as* ***a part fulfillment*** *of a prediction by the Prophet,* relating to "Testimonies I Should Bear Of His Teachings After I Had Become Hoary With Age". There were dear brother ***other teachings to that Council***

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[174] *Unpublished Revelations* 61:33

[175] *My Life's Review the Autobiography of Benjamin F. Johnson* 82

of which I am not at full liberty to write; But if I had your ear I would remember that ***the Prophet once said to me*** "Benjamin in regard to Those Things I Have Taught You Privately ***that are not yet for the public****, I give you the right,* when you are so led To Commit Them To Others ***for you will not be led wrong*** *in discerning those worthy of your confidence.* (*UPR* 61:32–38, 42–45)

The above Prophesy speaks of two different occasions wherein the Prophet commissioned Johnson. The first concerns a "Prediction" which the Prophet made in the Council of Fifty, wherein he spoke of certain "Testimonies" concerning "teachings" of the Prophet which Johnson would bear after he "had become hoary with age". The second concerns a private discussion which Johnson had with the Prophet, wherein he was commissioned with authority to perpetuate the Doctrine and Priesthood of the Kingdom of God to a certain worthy individual, when he was so led by the Spirit of God.

In 1896, Johnson blessed his grandson, who was also a grandson of his sister, to be the Prophet Joseph Smith's birthright heir. In accordance with the New and Everlasting Covenant of Marriage, this grandson of Benjamin F. Johnson was also a grandson of the Prophet Joseph Smith, to whom his sister had been sealed. Before his death, in fulfillment to the Prophet's Commission, as the last surviving member of the Original Council of Fifty, and standing at its head, Johnson commissioned this grandson with the Mission and the Authority of the Birthright to the Patriarchy, as head over the Church of the FirstBorn, With the understanding that the work would not commence until after "the Times of the Gentiles had been fulfilled",[176] when according to Prophecy the ushering in of the Day of Israel would begin.

In 1950, shortly before his death, Johnson's grandson ordained his son to all the Keys of the Patriarchy and commissioned him to go ahead with the work in his stead. To make a long story short, since this time, these Keys have passed down to us by ordination and the laying on of hands. In 1970 all the keys which were restored in the Kirtland Temple were conferred upon me by the laying on of hands, and since that time my life has been taken up with the work of God. For those who would wish to learn more of our principles, we invite you to contact us.

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[176] 3 Nephi 16:10–15; D&C 45:17, 22–30, 56–57; Luke 21:24; Rom 11:25

Section Twenty Eight — Part Four

In closing, we Commend to you the following Article, which was Written and Published by Apostle Parley P. Pratt in 1845:

Man is an eternal being, both in regard to his material organization, and his mind and affections.

The resurrection from the dead *(if quickened by the celestial glory)* restores him to life with all his bodily and mental powers and faculties, and consequently *associates him with his* ***family***, ***friends***, *and* ***kindred***, as one of the necessary links of the chain which *connects* the great and ***royal family of heaven and earth***, in *one eternal bond* of kindred affection, and assocation.

The Order of God's Government [i.e. the Kingdom of God], both *in time and in eternity, is* ***patriarchal:*** *that is — it is a* ***fatherly government***. Each father who is raised from the dead and made a partaker of the *celestial glory* ***in its fulness***, will hold *lawful* ***jurisdiction*** *over his his own children,* and *over* ***all the families*** *which spring of them* to all generations, forever and ever.

We talk, in this ignorant age, of *children becoming* ***'of age,'*** as it is called; and we consider when they are ***'of age'*** they are free from the authority of their father. But ***no such rule*** *is known* ***in the celestial law*** and organization, ***either here or hereafter***. By that law *a son is* ***subject*** *to his father* ***forever*** *and* ***ever***, *worlds without end*.

Again, we have a rule now established in the earth by which a woman becomes the wife of a man, and is bound by law to him ***till death shall separate***.

But in the *Celestial Order* It Is Not So, for the plainest of all reasons: viz, ***the celestial order*** is *an order of* ***Eternal Life***, it knows no death, and consequently *makes no provision for any.* Therefore *all its covenants and contracts* ***are eternal*** in their duration, and calculated *to* ***bind*** *the several members of* ***a family*** in *one eternal* ***union***. . . . . .

This being the case, it leads us to the irresistible conclusion, that the love and union of a man and his wife should extend into, and even be more perfect in eternity; or else Paul was very wrong in telling every man *to love his wife* ***even as Christ*** Loves the Church.

Having established the fact, or principle of Eternal Union *between a man and his wife,* we will now proceed to establish *the eternal relationship* ***and authority*** on one hand and Obedience on the other, *that will exist* ***between parents and children***.

To illustrate this principle we have a beautiful and plain precedent — Jesus Christ and his Father *continue to be* One in their affection and Union *since he rose from the dead,* and ***he still yields obedience*** *to the commands* of His Father, and has also revealed that *he will continue to do so,* when he has put

down death, and all rule, and authority, and power. "Then *shall the Son also* ***be subject to the Father****."*

We hear nothing in all this subject about Jesus Christ ever being 'of age', so as to be free from all further obligation to obey his Father; but on the contrary, it is clearly revealed that he will always be subject to him.

Now this same Jesus prayed to his Father, as testified to by the Apostle John — That his disciples, and those who believed on their words, might be One, ***even as Christ and his Father are*** One. — *Not only one with God and Christ,* but also One ***with each other*** *in the same manner,* and in the same sense that they [i.e. the Father and the Son] were One.

Now suppose, in fulfillment of this prayer, a man and his children were his disciples; and finally, in the eternal world, they become One ***with each other****, in precisely the same sense* ***that Christ and his Father are*** **One**; Would not these children be subject to their father ***in the same manner*** as Christ is Subject ***to his Father****?* Certainly they would. . . . . .

Having now established the fact that the ***Celestial Order*** is designed not only to give ***Eternal Life****,* but also to establish an **Eternal Order of Family Government**, founded upon the most *pure and holy principles* of Union ***and affection***. We will take a review of the Celestial Family *of man* as it will exist in ***the restoration of all things*** spoken of by the holy prophets.

First. His most gracious and venerable majesty King Adam, with his ***royal consort*** Queen Eve, will appear at the head of the whole great family of the redeemed, and will be crowned in their midst as a King and Priest forever after the order of the Son of God. They will then be arrayed in garments white as snow, and will take their seats on the throne, in the midst of the paradise of God on the earth, to reign forever and ever. While *thousands of thousands* stand before him and ***ten thousand times ten thousand*** minister unto him. And if you will receive it, this is **The Order of the Ancient of Days** — *the kingdom* prepared and organized to meet Jesus when he comes.

This venerable ***Patriarch*** and ***Sovereign*** will hold *lawful jurisdiction* over Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the prophets, apostles, and saints of all ages and dispensations, who will all reverence and obey him *as their venerable father* and ***lawful sovereign***.

They will then be organized, each over his own department of the government *according to their* ***birthright*** and ***office****,* in their families, generations and nations. *Each one will* ***obey****, and be* ***obeyed*** according to the connection which he sustains as *a member of the great* Celestial Family.

Thus the gradation will descend in regular degrees from *the throne of the* Ancient of Days *with his innumerable subjects,* down to the least and last saint of the last days, who may be counted worthy of a throne and sceptre . . . .

Such is the order and organization of the ***Celestial Family,*** and such the nature of the Thrones, Principalities and Powers, which are ***the rewards of diligence***.

This kingdom, organized and established upon the earth in its beauty and order will be ready for the Son of man. He will then come in the clouds of heaven and receive it to himself. . . . . .

I now wish to say a few words on the subject of matrimony, and also on the subject of raising and educating children.

Who that has had one glimpse of the order of the ***Celestial Family,*** and of the eternal connections and relationships which should be formed here in order to be enjoyed there; Who that has felt one thrill of *the energy and power of* Eternal Life *and love,* which flows from the divine spirit of revelation, can ever be contented with the corrupt pleasures of a moment which arise from unlawful connections and desires? Or what Saint who has any degree of faith in *the power of the resurrection* and of Eternal Life, can be contented to throw themselves away by matrimonial connection with sectarians or other worldlings, who are so blind that they can never secure an eternal union by the authority of the holy priesthood which has power to bind on earth that which shall be bound in heaven?

By such a union, or by corrupt, unlawful, and unvirtuous connections and indulgences, *they not only lose their own* Celestial Crown and throne, *but also* ***plunge their children into ruin*** and ***darkness,*** which will probably cause them to neglect so great salvation for the sake of the love and the praise of the world, and the traditions of men.

O my friends — my brethren and sisters, and especially the younger classes of our community! I beseech you in the fear and love of God, and entreat you in view of eternal glory and exaltation in this kingdom, to deny yourselves all the corrupt and abominable practices and desires of the world and the flesh, and seek to be pure and virtuous in all your ways and thoughts, And not only so, but make no matrimonial connections or engagements till you have asked council of the spirit of God in humble prayer before him; *Till you know and understand* ***the principles of Eternal Life*** *and* Union sufficiently *to act wisely* and prudently, and in that way that will eventually secure yourself, and companion, and your children in the great family circle of ***the Celestial Organizatio***n.

I would now say to parents that *their own salvation,* as well as ***that of their children,*** depends to a certain extent on the *bringing up of their children, and* Educating them in the Truth, that their traditions and early impressions may be correct.

No parent *who continues to neglect this* after they themselves have come to the Knowledge of the Truth, *can be saved* in the Celestial Kingdom. . . . . .

Fathers and mothers, can you realize these facts, and not feel a strong sense of obligation resting upon you in regard to your children? — Can you contemplate the Present State of the World and not feel an exceeding desire *to take your family* and flee ***from the confusion of Babel,*** and go *where you can be associated* with the Children of Light?

Strive then by example and precept, *to teach your children* ***in the light of truth,*** and have no more to do with the doctrines, books, creeds, tracts, commentaries, sermons, almanacs, periodicals, romances, meetings and schools, which are calculated to blind their young and tender minds and lead them into error. . . . . .

In regard to matrimony, I suppose some will tell me that "in the Resurrection they neither marry nor are given in marriage." That is true, for the best of all reasons — ***because they do it here*** and thus bind on earth that which shall be bound in heaven, and that too by God's own authority, this being *the world of preparation,* and that ***the world of enjoyment***. Therefore there is no need of doing it in that world.

Those who do not understand and attend to the Ordinances and Authority of God in this world, neither by themselves nor by proxy, are not counted worthy to enjoy the Celestial Glory *in the world to come,* Therefore they must remain as they are, and never enjoy that sweet Union and Exaltation, which is prepared for the Saints of the Most High.

Thus all are judged *according to the deeds* ***done in the body;*** and that which they sow, they shall also reap.

If they choose in this world to follow the wicked lusts and pleasures of the moment, by unlawful connections; Or if they choose to be united after the manner of this world, by being joined with a companion *who is not worthy of an Eternal Covenant,* and of the "seal of the living God," Why then, the consequence is, that they enjoy the things of this world, and the pleasures and fashions thereof; But death closes the scene, and eternity finds them poor wanderers and outcasts from the commonwealth of ***the Celestial Family,*** and strangers to the ***Covenant of Promise***. Their *former Covenants* Come To An End with their life, and in that world they can neither marry nor be given in marriage, Consequently, they must remain *unassociated in a family capacity,* and therefore have no *kingdom over which to reign,* nor any possible means of increasing their own glory.

There will be weeping, wailing, and gnashing of teeth indeed; for who *can endure* ***Eternal Disappointment****?* Who can endure to be forever Banished *and* Separated *from father, mother, wife, children,* and *every kindred affection* and from *every family tie?*

For none of our relationships will be recognized *by the authorities in that world,* Unless secured to us here ***in an Everlasting Covenant*** Which Cannot Be Broken, and *sealed by the constituted authorities* of the living God.

Well did the Lord promise by the mouth of the prophet Malachi, that he would send Elijah the prophet before the coming of the great and dreadful day of the Lord; And that he should turn, seal, or bind the hearts of the fathers to the children, and the hearts of the children to their fathers, *lest the whole earth* ***should be smitten*** With a Curse.

And if you will receive it, Elijah the Prophet *has been sent* in these last days to man on the earth, *and has conferred the* ***Keys*** *of the* ***Sealing Power****,* that others might go forth *in his spirit,* ***power****, and* ***priesthood****,* and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so may others perhaps suffer under their cruel hand.

But *the* ***keys*** *are on the earth,* and Shall Not be Taken *from it* ***till the Sealing*** is Accomplished.

Therefore, O ye Saints of the Most High! — ***build the Temple*** and sanctuary of our God, and gather together thereunto. For there, saith the Lord, will I reveal unto you ***the fulness of mine ordinances*** *pertaining to the Holy Priesthood* and preparation, by which *the living and the dead may be redeemed* ***and associated*** *in the* ***Exalted Principles*** *of* Eternal Life and joy. Amen. P[arley] P. Pratt (*The Prophet* Vol. 1: <1 March 1845> 1–2; *Millennial Star* Vol 5: <May 1845> 189–194)

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 1163 –

Section Thirty

Consecrate Your Life Unto God

Let the Consequences Follow

Consecrate Your Life Unto God

Let the Consequences Follow

Section Thirty — Part One

A Speech given by Patriarch Fred C. Collier, in a Sacrament Meeting at Hanna, Utah, on Saturday, the 10th of March 2007.

I'm truly grateful to be able to be here with you today — to be back in this neck of the woods. I miss you all and it's wonderful to be with you. I thought that today I would talk about some of the things we've been discussing in Arizona.

I have been having difficulty teaching one older man. This individual has been the teacher for several years in Queen Creek, but he has problems with some of the new doctrine. He wants me to be a historian, and he loves my historical writings, but he refuses to accept new revelation.

It is often difficult to accept new doctrine — and it is the tendency of many to garnish the sepulchers of dead prophets, while at the same time they refuse to receive anything new from God. President Brigham Young had this same problem when he revealed the Adam-God Doctrine — and the Prophet

Joseph Smith had the same problem when he began to teach that God was an Exalted Man, together with other doctrine, such as the Plurality of Gods, Eternal Family, Eternal Marriage and Plural Marriage. This is to say nothing of the problems he began to experience when the Angel with a Drawn Sword appeared to him and Commanded him, under Penalty of Death, to go forward and begin to teach and Implement the Doctrine of Total Commitment in the Church, which ultimately led to his Death.

We must always bear in mind that God's work goes on and that in any faithful Church or Priesthood, there will always be Continued Revelation and an ongoing Communion with God. That Communion does not Undo or Deny the Doctrine which was Taught before, but if the Saints are Faithful, the Revelations of God will continue to bring them to New and Higher Plateaus of Understanding. To be sure this has been the case with us.

There is a Fundamental Doctrine that must be lived before we can receive Divine Sanction for the Blessings of Eternal Family. In many respects this Doctrine is like the parable of the Mustard Seed, because it seems so small that most fail to see its Significance — nevertheless once you have received it by the Spirit, its meaning becomes Paramount. I am a Witness to this fact in my own personal life.

I have always been interested in the good fight — where the fight is — that's the way I express it — no use fighting over what everybody accepts and agrees about — let's fight about the contradiction.

I grew up in a church that accepted Jesus Christ. There was no question in the culture that I grew up in that Jesus was the Christ — and even in American culture, as far as I knew, the idea that Christ was our Savior was a foregone conclusion. By and large, it was accepted by Catholicism, Protestantism, and all the other split off isms of the day, as well as Mormonism. So for the most part, belief in Christ as our Saviour wasn't really an issue.

But on the evening of April 9th, 1852, a Prophet of God — an ignorant unread farm boy (Brigham Young in this case, not the Prophet Joseph Smith) stood up in the General Priesthood Conference of the Church — And he declared to the whole world that 'Adam is our Father and our God and the Only God with whom we have to do' (*JD* 1:50–51) In other words, what President Young told the Priesthood body of the Church on that occasion, was that Adam is God the Eternal Father.

Now for those of you who have heard this all your life, this is not hard to believe, because you have heard it ever since you can remember. It's just like it was with me when I grew up, to be taught from childhood to believe that the Son of God could be born on Earth in Mortal Flesh, and that he could be placed in the hands of Wicked men to be Scourged and Crucified. Some might find this hard to believe, but it is not hard to believe when it is a part

of your Cultural Heritage. On this count, belief in Christ was natural to me, because I grew up with it and it was a part of my Heritage — But believe me, the audience to whom President Young spoke on the evening of April 9th 1852, did not know that Adam was God the Father, and many of the members of the Church Could Not accept it. It was just too Different from their Traditions. And among these was Apostle Orson Pratt, who in the end became Spokesman for those who refused to believe. Ultimately after President Young's death, Orson Pratt went on a mission with Joseph F. Smith and Converted him to his own personal views, and against the teachings of President Young.

President Young lacked Formal Education and after the turn of the Century it was decided by the church that he also lacked Savvy in matters of Doctrine. Consequently his Doctrinal Revelations regarding Adam being God the Father were set aside and forgotten. Soon after that President Young's Teachings were altogether Denied — it was as though he had never taught them.

In later years, about 10 years after Joseph F. Smith became President, he decided to take that stance as President of the church — Consequently he Eliminated the Adam-God Doctrine from the Temple Ceremony, and threatened Excommunication to those who wouldn't shut their mouths and agree not teach it. He did that during the Priesthood Conference that was held in April of 1912. You know there is the Conference for everybody, and then there is the Conference later on in the same day, when the male members of the Church who hold the Priesthood get together and have their own Conference. And Joseph F. Smith stood up and he told those who were present to shut up about the Adam-God Doctrine and he threatened them — that if they continued to persist in teaching the Doctrine, they would be Excommunicated. Of course, this speech was never published.

Jacob: What is Excommunication?

Fred: Well, that means you wouldn't be communicated with. If your mom and dad decided they weren't going to associate with you, or talk to you anymore, what would that mean to you? That would be Excommunication from your Parents. That was the law which God gave to Ancient Israel, for those who wouldn't be Circumcised. If you were not Circumcised as a child and you refused to be Circumcised later, you were to be Excommunicated from your family and the whole House of Israel. In those days Circumcision was understood to be a Covenant before God, that you would live a Moral Life of Sexual Purity, and you were supposed to be taught to live that way from your childhood. That was the meaning of Circumcision and it was the Token of the Covenant that God made with Abraham — and all Abraham's Posterity were commanded to keep it.

If you're a member of the LDS Church and you are told that if you continue to talk about the Adam-God Doctrine you are going to be Excommunicated — that means that if you persist, you are going to be Shunned. In other words

you will be Forbidden to attend Priesthood Meetings and take the Sacrament and you will be told to take off your Garments and your Priesthood Ordinance Work will be Annulled — After that your friends won't talk to you anymore, because they will be told not to Associate with you — that's Excommunication. When you get cut off from the LDS church, it is Social Suicide — and that is why, especially if your whole Social Life is in the LDS church, which was the case with me before I received the Fullness of the Gospel.

In the case of the members of the LDS Church, in 1912 they were told that if they continued to persist in teaching and talking about the Adam-God Doctrine, they would lose their membership in the Church. Doctrinally speaking, that is equivalent to being Damned and Sent to Hell as an Apostate. There are times when Excommunication is Morally Right and Proper before God. At times it is necessary, because it is not right that Apostates, or Wicked people should have the Power to bring down the Church or the Priesthood, or to Create Dissension or Sow the Seeds of Division in the Church. In that sense Excommunication is kind of like what will happen on Judgment Day, when the Wicked are finally Segregated from the Righteous. Of course, if the Church itself is Apostate, aside from their Influence over men in this world, what they say and do is of no Consequence, at least not in Eternity — and if this is the case, then the Righteous ought to Separate from the church.

In any case, with regard to New Doctrine, on one occasion the Prophet Joseph Smith said that you could learn more by gazing into heaven for 5 minutes than you could learn by reading all the books in the world which have been written on the subject (*TPJS* 324). That this is true has been proven to me in my own personal life. I had a Vision one night as I lay on the floor in the basement of Omnisoft, that taught me more about Heaven than all that I had read in my life before. This dream was not Spectacular, but it Conveyed to my mind Ideas that I had never before thought of — not only that, but it Enlarged my Soul and Enlightened my Mind. No doubt this dream did not take very long for me to experience, probably only a minute or two — yet try as I might over the years that followed, I have not been able to Convey to others through Words, what God then Conveyed to my Mind in only a Moment as it were — and that too Without Words. What this proves is that the Prophet Joseph Smith told the Truth. It is not even possible for one person to Read all the books on Earth that have been written about God and Heaven, much less to digest them — and besides this Joseph was not really a reader anyway — at least not like that. Joseph did not learn what he knew about God and Heaven by reading books — what he did is learn from God through Revelation and by seeing into Heaven — this is something that I know by my own personal experience. And no doubt when

he saw into Heaven he did so for more than 5 minutes — and that is why he could tell the Saints that he knew more than all the World put together about God and Heavenly Things.

Don't ever let anyone tell you that the human Mind can only Learn and Think and Reason or Communicate through Words — because when God truly wishes to Commune with His Children He is not fettered with such things. For the last 25 years, which is how long it has been since I experienced this Communication, I have written about it, and published about it, and spoke about it hundreds, if not thousands of times — Yet in spite of my dedicated effort, which has consumed my whole life ever since — notwithstanding this, I have not been able to Convey to others what God then Conveyed to me in one little Dream. There are some things which you can only get from God, and that is what the Spirit of God and the Gift of the Holy Ghost is all about. In that Dream I saw the Inner Workings of Heaven and the Personal Relationships that exist between Family Members that live in the Celestial Kingdom — and whether it took one minute or five I don't really know. But I do know that I learned more in that moment of time about the Family of Heaven than I had learned in all my life before — And yet my own personal life had been utterly Consumed with learning and teaching about such things for more than Thirteen Years before I had this experience. This Dream or Vision so utterly changed my mind, and my life, that I could not stop talking about what I had learned, and I became so preoccupied with it, that nearly everyone else who was associated with me lost interest in the work and went somewhere else. The reason for this was because the things I was saying was not what they wanted to hear.

Now this one individual in Phoenix, is kind of in the same situation — he wants to get out the shinning rags and shine up the sepulchers of the dead Prophets. Truth be told, he does not really know very much about what the dead Prophets taught — but in any case, at present he is struggling in his faith to be able to receive New Revelation — And this is true in spite of the fact that the new revelation adds depth to that which he has already learned.

We need to understand that Revelation is kind of like a River. Now what good is a River that only runs Once in a While? Let me tell you about a place like that. Benjamin F. Johnson writes about one in his history. He went down and settled this place and there was this beautiful stream that ran through the valley. So, he brought his whole family down to settle this valley. And of course, they needed the water for their homes, to drink, to water their crops, and everything else. But, the stream dried up, and as he later learned, it only flowed in the Spring. They had built their homes and planted orchards and did all kinds of improvements, but there was no water to sustain them when the weather got hot, consequently they had to leave.

You know, we need to understand what truly matters. The Adam-God Doctrine is very Wonderful and Important. It's like the Knowledge of Jesus Christ. Where are we without that? Yet, as Paul said, though you have everything else, if you have not Charity, then are you nothing.

There is a way that people live together in Heaven. However, insignificant that may appear in our minds today, it is the single Qualifying Essentiality for those who wish to live in the Highest Degree of Glory in the Celestial Kingdom. It is a concept that you first need to understand — and then you need to learn how to live in it, because it connects Heaven and Earth together, and it is this Principle which Connects us to God and Jesus Christ.

Joseph Smith, when he taught this "Principle" (It was revealed to him in the Kirtland Temple by Elijah) — when he taught it, he called it "the Principle." People in our day, especially Fundamentalists, think that Joseph Smith was talking about Plural Marriage when he spoke of "the Principle". But actually, there was a "Principle" that was Associated with Plural Marriage and Adoption and Family Covenants in general, and that is what he talked about the most. But people around him did not understand what he was doing or talking about.

Section Thirty — Part Two

— America — A Modern Sodom —

You know there are a lot of things that are out of our control — Satan has been Unleashed and he has been running Wild in our world. Altogether too many people have given up their Faith in God and now the world of mankind is about to Reap the Whirlwind. Inasmuch as the people have become Wicked, He is going to Abandon them to Satan, just as He did in the Days of Noah. I do not mean to say that everyone has forsaken the Lord — but the Doctrine and Covenants speaks of the Judgments that are coming upon the Wicked of this Generation and it states that:

there shall be men standing in that generation, that shall not pass until they shall see an **Overflowing Scourge**; for a desolating sickness **Shall Cover The Land**. *But my disciples shall stand in holy places, and shall not be moved;* but **Among the Wicked**, men shall lift up their voices and **Curse God and Die**. (D&C 45:30–32)

As the above passage indicates, there are and will be those on Earth who Love the Lord, but by and large the world of Mankind has turned away from God and because of this they are Ripe for Destruction. I do not here refer to the burning. As indicated above, according to Prophecy, there are other Destructions that await this generation before the Great and Final day of Burning. The reason

that God will allow these Destructions to come upon man-kind is because they have turned away from the Lord Jesus Christ and his Law, and because of this the world of man has become Rotten with Corruption.

At the time when our Country began most Americans were Christians. Not withstanding their many Stumbling Blocks, they did believe in Jesus and many of them came to America in search of Religious Freedom. But today, inasmuch as most of the present generation has been Taught and Educated in the State School System — for this reason Millions of Americans are Apathetic, and in matters of Faith they lean in the direction of Agnosticism and Atheism. By the time children come out of school they have been taught so many Lies, that they don't even know how to Question things or how to think. When Parents abdicate their Personal Responsibility, and turn the Minds of Innocent Children over to a Godless State, they are in essence turning their children over to be Tutored by the Kingdom of Satan. President John Taylor once said that any Parent that would do such a thing would never see the inside of the Celestial Kingdom.

Notwithstanding the fact that America has always been Predominantly Christian, for some reason discussion of God and Jesus Christ and Moral Right and Wrong have been outlawed in Public Schools — And this too, while at the same time, the Minds of small children have been Corrupted by being taught the Religion of Atheism in the name of "science". The Public School System has been used by Satan to Indoctrinate Innocent Children — to Immerse them into a world of Drugs, Immorality and Materialism — and to BrainWash their Minds into believing Lies about the Real World and Universe that we live in. Much of this they have done in the name of so called "science" — a good example of which is the Atheistic Dogma of Organic Evolution. How Clever! False Labels have always been Real Big with Satan. It is through Lies, and the Corrupt Influence of Evil Governments that Satan has succeeded in Destroying the Hope and Faith of Billions of Children around the world. Because of the Influence of Public Schools, together with the Vile Entertainment Industry and the many other Vices which are everywhere present in the United States — because of these things young people are being Culturally Brainwashed with many Ugly and Debasing Dogmas — And American Culture has become a world which is thoroughly Entrenched in Drugs, OutRight Whoredom, Homosexuality, Abortion and Materialism.

"Give me the Children" — isn't that what Hitler said! Well it is what the American Government has also said — and not only have they said it, but they have done it. They have taken the Minds and Hearts of the children away from Parents and their Family and they have done it through the Public School System. Not only so, but the Truth be told, according to "law", as it has now been Passed and Enacted by Legislatures throughout the United States, Parents

in America are no longer the Legal Guardians of their own Children. That right has now been Secretly Legislated Away from Parents and given to the States, who have passed the Right to the Public Schools.

How about it Parents — do you recall the day when you went down to the polls and voted away your God Given Right and Responsibility to be the Legal Guardian and Protector of your own Flesh and Blood! Do you remember consenting to pass your Parental Rights and Responsibilities into the hands of what at best can only be described as the Cold Tit of State! Personally I don't remember the day when I consented to give up my Parental Rights and Responsibilities, but I have been credibly informed that the Law of which I speak was passed decades after I had become a Parent.

In keeping with Divine Law Parents together with their Children Constitute a Family — and this Fundamental Social Unit was Established and Ordained by God, and is Sanctified by God, and the state and federal government do not and should not enter into that Equation. That this is so is self-evident from the fact that God did not give children to the state — On the contrary, God has Entrusted Children to their Parents, which constitute a Family, wherein Natural Love and Caring for One Another Inherently Exists. In giving children to their Parents, God has made all Parents Responsible for the Welfare of their Children — and on Judgment Day they will be Required to give Answer for that Sacred Trust. It will be just as Jesus stated in the Parable of the Talents. On the day of Judgment Children will be Equated as Talents, and Irresponsible Parents will have those Talents with which they were Entrusted taken from them, and given to another who will bring forth the Fruit thereof.

In the eyes of God, when the state takes children away from their Parents, they have Committed the Criminal act of Kidnapping, And according to the Law of God, as written in the Old Testament, Kidnapping is a Capital Offence which Demands the Sentence of Death to All Parties Involved. Not only so but the New Testament Concurs with this Old Testament Judgment.

The real essence of what is going on in America today is State Sponsored Kidnapping for a Federal Ransom. The only difference is that in this case, the Idea is to Keep the Children after the Federal Ransom has been Paid, and to maintain Possession of the Child until they become of age. The reason for this is because the Kidnapped Child becomes an Annual Cash Cow to the State, as long as it remains in State Custody.

For every Ten Children that the State Kidnaps, there is as much as One Million Dollars that the State can Collect Annually from the Federal Government. This money filters down through State Bureaucratic Agencies such as the Child Protective Services, the Foster Care System, the Medical System, the Educational System, the Legal System, and etc — all of whom stand to Gain Financially by

Not Allowing the Children to Return to their Parents. In other words, children who are Taken from their Parents by the State are i*n Very Deed* Kidnapped!!!

Any supposed interest which the state manifests in a child is mere Pretense, and ought to be viewed in its Actual Perspective — namely Money and the Power of Control — and that too, without Real Love or Interest in the Welfare of the Child. The Truth be Told, according to National Statistics, as of ten years ago, on average Child Abuse was 85% higher in Foster Homes than in Natural homes and no doubt it is much higher today. So even in the case of Parents who are abusive, when a Child is taken from its Parents and placed into a Foster Home, the Odds are that the Child is going from the Frying Pan into the Fire.

On top of this, most states put Foster Care Children on Psychiatric Drugs. They do this to drug a child out so that they are less of a problem. I mean after all, most children do get upset when they are Kidnapped! Unfortunately, once a child is started on Psychiatric Drugs, the Odds are that even after the Initial Shock of being Torn from its Parents wears off, they will continue to be Medicated, as Drug Companies have a way of Crawling into bed with Politicians. The reason for this is because a state Account can amount to Hundreds of Millions of Dollars — Consequently there is plenty of Money to go around for Bribes.

The draw back to Psychiatric Drugs, is that most likely a child who is so treated will become Incapacitated and Incompetent as an Adult — consequently their lives are Ruined — but then why should the state care about that — after all the children do not really belong to them! Once Children are taken from their Parents, they become a Cog in a Bureaucracy and a Meal Ticket to all State Agents who are Hired to Care for them, and for this reason, where it concerns what is Best for Children, the Judgment of State Workers, or those who are on their Payroll, CanNot be TrusTed.

The Truth be told, children are far better off in an Orphanage than they are in the hands of the state. Bearing this in mind, we need to remember that even though Parents are less than Perfect, they are nonetheless the best thing that children have going for them.

The founding fathers expressed great fears about Government and Warned the future of their concerns. As George Washington put it: "Like Fire, Government is a Dangerous Servant and a Fearful Master". The founding Fathers knew that Government needed to be Watched and Kept on a Short Chain, and it was for this reason that they Yoked the Government with the Constitution. Now how can we trust our children with the Responsibility of being the future Watchdogs of Government, when they have been Educated by the Enemy and Brainwashed in a Government Sponsored and Government Owned Public School System.

Again as Jesus said "Ye shall know them by their Works and by their Fruits ye may understand them" — and in keeping with this, the Works of the federal and

state government prove their utter UnWorthiness to have Legal Power over Children. The fact that the state and federal governments lack real Love and Concern for the Welfare of children, is Demonstrated by the Laws which they have Passed and the Programs which they have Funded through Tax Payers Money, whereby more than a million children are, in the most Literal Sense, being Slaughtered each and every year in AmericA. Every day of the week Genocide to the tune of thousands is being Committed upon Children in the United States.

Morality has reached such an all time Low, that there is an *Annual World Wide Average* of 46 million Abortions that occur every year. What this means is that on average, every father and mother on earth will have one of their children aborted at some point of time during their life. Of course there are Millions of Parents who would never do such a thing. The reason that this works out so well with statistics is because some women have Two and some times even more Abortions.

In any case, of the some odd 46 Million Abortions that occur annually in the world, on average, there are about 1.37 Million that occur every year in the United States. In other words, on average every year the American Nation Aborts about One Million Three Hundred and Seventy Thousand of its own babies. In fact, Abortion has become so Pervasive, that it is the most commonly practiced Surgical Procedure in the United States. If you divide it up evenly among the 50 states, there would be Twenty Seven Thousand, Four Hundred babies being aborted each and every year, in each of the Fifty States.

This number is really hard to fathom, so lets break it down into a number that we can think about, or something that we can fit into our brains in a meaningful way. Lets suppose that each of the 50 states in the Union has 27 High Schools and that there are One Thousand and Fourteen Students in each and every one of these 27 High Schools, with a Total of One Thousand Three Hundred and Fifty High Schools throughout the Fifty States.

Again lets suppose that there is an Army of Mass Murderers composed of Highly Trained Mercenaries, and these Mercenaries do their killings with Knives — And they have Contracted with the Government to Visit all these different High Schools throughout the United States, once every year, and to Mass Murder all the Students in all of the One Thousand Three Hundred and Fifty different High Schools. Now these Mercenaries are on the Payroll of the United States Government, and some are on the Payroll of State Governments, but in either case, all of them are Licensed by the Government for the Killings they do, and they are Paid a Price for each and every Killing.

Now in order for these highly trained Mercenaries to do what they have Contracted to do, they have to work each and every day of the year, which amounts to 365 days. What this means is that they never get a day off. For one hundred and ten days out of every year, they have to visit 3 different

High Schools every day — but for the other Two Hundred and Fifty Five days of the year, they must visit 4 High Schools every day.

Each and every time they visit one of these High Schools, they herd all of the One Thousand and Fourteen Students into the Gymnasium, after which they pull out their knives, and commence their Work of Mass Murder, by Cutting the Throats of all the Students just as fast as they can. They must hurry, because they have 3 or 4 High Schools to Visit each and every day, which is what they must do in order to Fulfil their Quota. The Contract never ends, so they never really get through with their Work of Destruction, because every time One Year Ends, a New Year Begins, when their Contract is Renewed — Consequently their Work of Murder and Mass Destruction Goes On Forever. Now however bad this sounds, we need to Remember that this is only a small part of the Picture. Indeed this only Portrays the Picture of things as they Exist in the United States. In order to get the World Picture we need to add an additional Forty Five Thousand High Schools to the Hit List. Altogether, there are so many Abortions being done Annually world wide, that the Numbers Tally up to nearly One Billion Babies being Aborted every Twenty Years, or Three Billion Abortions being done every Sixty years. Sixty years constitutes a whole Generation of man, and 3 Billion constituted the Whole Population of the Human Race on Earth during the 1960s. This doesn't say anything about such organizations as the Government Sponsored, "Zero Population Growth", which visits Elementary Schools in order to teach children to Equate the Value of Human Life with the amount of "Garbage" they say the average person produces in one lifetime in Babylon. Not only so, but these government paid teachers also teach children that it would be best for them not to have any children at all, but if they must, at most they should have only one.

In view of these facts, it is Obvious that Genocide is being committed upon the UnBorn Children of the World. All of which brings us to the question of what Kind of Government would Encourage, Legalize and Licence Mass Murderers to Slaughter the UnBorn Children of its' own Nation. Certainly a Government that Loved and Cared for its Own People would never do such a thing — and To be sure "One Nation Under God" would never do it!

Let us Remember what Jesus Said: Ye shall know them by their Works — and by their Fruits ye may Understand them". So again, what kind of Government would Commit Genocide upon the Children of its own People. Obviously only an Evil Government which was being Driven by Satan would do such a thing!

It all goes back to the beginning — to what it says in the Bible in the Book of Genesis, where it was foretold that there would be Enmity between the Woman Eve and the Serpent, and between the Seed of Eve and the Seed of the Serpent. That *Animosity* commenced with the Fall of Man and continued with the Murder of Abel — and it continues to day with the Murder of the UnBorn.

The story as related above is actually happening every day of the year in the United States of America. The only difference is that, rather than being done publicly in a High School and to High School Students — it is actually being done to the UnBorn, in the privacy of a Doctors' Office, or an Abortion Clinic or Hospital.

You know UnBorN BaBieS CaN and DO Experience the PaiN and TerRoR of AborTioN — I mean doctors are not nice in their MeTHODS — they don't administer PaiN MeDiCaTioN to the BaBY before they begin CuTTiNG It Up. But what makes it EASieR and more ComFORTaBLE for the DocToR, is that UnBorN ChilDreN Don'T have a VOICE, so they CaNNoT CrY OuT! Nevertheless, we can be sure that they DO HavE FeeLinGs, and that they DO experience PaiN when the doctor begins to slowly BURN their SkiN OFF their bodies with SaLT WaTeR, or to CuT Up their BodY with a KnifE while they are yet in the InNeR SancTuM of their mothers' WomB. Again notwithstanding the Legal Definitions which have been LeGisLaTeD into LaW, ReGarDinG the NonEntitY Status of an UnBorN Child — all of which became necessary in order to LeGaLize AboRTioN — But notwithstanding all this, we can be sure that the BiOloGisT tells us the **TRUTH** when he AFFIRMS that EVERY FeTus is ALIVE from the MOMENT of ConCeption. Who does not know that AboRTioN is WronG — *only those who do not want to know* — TheY are the OnlY OneS WhO DO NoT KnoW that AboRTioN is WronG! You know it is one thing for a SOCIALLY ConDiTioNeD and MisLeD InDiViDuaL to do such a thing — But it is EnTirely AnoTHER MaTTeR when it is LeGaLizeD, EnCouRaGeD, Sponsored and PaiD for by GoVernMenT — for then it becomes a NaTionaL SiN, to be AnSWERED upon the HEAD of the BODY PoLiTiC, as well as upon the HEADS of ALL THOSE WHO CONSENT To IT, and upon the NaTioN as a WHOLE.

According to statistics, women identifying themselves as Protestants obtain 37.7% of all Abortions done in the United States — Catholic women account for 31.3% — Born-again/Evangelical women account for 18% — Jewish women account for 1.3%, and Women with no religious affiliation at all account for 23.7%. As far as Popular Religions are concerned, Mormons obtain the lowest number of Abortions per capita, and Jewish women obtain the highest.

There is a new kind of Abortion being done in America today. It is not as common as other methods, but it is being practiced. This new system is more dangerous to the mothers, but doctors don't tell this to their patients. In this operation doctors encourage mothers to keep their babies until the LaST TriMesTER, when the BaBY is delivered in PERFECT HEALTH feet first. But before the BaBY's head comes out, they KILL IT by SucKinG out its' BRAINS. After this the head is removed from the mother, when the babies body is **SOLD** for the **GOING PRICE** on the **MARKET** as a **PERFECT BABY BODY**, MINUS ITS' BRAINS.

In the case of other Abortions which are done in the Womb without Chemicals — the babies body is cut up piece meal — arms, legs, torso, head, eyes, hands, or what have you, according to what is needed. All of this work is preordered and sold for **Profit** at the **Going Price** in the Market Place. First the order is placed, and after that the Body Parts are **Harvested**.

How must God View this! Shall we talk about fathers and mothers who chose to have their children aborted? Let us settle with a statement which was made by a Prophet of God. President John Taylor said that he would sooner take a Pig by the Nose than a Woman by the hand who had committed such an Act. What does all this say for Doctors or Nurses, or other hospital Workers who are Accessory to Abortions that are performed every day in Hospitals or Abortion Clinics all over America! By the Law of God, each and every Doctor that has performed an Abortion, and every Nurse or Hospital Worker who is accessory thereto, has shed Innocent Blood, which will Qualify them as Murderers on the Day of Judgment. Do you think that these Murderers will stand before God on Judgment Day and tell Him that they had no choice — that it was their Job and they had to do it in order to make a living!

Again what does all this say for a Country that makes use of its Tax Money to Pay for such Abominations? When does a Nation become Responsible and Accountable before God for its acts of Wickedness! The answers to these questions are Written in Blood throughout History. Not only so, but they are also Written in Sacred Scripture, in the Bible and Book of Mormon. There is in fact, a great deal written in the Book of Mormon, which foretells what will happen to America, after she turns against Jesus Christ and his Law.

Unfortunately Abortion is not the only Wicked and Abominable Practice which is done by Americans and their Government — on the contrary Abortion is but the tip of the Proverbial Iceberg. Of necessity, Abortion is one of those Public things which is out there for all to see — but their are also many other Abominable Acts and Practices, which have been done, both in Secret and Public in the United States of America.

In every way, America today is a Modern Sodom and Gomorrah. And just as God warned Lot and told him to get himself and family out of Sodom — Just so God has also Warned us to leave, and to Get out of America, lest we Partake of her Sins and be Destroyed with the Wicked.

More than a hundred years ago America Committed Genocide upon about 50 Million Native Americans, and what comes around goes around — this is Divine Justice — and now in fulfilment to God's Law, Genocide will be Committed upon America.

Section Thirty — Part Three

— The Kingdom of the Anti-Christ in America —

America is not really "One nation under God". And Now, when they say the Pledge of Allegiance and they put it on TV, they leave off the part that says "One Nation Under God". I have seen this several times of late. Today it is not Politically Correct to say that America is "One Nation Under God". Of course in view of what America has become, it is Utter Blasphemy and Hypocrisy even to say such a thing. As a whole, the Government of the United States has no more in common with God than the Devil himself. This is what the Book of Mormon Prophecies would happen to America if they turned away from Jesus Christ, and they have done it.

Debra: They have got these new dollar coins they have made, and they have the faces of the Presidents on them, and supposedly about 500 of them didn't have "In God We Trust" put on them.

Fred: Where did you learn this?

Debra: It was in the newspaper at school.

Fred: Well, we know what is coming — America doesn't trust in God any more — she trusts in the Dragon. Belief in God is no longer Politically Correct in America!

The Protestants in the United States thought it was great when they succeeded in using Polygamy and the Clamor which they made of it, to outlaw the Mormon Religion. But in the end the Legal Precedent which they then established, will turn around and bite them in the ass — because before you know it their religion will be outlawed as well.

The children of the Anti-Christ are gaining more and more Influence and Power over the Minds of the American people. Inasmuch as they Control their Money, they already have Total Control over their Government — and when the time is Right they will have Christianity Outlawed, just the same as they did in Russia — and after that, they will put Christians to death, just as it says they would do in the Book of the Revelation of John. Ignorant Americans want to call the families of the International Banker Jews our Friends. But the fact of the matter is, the International Banker Jews really don't like Christians. It is a fact that it was Jewish Money that financed the Bolshevik Revolution, and when they did they Killed Fifty Million Christians. Whether Americans know it or not, Satan is at the Helm and he is driving the Runaway Train of the American Government — and just so surely as he is, he will drive it straight into the Bowels of Hell.

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— The Only Prayer —
The
American Nation Ever Had
To Be
— One Nation Under God —
Was To Accept
The Restored Church
of
Jesus Christ of Latter Day Saints

The only Prayer the United States ever had of being "One Nation Under God" was the Restored Church of Jesus Christ — but once the American Government Destroyed it, their Doom was Sealed. Even before the Restoration the Anti-Christ already had his Hooks Firmly Set into the American Nation, and the only possibility of being freed therefrom was God and the Union of His Priesthood. But in keeping with the trend of the past — just as the Jews Crucified their Messiah, so also did the Gentiles Murder their Prophet.

Joseph Smith was running for office as President of the United States, when in fear of his ultimate success, those Empowered in the upper Echelon of National Masonry decided to have him Murdered. On the day that he died, the only hope the American people ever had of becoming "One Nation Under God" died with him!

— Divide and Then Conquer —

In the beginning it was not intended that America should be a Democracy, but rather a Republic. In keeping with this, neither was it intended that our nation would divide into a Two Party System. The Two Party System was a Virus which Satan injected into the American Body Politic after it had already commenced. Divide and then Conquer — that's how Satan Works.

Once the Two Party System was established, all Satan had to do was Infiltrate and take over Both Parties. After that, distracted Americans would sit on the Sidelines and watch the Theatrics, while the Servants of Satan Orchestrate a Show by Sleight of Hand. The reality of this is that in the end the control of Government is in the hands of Evil Designing men — namely the families of the International Banker Jews, who are the Children of the Anti-Christ.

As the International Jewish Bankers have expressed it, a Democracy is the easiest form of Government to Infiltrate and Corrupt. Inasmuch as it has no

Aristocracy with a sense of Pride or Ownership, in the end Politics boils down to the Lowest Common Denominator — namely Money and Greed for Profit. Since everyone in Office has literally Kissed the Ring of Power, Every One and Every Principle can be Bought or Sold for a Price. And in the event a Politician Forgets his Benefactor, as did John F. Kennedy, he can always be Assassinated, and no one will be the Wiser. Big money owns the Press and Media, consequently the Mind of the Public is easily Manipulated.

— Secret Combinations Existed in America From the Beginning —

We need to understand that Satan is a Deceptive and Tricky little Bastard, and that he works his Servants Overtime in order to ensure his Success. Even in the days of the Prophet Joseph Smith, Satan had Control of the American Nation. Even then he had already taken Control of the Body Politic through Secret Combinations. The Masons had been manipulating the American Political System since the country began. Most of the founding fathers were Masons and utilized the Masonic Brotherhood and its covert practices to Shield themselves from the Wrath of the King. However it was not long before they were infiltrated by double agents from the Synagogue of Satan.

— The Synagogue of Satan —

The Synagogue of Satan are the Vagabond Jews or Canaanite Jews. By Profession they believe in Yahweh and the Old Testament, but in practice they are Baal Worshipers or Satanists.

In order to understand Jewry you need to know that originally they believed that Yahweh was their Messiah, and that one day he would Incarnate again on Earth in the Flesh and break off the yoke of foreign Tyranny. However, when their Messiah finally appeared, much to their astonishment, he bore another message — and for this reason they failed to recognize him for who he was — consequently they Crucified him. Afterwards some Repented and became Christians, but most did not. In the end those that refused to accept the Christ Justified what they had done by Slandering his character. Ultimately their

Slander ended up being Written and Recorded in the Talmud where all future generations of Jews would, as they supposed, learn The Real Truth about Jesus. According to UnEdited Versions of the Talmud, Jesus or Yehoshuah was a Freak and a Bastard and his mother was a Whore. The Talmud also goes on to say that the Worship of the False Prophet Jesus Christ is Idolatry and that Idolatry is Punishable by Death. In keeping with this, it also says that Jesus was "a Blasphemer", and that those who believe in him are "Blasphemers", which again is another Capital Crime worthy of Death. This is what Jews are taught by their Rabbis. Again in keeping with all this, if the Jews were to institute the "Noahide" Laws as written in the Talmud, where they Originated, and if they were given power to enforce them from the Jewish perspective, they would thereby be legally empowered to put Christians to death for Blasphemy and Idolatry. In fact this is precisely what the New Testament Prophesies would occur in the latter days. (Rev 6:8–11; Dan 6:21–22; D&C 103:27–28)

Of course it goes without saying that it is a touchy business to teach such things about Jesus in a nation which is Predominantly Christian. Consequently printings of the Talmud are Edited where it concerns Jesus and Gentiles. Nevertheless the old materials are still available if you dig deep enough. In fact the Jews have printed them in a special Hebrew edition which gentiles are unlikely to read. Understanding these things, and how far they go, and how far they went, helps to understand what the Apostle John wrote about the Jews and the Anti-Christ two thousand years ago:

Little Children, it is the last time: and as ye have heard that [the] Anti-Christ shall come, [and] even now are there many Anti-Christs; . . . . . No Lie is Of the Truth. Who is a Liar but he that Denieth that Jesus Is The Christ? He is Anti-Christ, that Denieth the Father and the Son. Whosoever Denieth the Son, the same Acknowledgeth Not the Father: but he that Acknowledgeth the Son Acknowledgeth the Father also. (1 John 2:1–6, 12–29; see also 1st John 4:1–3)

Because of the rejection of Christ their Messiah the Jews were Cursed by God with that same Curse that was put upon Cain. In other words they were cursed to become Vagabonds and Devils, And in accordance with the testimony of Christ, even as of his day, there were those among the Jews that were the Children of the Anti-Christ. It is these that Jesus referred to in his Teachings and Parables, when he spoke of "Tares", "Vipers", "Serpents", "Jackals in sheep's clothing", "Whited Sepulchres" and "Money Changers".

These are the Jews that Jesus spoke of when he said:

Fill ye up then the measure of your fathers. Ye **Serpents**, ye **Generation of Vipers**, *how can ye escape the damnation of hell?* Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: *That upon you may come* **all the righteous blood shed *upon the Earth, from* the Blood of**

Righteous *Abel unto the Blood of Zacharias* son of Barachias, whom ye slew between the temple and the altar. (Matt 23:32–35)

The Apostle John also spoke of these same Vagabond Jews when he alluded to "the Synagogue of Satan" in his book of Revelations. (Rev 2:9; 3:9)

A study will reveal that not only does the New Testament speak harshly of these Vipers and Snakes, but so also does the Old Testament. Indeed the Curse of Yahweh, as Pronounced by the Prophets upon the Canaanite Jews, is a common occurrence in the Old Testament. Consider the following Prophecy from Jeremiah:

Yahweh shewed me, and, behold, ***two baskets of figs*** *were set* **Before the Temple of Yahweh**, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. *One basket had* ***very good figs,*** even like the figs that are first ripe: and the other basket had ***very naughty figs,*** *which could not be eaten,* ***They Were So Bad.***

Then said Yahweh unto me, What seest thou, Jeremiah? And I said, *Figs;* ***the good figs, Very Good; and the Evil, Very Evil, that cannot be eaten,*** **They Are So Evil**.

Again the word of Yahweh came unto me, saying, Thus saith Yahweh, the God of Israel; ***Like these good figs,*** *so will I acknowledge them that are carried away captive of Judah,* whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them ***for good,*** and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. *And I will give them* ***an heart to know me,*** *that I am Yahweh: and they shall be* **My People,** *and* **I will be their God***: for they shall return unto me with their whole heart.*

And as the **Evil Figs**, *which cannot be eaten,* **They Are So Evil***; surely thus saith Yahweh, So will I give* Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: And I will deliver them to be removed into ***all the kingdoms of the earth*** **For Their Hurt** *[i.e. the hurt of the Kingdoms of the Gentiles], to be a reproach and a proverb, a taunt* **and A Curse**, *in* ***all places whither I shall drive them.*** And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

* * * * * *

Know that thus saith Yahweh of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; T*hus saith Yahweh of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like Vile Figs, that cannot be eaten,* ***They Are So Evil.*** And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them *to be removed to* ***All The Kingdoms Of The Earth, To Be A Curse, and an astonishment, and an hissing, and a reproach, Among All The Nations Whither I Have Driven Them:*** *Because* ***they have not hearkened to my words,*** *saith Yahweh,* which I sent unto them by my Servants the Prophets, rising up early and sending them; but ye would not hear, saith Yahweh. (Jeremiah 24:1–10; 29:16–19)

It is evident from this Old Testament Prophecy — and not only from Old Testament Prophecy, but also from History, that the families of the International Banker Jews constitute the literal fulfilment of the above Curse. You might suppose that over the Millennia they would Repent, but according to another Prophecy in Jeremiah, they will not Repent. Again, consider the following:

Thus saith Yahweh God of Israel . . . . . *Judah shall be carried away captive all of it, it shall be wholly carried away captive.* . . . . . And if thou say in thine heart, Wherefore come these things upon me? ***For the greatness of thine iniquity*** . . . . ***Can the Ethiopian Change his Skin, or the Leopard his Spots? [if so] then may ye also do Good, that are Accustomed to do Evil.*** *Therefore will I* ***Scatter Them as the stubble that passeth away by the wind of the wilderness.*** *This is* ***Thy Lot, the Portion of thy Measures from Me, saith Yahweh*** (Jeremiah 13:12, 19–25)

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The Manipulation of Government by the Masons —

But back to our theme, as things were practiced by the Powers that be in the American Government, whenever a new territory opened up the Masons would send out members to start a new lodge — the officers of which would immediately become involved in local politics. Ultimately Masons who had Political Connections in Washington would become major principles in establishing the two political parties in the new territory. Once this was accomplished, they would begin to manipulate the Political Process, by means of which they would Cease and Maintain Control of the new Territory or State.

In fact, the Territory of Missouri had gone through this process long before it became a state. What this means is that years before the Prophet Joseph Smith received the Revelation that the State of Missouri was to become the new Zion — long before this, the state of Missouri was already under the Political Control of Masonry.

Normally the Masons would not interfere with families, groups or churches that chose to settle on "their turf". On the contrary, it was their practice to use and manipulate their presence to their own end. However in the case of the Mormons it was different, because they stuck together at the Polls and voted as a Political Block. What this meant was that even though they were a Minority, the Mormons could Control the Political Process and the Elections. In other words, the Methods and Tools which the Masons made use of to Control and Dominate Politics, *could not work* where there was a Large Mormon Community. Hence the Mormon Presence in Missouri threatened

the already established Masonic Power Structure, by undermining the System through which they Manipulated and Controlled the Democratic Process.

Initially the Mormon problem only existed in Jackson County. Already there was more than a thousand settlers, but on top of this there was a regular influx of new Immigrants constantly arriving. The Masons were faced with a Crisis — either they must Relinquish Political Control of Jackson County, or they must Drive the Mormons out. In the end they chose the latter course. Consequently they began to use their influence to raise mobs in order to Drive the Mormon people from their homes. Considering the natural Prejudice which already existed over Religion, Slavery and other Issues, this was easy for them to do — Especially when the Mobbing was Supported and Encouraged by the State Government, with the Tempting offer that the Booty and Plunder would become the Prize and Reward of those who were Bold enough to join the Mob.

As it turns out Lilburn W. Boggs, who was already the Lieutenant Governor of the State, was one of the Mobbers. The reward which he would receive from the Masons, for the role that he played in driving the Mormons out of Jackson County, was that he would be Elected Governor of the State in the next Election, at which time he would have the privilege of finishing the job which he had been commissioned to do in Jackson County — Namely to forcefully Evict thousands of Mormons from the state under Penalty of Death, through issuing what became known as the "Mormon Extermination Order". The day will come when it will be known that Boggs was a Mason, and that he acted under a Masonic Directive when he drove the Mormons from Missouri.

After his Election the Prophet wrote Boggs a letter pleading that as Governor, he would send state troops to quell the Mob and defend the Mormon people in their Constitutional Rights. Boggs responded by writing an inflammatory letter, wherein he accused the Prophet of being an Unmanly Coward and told him to stand up like a man and go out and Fight His Own Battles — and not come crying to him, begging the State to do for the Mormon people what they ought to do for themselves. Adding to this, the Masons inserted a Plant in the Mormon Community in the person of Samson Arvard. His purpose was to lead the Mormon people forth into the Battle Offensive, that they might all the better be Accused.

The name Samson comes from the Biblical Hero whose name was Samson. As the Bible tells us, Samson was a Danite (Judges 13:2) and Danites were the Scrappers and Fighters in Ancient Israel — they were the Adders in the Path. (Gen 49:17) So Samson Avard's mission was to get the Mormons into the mindset of Self Defense — to fight back — enough of this turning of the cheek stuff — you only have two cheeks, and after that, Patience and Forbearance Cease to be a Virtue. Between Boggs' letter to Joseph and Samson Avard's influence

with the Danites, for the first time the Mormons were on the Offensive. This was what Boggs had been waiting for, and after it happened he Issued the Mormon Extermination Order.

— The Prophet's Experience with Masonry in Illinois —

It is interesting that no sooner was the Prophet allowed to escape — and no sooner had he crossed the river into Illinois, but what he met Judge James Adams. James Adams had joined the Church in 1836, but aside from this he was also a Lawyer and a Prominent citizen of Illinois. He had moved from Oswege, New York to Springfield, Illinois in 1821 and was elected Justice of the peace in 1823 and probate judge in 1841. He was a Master Mason in 1839 and became Deputy Grand Master of the Second Grand Lodge of Illinois in 1842. On this count it is significant that Adams became one of the founding members of the Holy Order on the day the Prophet Organized it on the 4th of May 1842.

When the Prophet crossed the River, from Missouri into Illinois he, together with his family and people were in Desperate Circumstances. In response to this, Judge Adams gave the Prophet much needed money — and not only Money, but also advice. Adams became a Friend to the Prophet from the first day of their meeting — for all of which, at the time of his death, he ended up with enemies from among the members of his own fraternity.

Adams explained to the Prophet the Masonic Connection to the Problems which the Saints had experienced in Missouri. Not only so, but he also advised the Prophet, that if he and the Elders of the Church were to Join Masonry, that in keeping with the Oath and Pledge of their Brotherhood, the whole of the Masonic Fraternity would become their Sworn Allies and Friends — and that they would be Duty Bound to use their influence to Protect the Saints in their Constitutional Rights. Notwithstanding Adam's assurance and good intentions, in the end, the Prophet would refer to him as the man who had endeavored to steady the Ark.

In Consideration of the Desperate Plight of the Church, it is no surprise that the Prophet reached out to take the hand of fellowship which was extended to him from the Masons, via the person of James Adams. As a consequence the Prophet joined Masonry — and not only himself, but at his directive hundreds of Elders in the Church did the same.

Initially the Masons were Elated. They thought that they had harnessed the Mormon Engine and its Priesthood, however as the future would Prove,

in this matter they were Mistaken. Indeed, the Prophet had his own Ulterior Motives in Joining the Fraternity, and this did not include being used as a Tool to fulfill the Political Ambitions of the Masons. On the Contrary, it was the Prophet's intent that through joining Masonry, he would secure to himself and his people their Constitutional Rights — and on this count, for a time he did indeed Succeed.

From out of nowhere, as it were, a 33rd Degree Mason came forward, who by every appearance seemed more than Eager to be of Service to the Prophet and his people. Only two years before, this individual had come from Ohio — yet this notwithstanding, he had such Wonderful Influence over the State of Illinois, that he succeeded in getting the Mormon Bills passed through the Legislature without a hitch. Among these was the Charter for the City of Nauvoo, and the Nauvoo Legion.

Through the Nauvoo Legion the Saints would be assured the right of Self-Defense — And through the Powers which were Granted via the Nauvoo City Charter, they were given the right to establish their own Court System, rather than being under the necessity of going to their enemies to remedy difficulties at Law. They also had the right to hire Police to keep Order in the city, and to Protect the Saints from Mobsters and other Enemies from without.

This 33rd Degree Mason who was so successful in passing the Mormon Bills through the Legislature, was none other than John C. Bennett. To say the least, the Prophet appreciated Bennett's services and rewarded him well for his labors. Among other things, Bennett was Elected as the first Mayor of Nauvoo. He was made Major General of the Nauvoo Legion, and last but not least, he was elevated by the Prophet to the status of an Assistant President of the Church — an office which was not set forth in the Revelations of the Prophet. Yet notwithstanding all the influence and office with which the Prophet lavished Bennett, it is most significant that in May of 1842, when the Prophet established the Holy Order at Nauvoo, for some reason he elected not to include Bennett as one of its founding members. This is significant because each and every one of the 10 men that the Prophet did select were members of the Masonic Fraternity — yet as already stated, for some reason the Prophet chose not to include Bennett in this company.

From the day of its beginning the Prophet's Masonic Lodge began to grow by leaps and bounds, all of which made Gentile Masons green with envy — that the Prophet should be given such Power and Influence! But then, if they did not already know, they would soon learn that Power and Influence was something which the Prophet already enjoyed among his own people. In all, as of 1842, there were about 200 Masons in Illinois. But within 2 years after the Mormon Lodges began, there were 600 Mormon Elders that had been initiated into the fraternity. Jealousy and resentment inspired Gentile

Masons to require the Prophet to divide up his Lodge and to appoint other men at the head of the other Lodges. However, much to their Consternation, as they soon discovered, their problem was not yet resolved, for the Elders of the Church were "Joseph's boys" and they were loyal to him and would follow his directive no matter what Lodge they were in.

In the end, the only remedy for the Gentile Masons was for them to disallow the charters for the Mormon Lodges and to suspend their right to meet. However as they soon learned, this did not solve the problem either, for the Prophet had already established the Holy Order, into which ultimately 1000s upon 1000s of Elders would be Anointed and Endowed into the Mormon Family Kingdom. After establishing the Holy Order the Prophet went on to establish the Council of Fifty, the great Majority of the members of which were also Masons. Not only so but the Holy Order and Council of Fifty had many Similarities to Masonic Rituals. Yet on both counts, these Organizations were Organized by the Prophet without the Authority of a Masonic Dispensation. On the contrary both of these organizations were established by the Prophet through the Priesthood which the he had received from God.

As it was explained by the Prophet , the Masons had the Apostate Endowment Ceremonies, just as the Catholic church had Apostate Christianity. In keeping with Masonic Claims, the Prophet believed that the Ritual ceremonies of the Masons had been passed down from the Temple of Solomon. However this belief is disputed by historians, on the grounds that no evidence has been found that would give credence to the idea that Masonry existed prior to 1400 A. D.

On this count, let us help the historian out. In actuality the Masonic Fraternity was a new upstart, or a rebirth of the Knights Templars, who not long before had been condemned as Heretics by the Pope and were being burned at the stake. For this reason the Templars found it necessary to go underground, and to reemerge with a new identity as Masons. Through this means the origins of Masonry can be traced back to the 11th Century A.D. when the Fraternity of the Knights Templars began.

Albert Pike who was a prominent 33rd Degree Mason from the South, wrote a book which he named *"Morals and Dogma"*. This book has since become fundamental to Masonry, and a copy is given out to every man that becomes a 32nd Degree Mason. In this book Pike claims that the Masonic Symbols were derived from an ancient Jewish writing known as the Kabbalah, the name of which can be interpreted as "Secret Society". However it would be a mistake to suppose that the Symbols and Ceremonies of Masonry were simply extracted or derived from a book. Indeed, much of what constitutes the Rites of Masonry was communicated directly to the Templars by the Canaanite Jews, to whom the Masons owe their origins in the first place, and

who most certainly can trace their existence back to the time of Solomon. The Signs and Tokens came from Solomon's Temple, but the Penal Oaths were added by the Cannanite Jews and were employed in the early years of Masonry for the sake of Survival. The Tokens were used to identify fellow members of the Craft, at a time when being exposed meant being condemned to death as a Heretic and being burned at the Stake. For this reason the Penal Oaths were added to the Tokens, to Intimidate Traitors, and to Protect the Society and its members from being Exposed.

The Penal Oaths as implemented in the Endowment Ceremony came as a necessary part of the baggage of Masonry. Indeed it is obvious from the Prophet's own statements and Revelations, that such things as Secret Societies and Penal Oaths are not Fundamental to the Ordinances of of God's House. Consider for example the following statement which was made by the Prophet only six weeks before he was introduced to James Adams:

> And again, I would further suggest the impropriety of the Organization of Bands or Companies, by **Covenant or Oaths, by Penalties or Secrecies**; but let the time past of our *experience* and *sufferings* by the wickedness of Doctor Avard suffice and let our Covenant be that of the Everlasting Covenant, as is contained in the Holy Writ and the things that God hath revealed unto us. (D&C 88:133) Pure ***friendship*** always becomes ***weakened*** the very moment you undertake to make it Stronger *by* Penal Oaths *and* Secrecy. (*History of the Church* 3: <20 Mar 1839> 301–302, 303)

As already stated, in view of their desperate plight, it is easy to understand why the Prophet would reach out to take the hand of fellowship which was offered through the person of James Adams. Again, it is important to remember that unlike Masonry, the Restored Church never used the Signs and Penal Oaths to create a Secret Society. Not only so but it is significant that only a year after the Masons did away with their Penal Oaths, the church removed them from the Endowment Ceremony.

But let us return to our subject — after the Gentile Masons endeavored to shut down the Mormon Lodges, the Prophet dared to do that which for them was unthinkable, when he decided to run for office as President of the United States without the Sanction of the Masonic Elite. What shook them was that the Prophet committed the entire missionary resources of the Church to win the Election by sending out more than 500 Elders to Stump Preach for his campaign. It was this that brought the Masonic Elite to fully realize that the Prophet and his people constituted a Threat to the future of the Masonic Power Structure, and that if they did not act decisively, through the growth of the Church in the years to come the problem would only get bigger. If the Prophet were to win, the Masons would lose political control of the American Nation, a thing which for them was unthinkable. In the end they decided that the Prophet and his people constituted a threat to the Masonic Power

Structure, and for this reason they decided to have the Prophet and his brothers Assassinated. In order to accomplish the deed the Masons raised a Mob just as they had done in Missouri.

The Prophet's enemies realized that he had many friends who would do all in their power to protect him, consequently their first order of business was to get the Prophet incarcerated in a Jail where he would be surrounded by his enemies and without the protection of his friends. Once this was accomplished, the Mob could do its work. The Jail which was chosen for this purpose was in Carthage Illinois, and true to their intent, not long after the Prophet and his brother were incarcerated the mob fulfilled its mission.

In accordance with the by-laws of Masonry, it is Contrary to their own rule for a man to be initiated into their fraternity when he is under indictment for Murder. However the Masons over looked their own law when they initiated several of the Mobsters into their fraternity and gave them political asylum in order to shield them from the legal consequences of their Murderous acts. In the end, the Masons used their influence to make sure that both the Prosecuting Attorney and the Judge who were appointed to try the case were Masons. Consequently even though the Mobsters openly admitted to having done the deed, in the end they were acquitted and allowed to go free. As the Mobsters then expressed themselves, America is a Democracy, and Democracy is rule by the Majority, and the Majority wanted the Prophet and his brother dead, Consequently what the mob did in killing the Smith brothers was both Lawful and Right!

The death of the Prophet, and that of his brothers Hyrum and Samuel was an enormous loss to the Church, nevertheless much to their dismay, the Elite of Masonry would soon discover that their problem with the Mormons was not yet solved. Indeed not long after they had killed the Prophet and his appointed successors, the Lord God raised up another Prophet to stand in Joseph's shoes. This He did through an unexpected candidate in the person of President Brigham Young. Under the leadership of President Young the Mormon Kingdom continued to thrive and flourish, just as it had done before the killing of the Smiths. Consequently it became necessary for the Masons to resort one more time to Mobsters and Mob Violence, by which they burned 200 Mormon homes on the outskirts of Nauvoo and drove the families that lived therein off their own land and into the city of Nauvoo.

President Young got word of the plan of the Federal Government, to surround the city of Nauvoo with an army in the Spring. Once this was done, no Mormon would be allowed to go out, and no Mormon would be allowed to go in. The Feds would be looking for evidence of Counterfeiting, but even if they did not find any, it could always be planted, and in the end the whole occasion would be used as an excuse to use up the Mormons. President Young,

together with his Counselors, the Quorum of the Twelve and other Members of the Holy Order made the matter the Subject of diligent Prayer, after which the decision was made to leave Nauvoo and to make the Exodus in the dead of Winter. As it turned out, it was the coldest Winter on record — so cold that it froze the Mississippi River from bank to bank, to the extent that loaded wagons with a team of oxen could cross the river without the ice breaking, all of which saved a great deal of time. The Masonic Elite were satisfied — if the Mormons did not survive the Winter, their problem would be Solved forever. If on the other hand they did survive, they would allow them to go out West into the Howling Wilderness and through their Thrift and Industry to Carve a new Kingdom out of the Elements. When the time was right, they would send out an army and take the Mormon Kingdom from them, along with their improvements and the fruit of their labors.

The history of the dealings of the American Government with the Mormon people is a history of Persecution and Oppression. That Government which God inspired to be Established as a Beacon of Freedom and Liberty to all Mankind — A Government which was duty bound to Protect all its Citizens in their Constitutional Rights, Deliberately turned against its Own Law and Constitution and used its Power and Influence to deny the Mormon people of their Rights, and to Destroy their Church and Religion.

But Persecution and Oppression from the United States Government is not Unique to the Mormon people — indeed through the Secret Combinations of the C.I.A. and other "Government" Agencies, America has Contrived War, Oppression and Starvation in Third World Countries all over the Earth. As a consequence of this, the lives of 50 Million men, women, children and babies have been Violently Terminated since the end of World War II. In these Wars Helpless and Innocent people, many of whom have lived in some of the most remote regions of the World, have suffered, Bled and Died as Utter Victims of the United States.

The way the Government of the United States treated the Restored Church and its members was proof enough as to who and what was actually running the American Government. To be sure it was not God — nor was it Jesus Christ His Son.

To say the Pledge of Allegiance today is Blasphemy — it is the Ultimate Hypocrisy. It could only be true if you equate God with Baal or the Devil. The Unites States of America today is no more one nation under God than was Sodom and Gomorrah, or ancient Rome, or Greece, or Babylon. In fact America today is that very "Babylon the Great" which Scripture has Prophetically foretold would exist in the Latter days.

When the white man first came to the Americas they committed Genocide upon 50 Million Native Americans, and since then they have done the same thing

in Third World countries all over the World. What comes around goes around, and just so, what the American Nation has done in other countries will now be done to them. It is time now — because in her Iniquity America has become truly Ripe for Destruction — as the scriptures say, her cup runneth over.

The Kingdom of Satan will Poison Americans through their Food and Food Additives and Condiments. They will Infect them with Disease through Vaccinations just as they have done in Africa with AIDS. In short, Satan and the Kingdom of Satan will bring America and her people down through every means which they have at their disposal.

The prophecies in scripture foretell what is going to happen to us. When I say us, I mean Americans? Are you an American? Yeah, of course you are. And, we're in America like Lehi was in Jerusalem, or in the land of the Jews — and God told Lehi what was going to happen to them, just as He has foretold what will happen to America in our day and time. There are some terrible things that are going to happen — worse things than have ever happened before — and all this because of what Americans have chosen to do and what they have chosen to be. We have allowed our nation to become the hammer as it were in Satan's hand, to do his Work of Darkness and Evil — to Work his Work of War and Oppression all over the Earth — and now it is time for us to suffer the Consequences. We need to expect this, and we need to prepare for it, and we need to make a difference in our own Personal Lives.

What can you do about what President Bush does? Nothing. I was Amazed — absolutely Amazed last week in Church when this older man brought up the question of how much effort I have made, in endeavoring to make sure that righteous men were elected to office in Government. The Prophet Joseph Smith received a revelation which is recorded in Section 98 of the Doctrine and Covenants, wherein we are commanded that "wise men and good men should be sought for diligently" (D&C 98:4–16), And he wanted to know if I had done that and if we are relieved of that commandment and responsibility today. During the last 30 years I have talked to thousands of people about Morality and Politics and the True state of affairs in our Government. When I meet people, either I discuss Religion or Politics, and whenever possible both.

In any case, if you read the Prophecies in the Book of Mormon they foretell what will happen to America if and when they do certain Wicked things — and America has done them all! And now, it is only a matter of time before they will Reap the Whirlwind and the Consequences of their own Evil Acts.

It is for all those who live in America, who do not want to be Caught Up in the Destruction which is coming, to Repent, and find some place where they can be Safe and Secure from those Cursings and Plagues and the Evil machinations of Government that are going to come upon the American people.

Section Thirty — Part Four

— The Love of God & Family —

But that's not really what I wanted to talk to you about today. What I want to talk to you about are the things that you can change — the things wherein you can make a difference. And you know what — that goes back to the parable of the mustard seed, because the things wherein you can make a difference — they may not seem significant when you look at the big huge world around us, but actually they are the things that will Save you and bring Salvation to your Soul. In the end, it's just like Jesus said, two will be in the field and one will be taken and the other left. Two will be in bed, one will be taken and the other left. Its like there will be ten virgins and five will be wise and five will be foolish, and the foolish virgins will not be prepared to attend the wedding feast when Christ comes.

Jacob: What does that mean?

Fred: That two would be in bed and one would be taken? What that means is that one would be taken up to God, and the other one will be left on earth to be destroyed with the wicked. Now those two people might have been together in their personal lives on earth, but one of them chose to be different from the other — and those who choose to live the gospel and to have in their heart the right kind of feelings and to strive with their whole heart to keep the Commandments of God — they are going to be taken to be with God. But, those who decide to be in the world and to be of it, and not worry about God and His Law, they are going to be like the man who built his house on the sand. Do you know what happens when you build a house on the sand, Jacob?

Jacob: It sinks.

Fred: That's right. When the wind comes and the flood comes, it washes away all the sand under the house, because it has no foundation, and all of a sudden the house built thereon just falls apart. That's why it's important to build your house on a rock.

Fred: If you have a good foundation your house won't wash away when the floods come, but it will stand, and keep standing forever. A good foundation can't be washed away. There are rocks that have stood on the sea shore for thousands of years and after thousands of storms, they have not been washed away. Christ said that those who hear his words and do them are like the wise man who built his house or family on a rock. And he also said that those who heard his words and doeth them not are like the fool who built his house or family on the sand. So, I'm going to ask you all here today, which of those two choices are you going to make? You have all heard the message — so are you going to be one of those who heard the Gospel who chooses to build their house upon a rock — Or are you going to be one of those who heard the Gospel — and

because it was Inconvenient and did not fit in with your schedule, you chose to build your house or family upon the sand. Needless to say, we need to be those that chose to live the Gospel, and who make every effort to do so.

The interesting thing about this world is that it is kind of like a Suicide Mission. Do you know what a Suicide Mission is?

Comment: It means you're probably going to die.

Fred: Well, those who come here to this earth — we all die don't we? That's part of life. When you're born in this world, it means you're going to die. OK? So, that's the end of life here on earth. From the very beginning, at the time of birth, there is an end in view. However young, however beautiful little children may be, they will all grow old. I was a kid once. Believe it or not, I was, and I remember it very well. I can't believe the situation of my body right now. I can't believe it! When young I was in perfect health. I didn't have to worry about anything. Well, when you get old, you just gradually wind down till you kick off and you're gone. God made this world like that.

We have in our bodies mechanisms that could keep us young forever, but in the fall of man, our God — the God of our Father in Heaven, He turned some of those mechanisms off. He made it so we became mortal and we just gradually wind down and die. Father Adam partook of the forbidden fruit. Our Father and our God did that to bring us here in this life of Mortality. When he did that, he shut down certain mechanisms in our body that would have given us Immortality. So this is where we are. We are going to get Old. We're going to Die. As sure as you are Young, you will get Old.

Alright, now, where is your focus going to be? What are you going to Live for? Because your life here won't be Forever — even if you don't have an Accident or get some Disease, nevertheless, you will get Old and Die. Everything you make — if you spend your whole life making Money, the day comes when the body that you are living in, will be put in the Grave like a Sac of Cold Dust. Ultimately worms come in and eat it up. That's where your body ends up. That's when you die, OK, but at the time of death your spirit will go somewhere else — but the place where your spirit goes depends on how you have lived in this life. So if all you do in this life is work for money, and you don't focus your heart and mind on fulfilling the measure of your creation, at the time of death you will leave all your money and possessions behind, and you will then discover that you have failed to realize the purpose for which God placed you here on Earth. The Truth be told, if you Live the Gospel and strive with all your might to Keep the Commandments of God — in your Future Life you will be Born into a better World — into a World of Eternal Life — in a better place where you can actually reap the Fruit of your own Life and eat the Fruit of the trees that you Plant. You're not going to be Planting and another person taking and Harvest. You're going to Plant and you're going to Harvest that which you have Planted.

Back to this parable of the Mustard Seed — these Insignificant little bitty Seeds that are so Small, it would seem that they can't possibly matter. They don't seem important because they're so little; but when you plant one it grows into a big tree. And that's like God. That's like His Kingdom. That's why Jesus said what he said about the Mustard Seed.

So, where can we make a difference? We may not be able to control national politics. Though you could spend your whole life in it, Satan has such an almighty hand in that at this point that you probably don't stand a chance of altering the course of history in any big way. But there is some place where you can alter the course of history — and where is that? Not in politics. It's in your family. When you can love God and Jesus Christ whom he hath sent — when you can learn to really take seriously the teachings of Christ. For example, if you go and read the Sermon on the Mount — it tells us who is going to be blessed on the Day of Judgment:

> Blessed are those who are Poor, who come unto me: for Theirs Is The Kingdom of Heaven. Blessed are they that Mourn: for they shall be Comforted. Blessed are the Meek: for They Shall Inherit the Earth. Blessed are they which do Hunger and Thirst after Righteousness: for They Shall Be Filled. Blessed are the Merciful: for They Shall Obtain Mercy. Blessed are the Pure In Heart: for They Shall See God. Blessed are the Peacemakers: for They Shall Become the Children of God. (Matt 5:1–9)

The Sermon on the Mount tells about the people who live the Principles of the Gospel — it tells about those who have a disposition in their character to Love God and Righteousness — And on the day of the Rapture, they are the ones that are going to be taken up, and the others who live a contrary life are going to be those who are left behind. You know it's like Jesus said on another occasion: That there would be Two in a bed, and one would be taken and the other left. Well, the ones that get Taken are those who learn how to reach out and Love other People — They are those who learn how to reach out and Honor and Obey God and Love Him and Keep His Commandments. And if you do Wrong unto one of these, the least of your brethren, 'ye have done it unto God'.

Ultimately, in this dream that I had as I was laying on the floor in the basement of Omnisoft on 4th South in Salt Lake — it was shown to me this Union of family which is Predicated upon Love and Devotion, wherein individuals become United and they become One with their Family. Now, this you can change. This, you can achieve.

Never mind what George Bush does. Never mind whether he's a Devil or not. Never mind what the United States does in the course it's on. You may not have the power to choose that course — but most certainly you do have the power to choose the course of your own personal life — Whether or not

you will Love and be Kind and Christ-like, or whether or not you will be something else and end up becoming that individual who is left in the bed when the righteous are taken up — or left in the field when the wheat are separated from the tares. It's Love! The Love of God and the Love of your fellow man and the Kindness that you show to others — this is that which will make you Worthy to be with God.

It is on this count that you need to learn how to seek for the Spirit of God. Some people know how to feed their face, but they do not know how to feed the Spirit that God has put within them. And that's why Jesus said that 'you should not live by bread alone'. There is more to life than feeding your face. There is more to life than the temporal comforts of this world. The spiritual realm is more important. The things of the Spirit should not be next or second or last, but they should be the First. That's why Jesus taught us to let the troubles of this world take care of themselves. As he said, sufficient are the problems of life for the day thereof. Don't worry about tomorrow.

Your Primary Focus should be the Love of God and the Love of your Fellow Man. And in matters of Family — the Love of your Brothers and your Sisters and your Mother and your Father — these are the things you can Change. And if you do not focus your mind and your life and heart on these things, on the day of judgment you will be cast off, just like the unprofitable servant that buried his talent. This is what matters — the Love of God and the Love of family and service to God and your fellow man.

Joe Blow down the road — you met him yesterday, and you may never see him again; but your Brother, if you gather, you are going to see him every day for the rest of your life — And if you both Keep and Live the Covenant, you will continue to see your Brothers and Sisters, your Father and Mother and your Children — you will continue to see them for all Time and Eternity. The Family relationships with father and mother and brothers and sisters and children — they are those Relationships that will Endure Worlds Without End.

This world has been here a long time. We think, "Oh, it's always going to be here." But, according to Isaiah, it's not always going to be here. It's going to wear out like a garment. But for those who keep the Commandments of God, the Blessings that God gives them will go on Forever and Ever and Ever and those Blessings will Never End. So, how much attention do we need to pay to the love of our parents — to the love of our children — and to the love of God our Father and our Divine Mother and Jesus Christ, their Son? Where should the focus of our minds be? As Jesus Said "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt 6:34) In other words, the great thought and focus of our minds should be upon God and His Truth and Righteousness, and not upon the things of the world.

If you read the parables of Jesus about the different individuals, how some seeds are sown in good ground and some in stony places, and different circumstances, you can pick out for yourself which one of those you want to be. Are you going to be the seed sown in good ground that produces a hundred fold? Or are you going to be a seed sown in stony places that just withers up and dies when the heat comes.

'There is a test, a test, a test, that is coming.' You must learn for yourselves how to survive this test and how to be with God. Here we are in this world. We hear about this number 666 which, interestingly enough, the first mention of it in the Bible is in the book of Kings. Maybe it had to do with Solomon and all his Wisdom and Money. Then, you read about it in revelations and all those who won't take this number and let it be stamped on their wrist or in their forehead, they can't buy or sell. Well, where are you in a world like today if you can't buy or sell? You don't produce anything you need, so you can't even eat. You can't work today unless you fill out all that stuff with the IRS. You can't even get a job. You can't go to school if you don't have that number. That number is produced — the Social Security Number is for the Control of the Individual by a Satanic Government. You need to figure a way out. You need to be on the ball enough to know what you are going to do and what you're not going to do. Because, believe me, the Way Satan is going to fry all the frogs is gradually. He is going to set you in a nice cool pond, and then he is going to turn on the heat, and if you don't jump out, he is going to fry you. He's going to fry us all. You need to learn that one thing leads to another. You are not going to find yourself with the strength to say no, if you follow the Satanic System all the way to the Last Step. If you don't resist it before, at the last you will not have the fortitude to say no — you won't suddenly stop and say, "Wait a minute. I'm not going to take that mark. To hell with you." Why not, you've already taken all the others? You've lived with it all your life. If you can't stand out against the little pressures, why would you stand against that which is ten times harder? So, get used to it and think about it. These are the Revelations of God. This is what we have to deal with. You should make a studied effort to be out of the System and not in it, and that's what Jesus meant when he said to 'be in the World but not Of the World'. It becomes your duty not to support the kingdom of Satan and not to have a part therein in your own personal life — you should avoid it in every possible way you can. There is a way.

You know, here is the thing that's incredible. The reality of this world teaches us that if you don't do this and that and the other, you're doomed and the government creates all these impressions in our minds, but actually it's not really true. It's like a mirage; it just appears that way. The real Truth is, if you don't Love and Obey and Honor God, you're Doomed; because if

you cannot give yourself to Him, He's going to abandon you to the Devil — because by your choices you have chosen Satan to be your father. These symbolic ideas may be hard to follow, but we all need to learn how to follow them. We need to be thinking in our minds how to avoid the pitfalls of Satan, which he has created all around us. We need to be Responsible on that count. You need to be Educated. You need to understand. You need to have your eyes Opened. You can't be like a little baby who doesn't know anything. Mom and Dad can't always take care of you. You have to be able to see through the misty fog and know where you are going. You need to learn how to hang on to that Iron Rod even if you can't see it. You need to know why you should hang on.

You know in the vision of the tree of life that Lehi saw — Here's this beautiful fruit tree that has a fruit that is more beautiful and delicious than any other fruit he ever tasted — And then there's this big spacious building over there that's right up in the clouds. There are so many people in that big building that they are sticking their elbows out the windows, and they are all pointing at him and laughing and making fun of him; because he is so stupid as to be down there eating that fruit. Next thing you know, people get embarrassed and they say: "Oh, I don't know. I think I better leave this fruit tree and this fruit." Then they go out and get Drowned in the Fountain of Filthy Waters, or they end up in that big Spacious Building making fun of everybody else, because they didn't have within them what they needed to Stand Against the Tide and Endure and because they lacked the Spirit of God and Knowledge to see the World for what it really is.

We think this world is reality, but this world is only a Temporary place which God created. It appears to be the only real thing, but in fact, Heaven is the Real Thing that Lasts and Endures and not this earth. We are all going to come and go from this place and the way we Live while we are here is going to determine what we Inherit in the world which is yet to come. May we all Invest in God, however long we may live or however short our lives may be — may we Invest in Him.

In our religion, there is a way to join with God and become a Partner with God in business. If you think about it, we've got all these terrible situations; and yet, here is this — Do you want to be with God? Do you want to be His Partner? I mean, can you imagine anything neater or better than that — to be a Partner with God! His Business Partner! Wouldn't that be neat — to be in the same business that He is in. To do the same work He does. And to be with Him and not with Satan. Well, what do you have to do?

The one thing in our Religion, not just one thing, but the Most Significant Milestone is the New and Everlasting Covenant of Marriage. When you enter into the New and Everlasting Covenant of Marriage — God has said, "This

is My Work and My Glory, to bring to pass the Immortality and the Eternal Life of Man — And when you enter into the New and Everlasting Covenant of Marriage, you Join in a Union with God — you become His Business Partner. You are now engaged in His labor, to bring to pass the Immortality and Eternal Life of Man. And you and your husband, or the husband and his wife, they Join together to Create Children and they Devote themselves to the Salvation and Exaltation of those Children. That's what God does. "This is My Work and My Glory, to Bring to Pass the Immortality and Eternal Life of Man." When you get married in the New and Everlasting Covenant of Marriage, that's what you're supposed to do. You become a Parent. You Consecrate your Life to the Upbringing of Children in a Godlike manner, so that they can Inherit Eternal Life. That's where you can make a difference.

We may not be able to Control George Bush or what he does. We may not be able to change the Political Course of the United States, but you can Choose and Plan the course of your own Personal Life. You can Make a Difference; because that little bitty Mustard Seed, most assuredly, will become a Great Tree into which the birds and fowl of the air will lodge. And as a Parent, that is the calling you take upon yourself in the New and Everlasting Covenant of Marriage. What else could be more Worthy! To lead your children by the daily Example of your own life — to Apprentice them in the Path of Life — to take them by the Hand and Walk with them until the Path becomes so Familiar that they can Walk therein on their Own — to Feed them daily, and not just with food for the body, but with the Bread of Life and the Food of the Spirit!

We need to learn to give ourselves to God and His Christ. We need to learn to serve our Children — And I don't mean as slaves, but as Parents, as Gods and Goddesses — to lead our children forth into the Path of Eternal Life. And that is the important Mission of this life wherein we can make a Difference. It's not in how much money you make. I'm not saying none of that matters at all, but I am saying that it pales in significance, when you compare it to these things.

So, get into the New and Everlasting Covenant of Marriage, and keep your Covenant; cause when you join in that Union, you become a copartner with God.

And in the meantime, Prepare yourselves for that Mission. Get the Spirit of God. Learn how to feed your Spirit as well as your face or your body of flesh and bone. Believe me, there are a lot of people who don't know how to feed their Spirit. Therefore, their Spirit basically Languishes. It dims. It flickers like it's almost ready to go out, because they don't Take Care of it. They don't Nourish it. That's what the Lord God had in mind when he said, "Honor the Sabbath day and Keep It Holy," just for starters. If you can't even do that, what else can you do? Nothing!

Love God. Love your Parents. Love your Brothers and Sisters. Love your fellow man. Give of yourselves in the Love of God. Live your life unto God. Consecrate your being to Him. Give yourself to Him in His Service and then leave all the rest with Him.

You know, God can do His Own Work. You think we have to do it all? Well, we don't. We can't. God can do His Own Work. The question is, what Part are you going to have in God's Work — what Work are you willing to do for yourself and for God.

God will do His Own Work. He made the Prophecies and He will fulfill them. Your duty lies in that realm where you get to make decisions and make them real. That is in the realm of your own Personal Lives. Leave the rest to God. In the end, He will make the Difference.

God made the World. Most assuredly He did. It wouldn't be here if He hadn't made it. He gave us Life and He has given us a chance to accept Him and to Keep His Commandments. When the people on the Earth have filled up the Measure of the Cup of the Wrath of God, He is going to intervene.

But between now and then, we have an opportunity to Serve God and our fellow man and that is what we ought to be about. You can't do that Ignorantly. You can't be Stupid, Unread, and Illiterate in the Spirit and still Serve God — because, you cannot Serve God in Ignorance any more than you can "be Saved in Ignorance", as the Prophet Joseph Smith expressed it.

Reach out. Try to Understand, because the limit that you have on your own life and mind — the limit of your Intelligence is the limit of your possibilities for progression and that is what will limit your effort to be with God. You need to learn! You need to reach out.

You need to discover what is True and False — and don't expect the Devil to give you any Pointers on that. The only thing he's going to give you is an example of Wrong under the Banner of Right. And that's the same with his kingdom.

You want to go to God and His Priesthood — you want to have Faith and Know and Understand Truth and Right — You want to Love what is Virtuous and don't have anything to do with what isn't. Do you Understand? You don't have to tolerate Corruption and Filth. Remove yourself from it.

Heber: How are you supposed to do that while you live in the world?

Fred: Reach out to God and He will teach you. He will show you the way.

Heber: It says to live in the world and the world is full of evil. It's Satan's Kingdom.

Fred: Jesus said be in it but not of it.

Heber: Just keep it out of you.

Fred: Do not serve it.

Heber: Yeah, but you have to be around it.

Fred: Separate yourself from it.

Heber: How do you separate yourself from it and live in the world at the same time.

Fred: How do you do it? Jesus said, "Be in it but not of it." We are obviously in it, we're born in it. By doing the things we're talking about — by Loving Other People, by Loving Your Children, by Loving Your Wife or your Husband, by Loving your Parents, your Father or Mother or your Children. By Inspiring them to do what is Good and not Evil. By taking the Upward Path and not the Downward Path — and leave the rest with God — Knowing most certainly that so surly as the world is and so surly as God made the world, He is able to do His own Work and He will do it.

The question is what place will you have therein? And you will choose that every day — day by day — day by day — by the course of your own personal life. So, be with God. Be with Love. Give of yourselves. Love your Brothers and Sisters. Love your Parents. Love your Children. Love your Husband. Love your Wife. This is the ***Five Points of Fellowship***. Learn to Perfect Them Utterly and you will be with God in the Celestial Kingdom in the Highest Degree thereof.

Question: What is that?

Fred: What is that? — That is like Five Social Relationships that Exist on an Eternal Basis. All of the Teachings of Jesus — what do they have to do with? Social Relationships! — How to Act and how to be. How does a Husband Treat his Wife? How does a Wife Treat her Husband? How does a Mother treat her Daughter or her Son? How does a Father Treat his Daughter or his Son? How does a Son Treat his Father or his Mother or his Wife? These are the Five Points of Eternal Fellowship. They are spelled out in the Sealing Covenants of the Temple. The Latter-Day Saints are ignorant as to what they mean, and therefore, they have done away with them in their Temple Ceremonies. This is the stuff we need to learn.

If you want to be with God, you've got to Learn about Heavenly Things. You've got to Prove yourself Worthy to be there. You think He's going to have a bunch of people up there that don't have a Clue — that don't know how to Act, that are Evil, that wouldn't Stand Up and be Courageous for Truth and Righteousness? He's not going to put those kind of people up there. They'd ruin the whole place.

The only reason Heaven is Heaven is because Heavenly people are there. And only people that are Heavenly are going to be taken there. And they are those who have chosen God and His Christ and who have kept the Commandments — and that's what really matters. And those things you can choose to do, and you can change. You can make a Reality in your own life — a Spiritual Reality. That Reality will be Predicated upon the Social Relationships which you establish with others.

The Eternal Relationships and dealings which you have with others has to do with your family. If you cannot live in a Celestial context with other members of your family, you will not live in the Highest Degree of Glory in the Celestial Kingdom. So, learn how to treat your Brothers and your Sisters, your Mom and your Dad, your Wife and your Children.

Brigham: I don't have a Wife yet.

Fred: Well You'll get one — most assuredly, if you work at it, you will. Jacob had to work at it. So did Isaac. Just do it with your eyes open and not with them Blindly, Stupidly Closed.

Johnny: Did you say we have to work seven years to get a Wife?

Fred: I didn't say that. Jacob got conned. But actually, seven years for a good Wife is not a bad deal.

Anyway, I love all of you. Remember what matters. Never mind what doesn't. Have your Priorities in the right place and leave the rest with God. Do what is Right; let the Consequence follow. Leave it with God. Don't worry. Have faith in Him. He is Almighty. He made this world we live on. He made us Promises and unlike the Devil, God does not Lie. God is a God of Truth and he cannot lie. If you keep His Covenants and Commandments, He is bound — you know what He will do.

This world is like the Baptism of Leviathan. What chance do we have Swimming out in the Middle of the sea with a seven headed Dragon there to eat us up? And do battle against that!

Well, there is a conquering in death. Jesus was a perfect example. His enemies thought they had Vanquished him when they hung him on the cross, but three days later, he rose from the dead and he then became a Power that they could not Touch and that's the Baptism of Leviathan. He did it and we should do it through a life of Service to God and our Fellow Man. We will die. That's the life of Mortality. Give yourself to do battle for Righteousness, to do Right, to be Godly and of God. Don't worry about losing or dying.

Be like a good Kamikaze. You know what they are don't you? A kamikaze was like those Japanese guys and they had airplanes and they knew they were going to die, because the object of their planes was to fly them into these American Battleships and crash right on their deck, or into their hull, or in some place that would compromise a ship and make it sink.

These guys didn't drop bombs — they were the bombs. You had to fly your plane right into the ship. They died.

It's Total Commitment, you know, and that's the point, OK? We're here and we are going to die. Now live for what's worthy of living for. Don't get confused. Death is not the end — it's the beginning.

That's the Baptism of Leviathan, to give your Life (Both in Life and in Death) to that which is worthy, until you die, however you die. Live and Die for something. Don't live and die for nothing.

Brigham: What if you die in bed?

Fred: You know, the Vikings thought that was terrible. They wanted to die with their sword in their hand. And if you die a peaceful death in bed, well, so be it. But you know what? Live your life for God and let Him choose your death. Give yourself to Him and to the Love of God and His children and you will be taken up.

This world is the shadow. The next Life is the Brilliant Wonderful Sun of Eternal Reality. Live for that World and that Life and the Promises that Jesus Christ has made to all those who will Keep his Commandments. Don't live for Money or Prosperity, but give yourself to God our Divine Father and to his Christ. I say this in the name of the Lord, Jesus Christ. Amen.

The Doctrinal Teachings
of
Fred C. Collier

Presiding Patriarch
of
The Church of the Firstborn

– 1203 –

Section Thirty One

A Dream of Jesus Christ Given
to
Patriarch Fred C. Collier

A Dream of Jesus Christ Given to Fred C. Collier

– 1205 –

On the morning of December 27, 2013 I had a dream that Jesus Christ appeared to me. The night before I had stayed up working on the book of my teachings until 2:30 in the morning, at which time I had tenatively finished it in the rough and then went to bed.

I had been working on this book night and day since November 4th, 2013. Often I would stay up late to work — sometimes till 3, 4, 5 or even 7 in the morning. On this day (i.e. Nov 4th) I decided to enlarge upon the Celestial Family Union Pamphlet, by including in the front of it some of my teachings on the Church of the Firstborn, together with its Priesthood, Doctrine, Ordinances and Succession, and etc., minus the doctrine on the Godhead and Adam-God. Later, after this project continued to grow in size (i.e. more than 1000 pages), I decided to rename it:

The DoctrinaL TeachingS

of

Fred C. Collier

—

Presiding Patriarch

of

The Church of the Firstborn

—

Vol 2

In giving the book this name, it was my intent that Vol 1 would be on the topic of the Godhead and Adam-God. The initial effort at making a book of my teachings commenced in or before 2007, at which time the whole of the Revelation as far as completed was included in it. The Dedication and other front pages, just as they appear in this book were then included in front of the book of my teachings. As of May 28th, 2008, the file on the book of my teachings was 20 Mega Bites in size, with the book being set in double columns and numbered verses, in 833 pages.

As finished on the night and morning of December 26 and 27 the book was 1249 pages long. In substance, it is a compilation of my writings and teachings on the Church of the Firstborn, its Priesthood, ordinances and doctrine (minus the Godhead teachings and Adam-God), which ultimately would form another volume.

I had that day and evening (i.e. 26 of December 2013) included the new amalgamated texts of the Prophet's 27 August 1843 speech on "3 Grand Orders of Priesthood", and done some final touch ups having to do with the Priesthood Order of the Messiah and the Patriarchal Priesthood of Abraham. On that night I also included my amalgamation of the Prophets 10 March 1844 speech, which he gave on the day of the first meeting of the Council of Fifty. I had started to write an introduction to it, but only got the title page of it started — I also included a new amalgamation of the Prophet's 8 April 1844 speech, which as it turned out was the Prophet's last Conference address. After adding this speech in, I did a final tweek on it, by doing a little work on the Prophet's declaration regarding Central America — I added more of the Wilford Woodruff account to the speech, which I had somehow over looked years before when I did the original amalgamation. A week or so before this, I had already added my amalgamated texts of two other speeches, namely the speech which the Prophet gave on July 16th, 1843, and the Prophet's July 23rd, 1843 speech, together with an amalgamation of the variant accounts of the Minutes of a Meeting which the Prophet held on the 27th of May 1843. All of these speeches and documents had to do with the Priesthood

developments of the Nauvoo period and Successiion. I had also included my amalgamation of President Young's 8 August 1844 Succession speech, and my amalgamation of the Prophet's 16 June 1844 speech on the Plurality of Gods, which had within it, statements on Union, Kings and Priests, and the Law of the Fulness of the Priesthood.

Since I had included the amalgamations of these speeches, I had thought that I just as well add in my amalgamation and footnotes on the Prophet's King Follet speech — but on this night, when I went to do it, I could not figure out where to put it in the book. Then I thought I could stick it on the end or in the beginning, but after thinking on it, I realized that the end and beginning of the book were already as they should be, and that adding the Prophet's King Follet speech in either of these places would be a distraction to the intended message of the beginning and end of the book. Consequently I decided to leave the King Follet speech out. After having made this decision, I decided that the book was finished in the rough, and so I went to bed.

Earlier on that morning (i.e. Dec 26th) I had got with Opal who helped me to include the 2 Beehive images which I had done years before, the one as a logo for Collier's publishing, and the other as a Seal for the Church of the Firstborn. I had commissioned the original painting of this Beehive/Salt Lake Temple Door knob in 1987, to be included as part of the art work in the ***Teachings of President Brigham Young Vol 3***. About 16 years later I decided to have more work done on this painting. The original door knob had a Beehive with the words "Holiness to the Lord" arching over it. For the copyright symbol I had an artist paint the words "Colliers Publishing Company" arched around the bottom of the rim of the door knob, while at the same time I had the words "We Publish Early Mormon Historical Documents & Theology" painted around the top of the rim. For the Seal of the Church of the Firstborn, I had the artist paint around the top of the rim: "The Church of the First Born Even the Church of God the Father", the substance of which is taken from the Doctrine and Covenants, section 88, verse 5.

On the morning of Dec 26, 2013, Opal helped me to paste these images into the book of my teachings. As of then, the copyright symbol was pasted onto the copyright page, and a larger version of the Seal for the Church of the Firstborn was pasted one page later, on the opposing side of the Dedication. The Dedication reads as follows:

Dedication

To the Eternal Family of God the Father & the Restoration of the House of Israel — To the Establishment of the Church of the Firstborn & the Promulgation of the Fulness of the Gospel of the Father — To the Establishment of the Law of the Fulness of the Priesthood & the Millennial Kingdom of Jesus Christ & To my Wives & Children.

The Acknowledgement of the book, follows the Dedication, on the next right hand page, with the first paragraph reading as following:

Grateful Appreciation is Expressed for the Sacrifice of the Father & the Atonement of His Son & the Steadfast Devotion of the Witness & Testator — all of whom have Lived & Died for us.

After deciding not to include the King Follet sermon in the book, I decided that the Book of My Teachings was finished in the rough, and so I went to bed. Usually when I go to sleep late I do not wake up until later in the morning. In any case, after getting into bed I left the night light on and read for about 10 minutes out of the Book of Revelations. After reading for a few minutes, I reached up and turned the light off and went to sleep.

The next thing I remember, as I would guess, it was about 8:00 in the morning, and I had a dream wherein Jesus Christ appeared to me. In my dream he appeared in long robes, with long hair. Not only so, but the book was printed, and I had a copy in front of me. Jesus was facing me and he turned the book over from the front title page to the copyright page wherein was the Temple Door Knob-Beehive-Collier's Publishing Symbol, and whereon was stated "Holiness to the Lord". After looking at the Symbol Jesus looked up at me and said: "This Church Will Never go into Apostasy". Following this he turned to the next page, whereon was the Dedication, with the Seal of the Church of the Firstborn on the opposing page, at which time the thoughts of the Dedication and the first paragraph of the acknowledgement were put into my mind, and after looking at the Seal for the Church of the Firstborn, Jesus again looked up at me and said: "This Church Will Never Go Into Apostasy." After this the dream ended. However I continued to sleep, when not too long later, I dreamed the same thing again.

Jesus was again standing in front of me and he turned the Book of My Teachings from the title page to the copyright page, and after looking at the Symbol for Collier's Publishing, he looked up at me and said: "This Church Will Never Go Into Apostasy". He then turned the page over to the Dedication Page, at which time the thoughts of the Dedication and the First Paragraph of the Acknowledgement on the following page were Put into my mind:

DedicatioN

To the Eternal Family of God the Father & the Restoration of the House of Israel — To the Establishment of the Church of the Firstborn & the Promulgation of the Fulness of the Gospel of the Father — To the Establishment of the Law of the Fulness of the Priesthood & the Millennial Kingdom of Jesus Christ & To my Wives & Children.

Grateful Appreciation is Expressed for the Sacrifice of the Father & the Atonement of His Son & the Steadfast Devotion of the Witness & Testator — all of whom have Lived & Died for us.

After looking at the Beehive Seal for "The Church of the Firstborn Even the Church of God the Father", Jesus again looked up at me and said: "This Church Will Never Go Into Apostasy." After this the dream again ended, and after what seemed to be a few minutes I woke up. I laid in bed musing upon what I had experienced, and then got up. Upon seeing my daughter Mary, I told her of my dream and shortly after this I saw my wife Nancy and told her. About two hours later Mary came up to me and wished me a "Happy Birthday", and it was at this time that I came to realize that it was my 65th Birthday.

I thought much on this dream during the day, and in the days that followed. The book at which Jesus looked represented the "Work" and "Devotion" of my whole life — and according to his words both the Book and I were accepted by Him. The book contained a faithful account of the "Spirit" and "Revelation" which God and Jesus had given me — the Doctrinal, Spiritual and Historical Basis of the "Church of the Firstborn", as it had been Restored on earth through the instrumentality of the Prophet Joseph Smith and the viable authority of the Priesthood which he held.

In keeping with Prophecy this same Priesthood had been preserved and passed down to me by Benjamin F. Johnson, via Ross W. LeBaron — and through this same Priesthood and the Revelation thereof, the Church of the Firstborn, together with its Priesthood had been preserved — and according to the Promise of Jesus Christ it "Would Not Go Into Apostasy". In other words, the Doctrine, Teachings and Ordinances, together with the viable of the Priesthood of the Church of the Firstborn as restored by the Prophet Joseph Smith, would be preserved on Earth till the time of the Millennium, at which time the faithful would be received up into the cloud by Jesus. In Saying that the Church of the Firstborn "Would Never Go Into Apostasy", Jesus had accepted me and my life's work — and I stood before Him approved. (Fred C. Collier 5:49 P.M. 31 December 2013)

All of this is in keeping with Prophecy. Consider the following:

8. Therefore, thus saith the Lord unto you, *with whom the priesthood* ***hath continued*** **Through The Lineage of Your Fathers** — 9. For ye are *lawful heirs*, according to the flesh, and have been **hid from the world** with Christ in God — 10. Therefore *your life and the priesthood* ***have remained***, and must needs remain *through you* ***and your lineage*** **until the Restoration of All Things** spoken by the mouths of all the holy prophets since the world began. 11. Therefore, blessed are ye if ye continue in my goodness, **a Light unto the Gentiles (D&C 45:28)**, and ***through this priesthood***, **a Savior Unto My People Israel**. The Lord hath said it. Amen. (D&C 86:8–11)

Again, we find another prophecy about the Patriarchal Priesthood in Section 113:

7. Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion — and what people had Isaiah reference

to? 8. He had reference to those whom God should call in the last days, *who should hold the power of priesthood* to bring again Zion, and the **Redemption of Israel**; and *to put on her strength* is to put on **the Authority of the Priesthood**, which she, Zion, **Has A Right To By Lineage**; also to return to that power which she had lost. (D&C 113:7–8)

Again, in 3rd Nephi we find another prophecy which speaks of the Apostasy of the Gentile Church at which time the Gospel of the Father and the Priesthood is given to Israel. Indeed this Prophesy speaks of the Apostasy of the Restored Church, at which time the Fulness of the Gospel of the Father will be taken from the Latter Day Saints and given back to its rightful possessor, namely the House of Israel — all of which is to take place when the "Times of the Gentiles is fulfilled and the "Times of Israel" is come in *(3 Nephi 16:10–15; D&C 45:17, 22–33, 56–57; 133:1–2, 65–74)*. Consider the following:

Jesus Christ: ***Thus Commandeth the Father*** *that I should say unto you: At that day when the Gentiles (D&C109:60) shall* ***Sin Against My Gospel*** *[i.e. when they sin against the Gospel of the Father] (D&C pp. 291–292; Isaiah 28:14–15; D&C 98:4–15), and shall Reject the Fulness of My Gospel [i.e. when they reject the Fulness of the Gospel of the Father] (2 Nephi 28:20–32), and shall be Lifted Up in the Pride of their Hearts* ***above all nations****, and above all the people of the whole earth, and shall be filled with all manner of Lyings, and of Deceits, and of Mischiefs, and all manner of Hypocrisy, and Murders, and Priestcrafts, and Whoredoms, and of* ***Secret Abominations****; and if they shall do* ***all those things*** *(Mormon 8:38; D&C 112:24–26), and Shall Reject the Fulness of My Gospel (Isaiah 24:3–6), behold,* ***Saith the Father, I will bring the Fulness of My Gospel From Among Them****.*

And ***Then Will I Remember my Covenant*** *which I have made unto My people, O* ***House of Israel****, and* ***I will bring My Gospel unto them (Romans 11)****. And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you (D&C113:7–10); but I will remember my covenant unto you,* ***O House of Israel****, and ye shall come unto the* ***Knowledge*** *of the* ***Fulness of My Gospel*** *[i.e. the Fulness of the Gospel of the Father or "The Gospel of the Dispensation of Abraham" (D&C 110:12)].*

But if the Gentiles will ***Repent*** *and* ***Return Unto Me,*** *saith the* ***Father*** ***[i.e. in order to Repent and Return to the Father, they must have been with the Father before and left Him — or as the earlier verses in this passage express it, they possessed the Fulness of the Father's Gospel before and left it]****, behold they shall be* ***Numbered Among My People, O House of Israel****. And I will not suffer my people, who are of the house of Israel, to go through among them, and* ***tread them down****,* ***Saith the Father****. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down (3 Nephi 21), and they shall be* ***As Salt That Hath Lost Its Savor*** *(D&C 101:38–39), which is thenceforth* ***good for nothing*** *but to be* ***Cast Out****, and to be trodden under foot of my people (3 Nephi 21:1–29), O house of Israel. (3 Nephi 16:10–15)*

When men are Called unto mine Everlasting Gospel, and Covenant with an Everlasting Covenant, they are accounted as the ***Salt of the Earth*** *and the* ***Savor of Men****; They are called to be the savor of men; therefore, if that Salt of the Earth* ***Lose its Savor****, behold, it is thenceforth* ***Good For Nothing*** *only to be Cast Out and Trodden Under the Feet of Men. (D&C 101:39–40)*

The land shall be utterly emptied, and utterly spoiled: for the Lord *hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.*

The earth also is defiled under the inhabitants thereof; ***because they have transgressed the laws,*** *Changed the Ordinance [of the Priesthood],* ***Broken the Everlasting Covenant [Thereof]****. 6 Therefore hath the* ***Curse Devoured the Earth****, and they that dwell therein are desolate: therefore the inhabitants of the earth* ***are burned****, and* ***few men left****. (Isaiah 24:3–6)*

Now these words, O Lord, we have spoken before thee, concerning the Rvelations and Commandments which thou hast given unto us [i.e the Latter Day Saints], ***Who Are Identified With The Gentiles****. (D&C 109:60)*

Prophecies Regarding the Preservation of The Church of the Firstborn and Its Priesthood and the Future Thereof:

Consider the following remarks from President Young.

We are legal heirs to all the kingdoms there are in the heavens for the faithful, if we but prove ourselves faithful. We are all the elect, if we will only *keep the commandments of God* and Work Righteousness. If we turn away from the holy commandments of the Lord, we shall be accounted as reprobates. **What of Joseph Smith's Family?** What of his boys? I have prayed from the beginning for sister Emma and for the whole family. *There is not a man in this Church* that has entertained better feelings towards them. Joseph said to me, "God will take care of my children when I am taken." They are in the hands of God, and when they make their appearance before this people, full of his power, there are none but what will say — "Amen! we are ready to receive you."

*The brethren testify that brother Brigham is brother Joseph's legal successo*r. You never heard me say so. I say that I am a good hand to keep the dogs and wolves out of the flock. I do not care a groat who rises up. *I do not think anything about being Joseph's successor.* That is nothing that concerns me. I never asked yet, or had a feeling [to ask] as to what kind of a great man, O Lord, are you going to make me? **But, Father, What Do You Require of Me**, and *what can I do to promote your kingdom on the earth,* and save myself and brethren? I do not trouble myself as to whose successor I am. I do not know but that I am one of those great men that brother Parley preached

about in Nauvoo, after Sidney Rigdon preached his great sermon in which he strove to make it appear that he was one of those great men of whom the Prophet wrote. Parley rose up and said, "I am one of those great men the Apostles never wrote about." I may be one of those men the Prophets never knew or wrote about — one that is hardly worthy the notice of the Lord. He has placed intelligence within us, and it is for us to know what we can do to promote righteousness and peace on the earth, and establish his kingdom. If I can have the privilege to gain faith and grace, and secure to myself an eternal existence in the kingdom of God, I am not concerned but that I shall be as great as I ought to be, and have all I ought to have.

All is right. God can carry on his own work. This Kingdom Will Stand For Ever. You have heard brother Kimball testify that *this kingdom will stand for ever.* It will begin to roll to and mash the toes of the great image, and then the feet, the legs, and the body; and by-and-by **It Will Fill The Whole Earth**, and *no power of earth or hell can hinder it.* The Lord Almighty will reign until he puts all enemies under his feet. That is the promise — that is the decree of the Father, that Jesus shall begin to reign on this earth in the latter days; and his kingdom will increase upon the right and upon the left, until, by-and-by, it becomes a great kingdom and **Fills The Whole Earth**, when he will begin to reign King of nations, as he now reigns King of Saints. It is and has been **a Warfare** with Satan, and *the war will continue until Jesus puts all enemies under his feet,* disposing of death and him who has the power of it, who is the Devil. I hope and pray to be always ready to do anything the Lord wishes to be done. We are the men who will strive to live by every word that proceeds from his mouth. (*Journal of Discourses* Vol 8: <3 June 1860> 69)

Again here is another statement made by President Young:

I can tell you something more, brethren and sisters, and friends, and the United States, and all the world; the Lord Almighty Will Not Suffer His Priesthood To Be Again Driven From The Earth, *even should He permit the wicked to kill and destroy this people.* The Government of the United States and all the kings of the world *may go to war with us,* but God will preserve **a Portion** of the meek and humble of this people to bear off the Kingdom to the inhabitants of the earth, and Will Defend His Priesthood; for it is the last time, the last gathering time; and **He Will Not Suffer the Priesthood to be Again Driven From The Earth**. They may massacre men, and women, and children [and they may drive the LDS Church into Apostasy]; but the Lord **Will Not Suffer Them to Destroy the Priesthood**; and I say to the Saints, that, *if they will truly practice their religion,* they will live, and Not Be Cut Off [They did not "Practice" their "Religion", and as of today, they are "Cut Off"]. (*Journal of Discourses* Vol 2: <18 February 1855> 183–184)

Again consider the following statement by Parley P. Pratt:

Apostle Parley P. Pratt: Well did the Lord promise by the mouth of the prophet Malachi, that he would send Elijah the prophet before the coming of the great and dreadful day of the Lord; and that he should turn, seal, or bind the hearts of the fathers to the children, and the hearts of the children to their fathers, *lest the whole earth* ***should be smitten*** With a Curse.

And if you will receive it, Elijah the Prophet **Has Been Sent In These Last Days To Man On The Earth**, *and* ***has conferred*** *the* ***Keys*** *of the* ***Sealing Power,*** that others might go forth *in his spirit,* ***power,*** *and* ***priesthood,*** and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so may others perhaps suffer under their cruel hand.

But *the* ***keys*** *are on the earth,* and Shall Not be Taken *from it* ***till the Sealing*** is Accomplished. (*The Prophet* Vol. 1: <1 March 1845> 1–2; *Millennial Star* Vol 5: <May 1845> 189–194)

Here are some other statements on the same matter:

Apostle Orson F. Whitney: I know there is a people, in the hearts core of this people, that will arise in their majesty in a day that is near at hand, and push spiritual things to the front; a people who will stand up for God. (*Deseret News,* Aug. 11, 1889)

President Daniel H. Wells: Many will doubtless make shipwreck of their faith, and will be led away by the allurements of sin into by and forbidden paths; yet the kingdom will not be taken from this people and given to another, but A People Will Come Forth From Among Us *who will be zealous of good works,* willing to do the bidding of the Lord, who will be taught in his ways, and who will walk in his paths. (*Journal of Discourses* Vol 18: <7 Oct 1875> 96)

President Daniel H. Wells: And if we, as a people, do not hold ourselves on the altar ready to be used, with our means and all that God has bestowed upon us, according to the Master's bidding, for the up building of his kingdom upon the earth, he will pass on and get somebody else; because he will get a people that will do it. I do not mean to say, that he will pass on and leave this people; no, There Will Come Up From The Midst Of This People *that people that has been talked so much about*." (*Journal of Discourses* Vol 23: <6 Oct 1882> 305)

Apostle Orson Pratt: I do not know but that it would be an Utter Impossibility to commence and carry out some principles pertaining to Zion *right in the midst of this people*. They Have Strayed So Far that to get a people who would *conform to heavenly laws* it may be needful *to lead some from the midst of this people* and Commence Anew (*Journal of Discourses* 15: <9 March 1873> 362)

Apostle Orson Pratt: What will become of the Latter-day Saints? When the judgments shall have ceased, which will be visited **First on the House of the Lord** (D&C 112:23–26), they who remain will spread forth, increase and multiply; and they will build upon this continent a great and magnificent city, called Zion or the New Jerusalem (Book of Mormon 3rd Nephi 20:22; 21:2–24). (*Journal of Discourses* Vol 18: <26 Aug 1876> 227–228)

President Heber C. Kimball: Men are damned or saved by acting upon their agency, in receiving or rejecting the revealed truths of heaven. . . . But the day will come when the Lord will choose a people out of this people **Upon Whom He Will Bestow His Choicest Blessings**. . . "many are called but few are chosen." (*Journal of Discourses* 11: <6 Oct 1865>145)

President Heber C. Kimball: This people here are the people of God. Here, in the Territory of Deseret, is the Kingdom of God [i.e. The Council of Fifty], and here are all the Officers *pertaining to that kingdom* [i.e. the Officers of the Council of Fifty]; and here is an *organization* that is *organized* After the Order of God [i.e. after the "Holy Order of God" (D&C 77:11)], and it is organized after the Order of the Church of the First Born. [i.e. The Eternal Family of God the Father, or the "Order of the Ancient of Days" (*TPJS* 237)]

Let me explain what the Church of the Firstborn is. It is the first Church that ever was raised up upon this earth; that is, the first born Church [i.e. the Church that Father Adam established in the beginning]. That is what I mean; and *when* God our Father [i.e. Father Adam] organized that Church [i.e. the Church of the Firstborn], *He organized it just as* His Father [i.e. the God and Father of Adam (*TPJS* 370; Luke 3:38; Moses 6:7–22)] *organized the Church on the earth* Where He Dwelt [in other words Father Adam lived out his mortal probation on another planet —- hence when he came to this earth he came from another planet.]; *and that same order is organized here in the City of Great Salt Lake [i.e in other words as of the time that Heber C. Kimball gave this speech, the Church of the Firstborn was organized and existed in Salt Lake City];* and it is that order that Joseph Smith the Prophet of God Organized in the Beginning in Kirtland, Ohio. Brother Brigham Young, myself, and others *were present when that was done [i.e. the Prophet did certain preliminary things along these lines before he left Kirtland — or should we say, he established a Theocracy.];* and when those Officers Received their Endowments [i.e. the Officers of the Church of the Firstborn], they were Together in One Place. [i.e. in the meetings of the Holy Order and Council of Fifty in the Prophet's upper Brick Store in Nauvoo.] *They were organized,* and received their endowments and blessings, *and* Those Keys [i.e. the "Keys" pertaining to the Church of the Firstborn] *were placed upon them, and that* Kingdom will Stand Forever. [The Church of the Firstborn is the "Kingdom of God", or should we say, the "Family Kingdom of God the Father."]

Now mark it — that Kingdom *will never be overthrown [i.e. It will never be destroyed by the Persecutions of men];* although they may kill, that is, if they can, brother Brigham and me, and brother Daniel H. Wells, and they may kill the Apostles, if they can, and so they may keep on from this time to all eternity, and they never can obliterate this work. [In other words they, or the US Army of 3,000 men that was then headed to Utah might succeed in killing all the leaders of the LDS Church, but they could not kill all the leaders of the Church of the Firstborn, because as he said at an earlier time, they did not know who they were.] I know it. (*Journal of Discourses* 5: <2 August 1857> 129–130)

The Coming Millennium

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In a recent issue we treated upon the coming of our Lord. The coming Millennium is a kindred theme. The two subjects are intimately interwoven, the one being properly a continuation of the other. In expressing our views in the former article, we confined our enunciations for the most part, to revelations and prophecies which have been brought to light in our own generation through the instrumentality of Joseph Smith, the great Seer of the latter-days. So marvelously flooding is the volume of light shed by him upon the past, present and future of our race, that the facts and principles he produced present an almost inexhaustible field for theological reflection and research. We propose to, more or less, confine our thoughts in the present instance to the same radius — information concerning the latter-day prophet, the work he performed, and the principles he advanced and advocated being meager, compared with the knowledge people have been able to acquire concerning the prophets composing the Old and New Testaments.

It appears that the Most High has not only refused, so far as we are informed, to make known the day or hour of the coming of the Lord in his glory, and the consequent opening of the Millennial reign, but has so arranged conditions as to prevent man reaching an infallible or even definite conclusion in reference to it. Were it known, beyond a possible doubt, the exact time when the sixth thousand years of the existence of man on the earth would close, and exceedingly close approximation could be reached on the subject. The following, or seventh thousand years is to be the Sabbatic era, during which the earth will rest, and Christ reign over his Saints. Consequently he will come in power, to hold dominion, either immediately before the close of the sixth epoch or at the opening of the seventh. As it is, there is a dispute regarding the chronology of the world; it is a matter of uncertainty which cannot yield to present sources of information. This being the case, the day and hour of the opening of the reign

of peace and rest must needs remain in obscurity, unless the Lord shall see fit to reveal it through the channel of his everlasting priesthood. That we are near the close of the world's Saturday night is borne out by powerful evidence, but just how near is the proximity does not clearly appear.

The Key to the Revelations of St. John, given through Joseph the Seer, about the 1st of March, 1832 (D&C 77), explains the meaning of the book sealed with seven seals that was seen by the ancient apostle. It contains the mysteries o[f] the economy of God concerning the earth during the seven thousand years of its temporal existence, each seal representing a thousand years — a day with the Lord — from the first to the seventh. The design of the Creator is to let the earth remain in probation one week, according to his own reckoning of time, six days in a state of commotion, under the partial dominion of the powers of evil, and one day — the seventh — free from turmoil and strife, that it may be prepared to die, undergo the process of purification and become a celestialized body. It will then be the habitation of resurrected beings who, by a process of sanctification by righteousness, inherit the promise of Jesus who said that all that his Father had should be given them.

When Christ comes to assume the personal presidency of the earth and all its affairs, he will come in his glory. Before that time he may appear in the midst of those of his Saints who purify their hearts before him. He gave this promise conditionally in the Kirtland Temple (D&C 110). Should his people fulfill their part the Lord will not be slow to perform his portion of the covenant. This promise is agreeable with the prophecy of Malachi, 3rd chap., 1st verse: "Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple."

Before the great day of the Lord shall come, and the day of righteousness and peace dawn upon this fair creation, two potent cleansing processes shall be in active operation. The first of these is the preparation of a choice people, purified by an application to their lives, as individuals and a community, of the principles of the gospel of peace. Such A Body Will evolve From Those Called Latter-day Saints, who, as a Church, *possess the fullness and power of the pure plan of salvation*. Out of This Community, at present in the merely incipient stages of development, and from the remnant of the whole House of Israel, will emanate the nucleus or foundation from which will spring the righteous millennial population of our globe. The other branch of preparation will be the Partial Depopulation of the earth, by cutting off from this life those who are *not in harmony with the laws of God,* and consequently not fit to perform his will. This destructive work, made necessary because of corruption and wickedness, will be somewhat gradual, but, as time increases, will extend the area of its operations. It operates at the House of God first (D&C 112), plucking out whatsoever is offensive

and detrimental to the purification of the Saints, going forth with Sweeping Devastation over the *corrupt and abominable nations* of the earth.

In the revelations given through Joseph the Seer, the character of the destructive agencies which are to fall upon this generation is portrayed with unmistakable clearness. Perhaps a passing allusion to some of them might serve as a warning to a few souls who may peruse this writing, that they may know by these appearances that this age has had the benefit of the services of one of the Greatest Prophets that ever lived, who sealed his testimony with his blood, having been slain by *the enemies of truth*. It may serve also to admonish some that the day of the prevalence of wickedness is soon to have an end, and lead them to repent.

This generation shall be visited by an overflowing scourge. Of the precise nature of it we are not informed. It shall pass over the nations night and day. The effects of this visitation will be so direful and calamitous that the reports of its *terrible ravages* will fill all people with vexation. The operations of this fear-inspiring and destructive agent will continue until the appearance of the Lord in his glory.

Some of the judgments are definite as to locality. As an instance may be cited The Approaching Disruption of the United States of America. One of the horrors announced by the prophet upon that nation is now a matter of history — the war of the Rebellion (D&C 87). Another and more appalling condition awaits that Ill-Fated People. It shall fall upon them *like the visitation of a whirlwind,* sweeping the country Like a Mighty Flood. The populace will be divided into innumerable factions, and blood, carnage and woe will be rampant among them, filling the hearts of the more peacefully disposed with fear and dismay. Many may laugh at such a prediction, but, unless the people repent, it will come As Surely As Night Follows The Day. Weakened and powerless *from internal broils* and disturbances, the nation will become a prey to the remnants left of the aboriginal inhabitants (3rd Nephi 21), who will be filled with vengeful rage at the wrongs that have been perpetrated upon them and furiously spread destruction in every direction.

That portion of the Spirit of the Lord which has rested upon the nations will be withdrawn from them and, with the flight of that subduing influence, Peace Shall Take Wings and Depart From The Earth. All the affairs of men will be in continual and increasing commotion. The masses will be a Prey to Cunning and Unscrupulous Demagogues, and Statesmen *will perpetrate such egregious blunders,* Increasing the Evils They Aim To Obliterate, that *they will lose the confidence of the people,* who will be swayed hither and thither with the agitations of the hour, as Sheep Without Shepherds. National and international complications and jealousies will be so inextricable and bitter,

that Nation Shall Rise Against Nation and *kingdom against kingdom,* for, as the Lord said, through Joseph: "I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints shall hardly escape."

Some of the phenomena that will appear in these days of tribulation will be of a very remarkable character. In these may be included a great hailstorm, during the prevalence of which the icy pieces will be of unusual size and weight, causing the destruction of the crops of the earth. Groanings and fearful noises will be heard proceeding from the earth's interior, while the globe itself will be so violently shaken as to cause men to be unable to stand. Some of the diseases that will appear will have No Precedent in the knowledge of mankind [i.e. germicidal warfare], and be produced from Unheard of Causes. Peculiar flies of a most noxious character will make their appearance and will settle upon men, causing maggots to come upon them and putrefaction of their flesh to ensue, until it shall drop from their bones and their carcasses be devoured by beasts and birds of prey.

The Lord has, in the latter days, cursed the waters, so that great destruction shall be upon their face. Marine disasters will become so overwhelming and navigation so dangerous that, in course of time, no living soul will be safe upon the oceans, neither upon the navigable rivers. Even of those who go up to Zion upon the waters, none shall be safe except those who are upright in heart. Nor shall the land be free from the fury of the waters, for tidal waves, "the waves of the sea heaving themselves beyond their bounds," Shall Rush Over Large Tracts of Country, devastating them of people and property.

We might elaborate much further upon the great afflictions that await this generation, but perhaps sufficient has been elucidated to serve our present purpose, and the subject is not a pleasant one. It is one that cannot be contemplated by a sympathetic nature, who realizes the character of the times, without some degree of pain at the prospect of such an over whelming amount of human suffering and woe that are at the doors. The Lord does not delight in the discomfiture of his children, but when they get beyond the point when repentance is possible by their own volition, in the use of their free agency, he decrees that they shall not remain on the earth to perpetuate iniquity; therefore they are cut off, Root and Branch. This consummation was necessary in the days of Noah, so is it in the days of the coming of the Son of Man, to usher in the order of heaven on the earth. Those destructive agencies which have been enumerated, and which the Prophet Joseph Smith has predicted to fall upon this generation, are *only precursors* to a more universal cleansing process. This will be cotemporary with the Lord's second advent, when the final abolishment of the wicked will be produced by their consumption *by means of fire,* that none but the

Righteous *may* Remain, to be organized into the glorious kingdom of Christ and live submissive to its laws, that the reign of peace may be established.

During the sabbatic era, the seventh and last day of the temporal existence of the earth, the work of redemption will proceed until, at the end of the glorious epoch of peace, all the ordinances pertaining to the salvation of the teeming hosts of mankind who have had an existence in this probation will be attended to. The earth will, at or near the close of the thousand years, be ready for the letting loose of the powers of evil again, for a little season, that whatever of dross may be remaining intermixed with the pure and the sanctified, may be purged away in the last and final conflict between the powers of light and darkness, and the victory of the former be complete and the eternal banishment of the latter secured. Then the earth and those yet in mortality who will have the privilege of dwelling upon it in its sanctified state, will emerge into celestial and eternal glory." (*Millennial Star* Vol 42: <13 Sept 1880> 584–587)

The above statements make it obvious that President Young, Heber C. Kimball, President Wells, together with other Church leaders, knew that there would be an apostasy, just as is foretold in the Book of Mormon, Bible and Doctrine and Covenants. They also make it self evident that they knew that the **Priesthood** *would be* **Preserved**, *and that the* **Church of the Firstborn** *would* **Survive** *the* **Apostasy**, and that *ultimately* the **House** *of* **Israel** would yet be born as a nation, and fill the Earth.

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